A CHRISTIAN

# Library,

OR,

A Pleasant and Plentiful

# Paradise

Of Practical Divinity, in ten TREATISES Of sundry and select Subjects, purposely composed to pluck *Sinners* out of *Satans snares*, and allure them into the *glorious Liberty of the Gospel.*

By *R. Younge*, of *Roxwel* in *Essex*, *Florilegus.*

*LONDON*

Printed by *R.* and *W. Leybourn*, and are to be sold and only sold by *James Crumpe*, in *Little Bartholomews Well-yard*, 1655.

10ths
1
2
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5
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50 MILLIMETRES
10 CENTIMETRES

# Libertie

Or,

A Profitable and Plentiful

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*Viri legens.*

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# The ſeveral Treatiſes, conteined in this *Chriſtian Library* are theſe.


p. 441. 1. *AN infallible way to become Rich and Happy.*
p. 607. 2. *Gods goodneſs, and* Englands *Unthankefulneſs.*
p. 641. 3. *The Natural Man anatomized.*
4. *Armour of proof* for a weak Chriſtian, againſt the *Worlds envy, ſcoffs,* and *reproaches*; together with *Apples of Gold,* from the Tree of Life.
p. 399. + 5. *A hopeful way to cure, that horrid ſin of Swearing.*
p. 399. 6. *The deſpicable, and dreadful condition of a drunkard;* together with *offer of help to Drowning men.*
p. 427
p. 503. 7. *The Arraignment of Covetuoſneſs, and Ambition,* firſt, and ſecond Part.
8. *The Paſtors Advocate.*
p. 525. 9. *The Poors Advocate,* firſt, and ſecond Part.
10. *The Whole Duty of a Chriſtian.*

# *To the Worthy* Authour, *and to the Ingenuous* Reader.

SIR,

THe accurate *Floriſt*, who makes it his delight to ſtudy flowers, is not more taken with their dreſs, their marks, their varieties, rich above *Solomon* in his royalty; nor more pleaſed with every line in that his *ſweet Library*, then your Reader will be in his peruſal of this *Chriſtian Library*, which here you put into his hand: not great in bulk, for ſo neither are *precious ſtones* or *jewels*, which are rich in ſubſtance, and of high eſteem for their oriency. Few men are maſters of ſo excellent an *Alimbick*, for *extraction* of *quinteſſences* & *ſpirits*, whereby you have given a *Superſedeas* or Writt of eaſe to your Reader, from ſearching and ſurveying the whole *Garden* where theſe *flowers* grow, by tranſplanting them into one *knot*, where they are preſented as a ſweet *Noſegay*. I wiſh you ſuch diligent *Bees* as may ſit upon your flowers, and depopulate your Garden; he that *ſucks poyſon* from any *Roſe* here, doth but ſhew himſelf to be a *Spider* by ſo doing.

*READER*,

Theſe ten *Treatiſes* being like *ten* ſmall *Corn-fields* now laid together (as it were) within one *hedge*, have thereby put off that name; wherewith while they went ſingle, malevolent ſpirits might be ready to aſperſe, by calling them Pamphlets; a name rather due to Books of *trivial matter*, than *ſmall ſtature*; and in them and every of them, *the mower may fill his hand*, *and*

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*he*

*heth at gathereth ſheaves his boſom*, with *practical Divinity*, which hath the *preeminence above Polemical and controverſal*, as the *planting* and *pruning* of the *trees* of the *Garden* hath above the *keeping* of the *Mound*, or *mending* of the *hedge*. I know a *hungry appetite* is better content with *Barley loaves* and *poor fiſhes*, than a diſdainful *palate* with *quails* and *Manna:* but I need make no ſuch apologie for this Book, where the *meat* is ſavoury and the cookery artificial by a rare mixture of *ſweet & profitable*; let thy *walk* therefore be in this *Paradiſe*, from the *trees* whereof thou mayſt *gather fruit for meat*, maintaining thy ſpiritual life in the *whole duty of a Chriſtian*; or for *medicine* in *the cure of thy Diſeaſes*, *Drunkenneß*, *Swearing*, *Unthankefulneß*, *Deceitfulneß of Heart*; or for the *arming* of thy ſelf with diſſwaſives *againſt Scoffing* and *Deriſion*, or from ſome of them *twigs* to *whip* the *Mammoniſt* out of his *Idolatry* [*the love of money*] or *Apples of Gold* from the *tree of life:* and under ſome of them, thou ſhalt hear *two Advocates pleading the cauſe* of their *two clients*, the *Paſtour* and the *Poor*, the one for *ſhutting of the mouth* that ſends forth unſavoury eructations, the other for *opening the cloſe hand* that's almoſt dried up. And *all the trees breathing forth ſweet perfumes*, *as the ſmell of a field which the Lord hath bleſſed*. In ſhort, If thou do but *taſte* the *fruit* of one of theſe *trees*, thy *appetite* will be *provoked* thereby, towards *another*, and the *pleaſantneß of the way* will make thee forget the *length of thy journey*.

*London*,
*Lawrence*, *Jury*,
*June*, 16, 1655.

*Thy ſervant in the ſervice of Chriſt*;
Richard Vines.

## *To the READER.*

*READER,*

SO many and excellent are the Helps that *God* affordeth to this unworthy *Nation* for to *enlighten dark ſouls*, and for *recovering of revolted ſinners* unto *God*, that if any after all this be Blinded and Rebellious, they will be the moſt *unexcuſable* and moſt *miſerable* people in the World. By how many voices, and with what holy skilful Oratory, and with what earneſt and inceſſant Importunity, doth the *God of mercy* call upon ſinners to Repent? Who is then in the obſcureſt Corner of *England*, that may not *hear* the *Word of Life*, or that may not read *the Scriptures*, and the excellent Writings of the Servants of *Chriſt*, if they *have eares to hear and eyes to ſee*, and are but willing and diligent for their own good? what a precious mercy is it, that every *Book-ſellers ſhop*, and every *market* almoſt, and all the quarters of the Land, do ſo abound with wholſome and excellent *Books*, declaring the way to everlaſting Happineſs? what abundance of ſuch Helps are ready at hand for the Recovery and ſalvation of any ſinner that is but willing to read and conſider them? It was not ſo with us in the *dark times of Popery*; nor is it ſo in *other Nations*. What pitty is it after all this, that there ſhould be ſo many *ignorant earthly mindes*? ſo many *Drunkards* and *ſenſual Wretches*; ſo many *ungodly Prayerleſs Families* among us, as there are? Are men reſolved to deſtroy themſelves? Do they *love damnation*? Do they Hate their own ſouls, as well as Holineſs? and the *Holy God*? Why elſe do they madly ſhut their ears, deſpiſe their Teachers, go on in a worldly and wicked life, and unthankfully refuſe the Helps that are offered them. Among others *the Authour of theſe* 10 *Treatiſes*, an ancient and faithful Servant of *Chriſt*,

*Christ*, though not of the *Tribe which waiteth at the Altar*, hath enriched this Nation with many of his *Labours*: which though he own but as *Collections*, yet may you read many a *Book* before you finde from whence they are collected. I have formerly with much delight read his excellent *Books*, called, *The Cure of Prejudice*, *The Victory of Patience*, and some others; full of useful pertinent matter delivered in a *style more quick* and *smart*, more *accurate*, and *adorned* than is ordinarily to be found: And finding that these do savour of the same *Ingenuity* and *Diligence*, and contein such necessary and seasonable advice, I recommend them to thy careful, perusal and consideration. What *a cure* is here for the *Swearer*? Another for the *Drunkard*? Another for the *Covetous*? What, a *Key to unlock the Richmans Chests*, and enrich himself by Giving to the Poor, if men will but use them? What Considerations are here to shame the *Reproachers of Godliness*, and to *encourage the weak* against their *Reproaches*? The *unsanctified Formalist* is here *stript* bare, The *Ministery* is *Patronized*, and usurpers and *intruders* sharply *reprehended*, by an Impartial pen: less lyable to Accusations of Self-seeking than our own in the eyes of the *Contentious would* have seemed. *Reader*, if thou Thankfully make use of the Helps that are offered thee by this servant of *Christ*, who willingly layeth out his time, and labour, and estate, for thy spiritual benefit; As thou wilt encourage such faithful endeavourers of thy good, so wilt thou have thy self the everlasting consolation; and mayst see that *blessed face of God*, and enjoy that felicity which thy sin would deprive thee of. This is the desire of him that would gladly be

*A furtherer of thy salvation,*

*London, Decemb.* 21.
1654.

Rich. Baxter.

A

# SOVEREIGN ANTIDOTE against all Grief.

*AS ALSO*

## The benefit of Affliction; and how to Husband it ſo, that the weakeſt Chriſtian (with bleſſing from above) may be able to ſupport himſelf in his moſt miſerable exigents.

*TOGETHER WITH*

## *The Victory of Patience.*

## Extracted out of the choiſeſt Authors, Ancient and Modern, both Holy and Humane.

*Neceſſary to be read of all that any way* ſuffer Tribulation.

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*The fourth Impreſſion.*

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*By* R. Younge, *of* Roxwell *in* Eſſex, *Florilegus.*

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*All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution*, 2 Tim. 3. 12.

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*LONDON*,
Printed by *R.* & *W. Leybourn*, for *James Crump*; in Little *Bartholmews* Well-yard, 1654.

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Courteous Reader,

*IN the perusall of this Treatise (which as the Author hath inlarged and refined it, is become a new Work) thou shalt finde such variety of useful matter, laid down in an accurate and methodicall way, and embellished with such Ornaments of delightfull illustration; that it will be hard to say, whether the Authors Reading and pains, or thy Profit and Delight will exceed: But* the Eare trieth Words, as the Mouth tasteth Meat, *Job* 34.3. *Onely read it (without prejudice) and the Work will sufficiently praise it self; if either Matter or Manner, Argument or Art can do it.*

Thomas Westfield. D.D.

Daniel Featly. D.D.

Samuel Slater.

# To The Reader.

NO *Humane Action* can be framed ſo *perfect*, but it ſhall have ſome *delinquencies*; to prove that more were in the *Compriſor*: and it is almoſt as eaſie to *finde faults*, as to *make them*. *His bodily preſence (ſay they) is mean, and his ſpeech contemptible*, 2 Cor. 10. 10. To *ſpie* the *inconveniencies* of a *Houſe* built, is *nothing*: but to lay the *Plot* wel at *firſt*, requires the *Pate* of a good *Contriver*. All *Alchymiſts* can *do well*, till they come to *doing*: But there is a further diſtance from *nothing* to the *leaſt thing* in the *world*, then between *it* and the *greateſt*.

All publique actions are ſubject to diverſe, and uncertain interpretations; for a great many heads judge of them, and mens cenſures are as various as their *palates*, John 7. Our writings are as ſo many diſhes; our *Readers*, *Gueſts*: *Books* are like *faces*; that which one admires, another ſlights. Why? Some will condemne what they do as little underſtand as they do themſelves: Others, the better a thing is, the leſſe they will like it. They hate him (ſaith *Amos*) that rebuketh in the gate, and they abhor him that ſpeaketh uprightly, *Amos* 5. 10. You know *Herods feſtered Conſcience* could not endure *John Baptiſts plaiſter* of truth; A galled back, loves not the *curry-Combe*; A deformed *Face*, loaths the true *Glaſs*. Yea, as nothing is more bitter then Honey to him that hath the Jaundiſe, ſo nothing more hatefull to the deſperately wicked, than good Counſel: with *Balaam*, they grudge to be ſtayed in the way to death, and flie upon thoſe that oppoſe their perdition. And how ſhould they other then miſcarry, who have a *Pirate* (the *Fleſh*) for their guide? So that if a man ſhould obſerve the *winde* of *Applauſe*, he ſhould never *Sowe*, or regard the *Clouds* of *Aſperſion*, he ſhould never *Reap*. But I had rather hazard the Cenſure of ſome, then hinder the Good of others: wherefore I have added to the former ſelected *flowers*, as many more, whence any *ſedulous Bee* may load himſelfe with *Honey*.

To fore-relate their variety, and ſeveral worths, were to imitate an *Italian Hoſt*, meeting you on the way, and promiſing before-hand, your *fare* and *entertainment*: wherefore let it pleaſe you to ſee and allow your *Chear*. Only, in general: my *Book* is a *feaſt*, wherein *wholeſomeneſs* ſtrives with *pleaſantneſs*, and *variety* with both. Each *Chapter* is a ſeve-

rall *diſh*, ſtuft full of notable *ſayings* and *examples* (for that's the *meat*) by which a man may not only become *more eloquent*, but *more wiſe*; not alone, able to *ſay well*, but to *do well*: for quaint and elegant Phraſe on a good ſubject, are baits to make an ill *Man* vertuous. *Pithy Sentences*, *curious Metaphors*, *witty Apophthegms*, *ſweet ſimilitudes*, and *Rhetorical expreſſions* (which *Ariſtotle* would have, as it were ſprinkled in the moſt ſerious diſcourſes) are to the minde, as *Muſick* to the *body*; which (next to *ſleep*) is the beſt *recreation*. Or as pleaſant and *delectable Sauce*, which gives a more lavorie taſte to wholeſome and profitable *Divinity*. And thou ſhalt finde but few here which are not both *ſinewy*, and ſharpe: *mucrones verborum*, pointed ſpeeches; either; *fit to teach*, or *forcible to perſwade*, or *ſage to adviſe and forewarn*; or *ſharp to reprove*, or *ſtrong to confirm*, or *piercing to imprint*.

But alas! moſt Men regard not *what is written*, but *who writes*; value not the *Metal*, but the *Stamp* which is upon it. If the *Man* likes them not, nor ſhall the matter. To theſe, I ſay little, as they deſerve little: and turn my ſpeech to all that reſerve themſelves open, and prepared, to receive each profitable inſtruction, and continuall amendment: to the *Ingenuous Reader*, that ſucks *Honey* from the ſelfe ſame flower which the *Spider* doth *poyſon*; wiſhing him to conne that out of this Treatiſe, which he did not know before; and well note what ſpeaks to his own ſin: And perhaps he may, in this ſhort journey make more true gain, then *Solomons Navie* did from *Ophir*, or the *Spaniſh Fleet* from the *weſt-Indies*; for in ſo doing, he ſhall greatly increaſe his knowledge, and leſſen his *vices*. In a few dayes he may read it, and ever after, be the better for it.

But me thinks I am too like a careleſſe *Porter*; which keepes the *gueſts* without doors, till they have loſt their *ſtomacks*; wherefore I will detain you no longer in the *Porch*, but unlock the *door*, and let you in.

THE

# THE BENEFIT OF AFFLICTION,

## and how to husband it ſo, that (with bleſſing from above) the weakeſt Chriſtian may be able to ſupport himſelf in his moſt miſerable Exigents.

### CHAP. I.

*Why the Lord ſuffers his children to be ſo traduced, and perſecuted, by his and their enemies: and firſt, That it makes for the glory of his power.*

IN the former * *Treatiſe*, I have proved that there is a *naturall enmity* and a *ſpirituall Antipathy* between the *Men* of the *world*, and the *children* of *GOD*; between the *ſeed* of the *Serpent*, and the *ſeed* of the *woman*. And that theſe two *Regiments* being the *Subjects* of two ſeverall *Kings*, *Satan* and *Chriſt*, are governed by *Laws* oppoſite and clean contrary each to the other; whereby it comes to paſſe, that grievous *temptations* and *perſecutions* do alwayes accompany the *remiſſion of ſins:* That all men (as *Auſtine* ſpeaks) are neceſſitated to *miſeries*, which bend their courſe towards the *Kingdom of Heaven*. For *godlineſſe* and *temptation* are ſuch *inſeparable* attendants on the ſame perſon, that a mans ſins be no ſooner forgiven, and he reſcued from *Satan*, but that Lion *fomes* and *roares*, and beſtirs himſelfe to recover his loſſe. Neither can *Gods love* be enjoyed, without *Satans diſturbance*. Yea, the *world* and the *Devil* therefore *hate* us, becauſe *God* hath *choſen* us. If a Convert comes home, the *Angels* welcome him with *Songs*, the *Devils* follow him with *uproar* and fury, his old *acquaintance* with *ſcorns* and *obloquie*; for they think it quarrel enough that we *will no longer run with them to the ſame exceſs of riot*. 1 Pet. 4.4. That we will no longer continue *miſerable* with them: they *envy* to ſee themſelves *caſhiered*, as perſons infected with the *plague*, will ſcoff at ſuch of their acquaintance, as refuſe to conſort with them as they have done formerly.

* *Sinne ſtigmatized.*

It is not enough for them to be *bad* themſelves, except they *rail* at, and *perſecute* the *good*. He that hath no *grace* himſelf, is *vexed to* ſee it in *another*: godly men are *thorns* in wicked mens *eyes*, as *Job* was in the *Devils*; becauſe they are *good*, or becauſe they are *deerly beloved of God*: If a mans perſon and wayes *pleaſe God*, the world will be *diſpleaſed* with both: If *God* be a mans *friend*; that will be his *enemy*, if they exerciſe their *malice*, it is where he ſhews *mercy*: and indeed he refuſeth to be an *Abel*, whom the *malice* of *Cain* doth not exerciſe (as *Gregory* ſpeaks;) for it is an *everlaſting* rule of the Apoſtles, *He that is born after the fleſh, will perſecute him that is born after the Spirit*, Gal. 4.29. not becauſe he is *evil*, but becauſe he is ſo much *better* then himſelf, 1 John 3.12. *Becauſe his life is not like other mens, his wayes are of another faſhion.* Wiſdom 2.15.

I have alſo * ſhewed the *Original, continuance, properties, cauſes, ends,* and what will be the *iſſue* of this *enmity*; and therein made it plain, that as for the preſent they ſuit like the *Harp* and the *Harrow*, agree like two *poyſons* in one *ſtomack*, the *one being ever ſick of the other*: ſo, to reconcile them together, were to reconcile *Fire* and *water*, the *Wolfe* and the *Lambe*, the *Windes* and the *Sea* together; yea, that once to expect it, were an effect of *frenzie*, not of *hope*.

* *The Cauſe and Cure of Prejudice.*

It remains in the laſt place, that I declare the *Reaſons* why { *God* permits his deareſt *children* ſo to be *afflicted*, The *godly* are ſo *patient* in their *ſufferings*. With other *grounds of comfort* and *Vſes*: and firſt of the firſt.

The *Reaſons* why *God* ſuffers the ſame, are chiefly *ſixteen*; all tending to his *glory*, and their ſpiritual and everlaſting *good*, benefit and advantage: for the malignity of *envy* (if it be well anſwered) is made the *evil cauſe* of a *good effect* to us; *God* and our *ſouls* are made *gainers* by anothers *ſin*.

The *Reaſons* and *Ends* which tend to *Gods glory* are three;

1 2 { It makes for the *glory* of his { *Power*, *wiſdom*,

3 { It makes much for his glory, when thoſe *graces* which he hath beſtowed upon his children, do the more *ſhine* through employment.

1 It makes for the *glory* of his *power*: *Moſes* having declared in what manner the Lord permitted *Pharaoh* to oppreſs the *children* of *Iſrael*, more and more, ſtill *hardning* his *heart*; ſhews the *reaſon* of it in theſe words, *That I may multiply my miracles and wonders in the land of* Egypt, *That I may lay my hand upon* Pharaoh, *and bring out mine Armies, even my people by great judgements, that my power may be known, and that I may declare my Name throughout all the world*, Exod. 7.3,4. & 9.16.

When that multitude of *Ammonites* and *Moabites* came to *war* againſt

*Je-*

*Jehoſaphat* and the *children* of *Iſrael*, intending to caſt them out of the *Lords inheritance*, and utterly deſtroy them, to the diſhonour of *God*; the *Lord* by delivering them from that ſore affliction, gained to himſelf ſuch honour and glory; *That* (as the Text ſaith) *the fear of God was upon all the Kingdoms of the Earth, when they heard that the Lord had fought ſo againſt the enemies of Iſrael*, 2 Chron. 20. 29. The *judgement* was upon *ſome*, the *fear* came upon *all*; it was but a *few mens loſs*, but it was *all mens warning*, 1 Cor. 10. 11. *When the Lord brought again the Captivity of* Sion, (ſaith the Pſalmiſt) *then ſaid they among the Heathen, The Lord hath done great things for them*, Pſal. 126. 1, 2.

*God* provides on purpoſe mighty *adverſaries* for his *Church*, that their *humiliation* may be the greater in *ſuſteining*, and his *glory* may be greater in *deliverance*: yea, though there be *legions of Devils*, and every one ſtronger then many *legions of men*, and more *malicious* then ſtrong; yet *Chriſts* little *Flock*, lives and proſpers. And makes not this exceedingly for our *Makers*, for our *Guardians glory*?

Gods power is beſt made known in our *weakneſs*, 2 Cor. 12. 9. And our *deliverance* is ſo much the more *wondred at*, by how much the *leſs* it was expected. *Impoſſibilities* are the beſt *advancers of Gods glory*; who not ſeldom hangs the greateſt *weights* upon the ſmalleſt *wiers*, as he doth thoſe *bottles* of *Heaven*, (being of infinite *weight* and *magnitude*) in the *ſoft air* (where no man can make a *feather* hang) and the *maſſie* ſubſtance of the whole *Earth* and *Sea* upon nothing, Job 26. 7, 8. Yea, the whole frame of the *Heavens*, have no other *Columnes* or *Supporters* to lean upon, than his mighty and powerful *word*, Gen. 1. 6, 7, 8. For what we *leaſt believe* can be done, *we moſt admire* being done; the *leſſer the means*, and the greater the *oppoſition*, the more is the *glory* of him who by *little means* doth overcome a *great oppoſition*: yea, it is greater *glory to God* to turn *evils* into *good* by over-maſtering them, than wholly to take them away.

Now, if thy very *enemies* thus honour thee; how ſhould thy *friends* (bought with thy precious blood) *glorifie thee*? But the *ſweeteſt* of *Honey* lieth in the *bottom*. I paſs therefore from the firſt to the ſecond Reaſon.

## CHAP. 2.

### *That it makes for the glory of his Wiſdom.*

2 SEcondly, it makes for the *glory* of his marvellous and ſingular *Wiſdom*, when he turneth the *malice* of his *enemies* to the *advantage* of his *Church*. *I would* (ſaith *Paul*) *ye underſtood, brethren, that the things which have come unto me, are turned rather to the furthering of the Goſpel: So that my bonds in Chriſt are famous throughout all the judgement-hall, and in all other places; inſomuch that many of the brethren in the Lord, are emboldned through my bonds, and dare more frankly ſpeak the word*, Phil. 1. 12, 13, 14. The Apoſtles *impriſonment* was not the Goſpels *reſtraint*, but *inlargement*.

In all other caſes, a gentle *reſiſtance beightens* the *deſire* of the ſeeker: in this; the ſtrength of *oppoſition*, meeting with as ſtrong a faith, hath the ſame effect.

Again, how admirably did the *Lord* turn the *malice* of *Joſephs* brethren when they *ſold* him into *Egypt*! And that devilliſh *plot* of *Haman* againſt *Mordecai* and his people to the *good* of his *Church* in *general*, and of *Joſeph* and *Mordecai* in particular? *Gen.*45.8,11. *Heſter* 9.1,2,3. Their *plots* to *overthrow Joſeph* and *Mordecai*, were turned by a divine *Providence* to the only means of *advantaging* them. And herein was that of the *Pſalmiſt* verified, *Surely the rage of man ſhall turn to thy praiſe*. *Pſal.*76.10. He who can do all things, will do that which ſhall be moſt for his own *honour*: And it is not ſo much *glory* to *God* to *take away* wicked men, as to *uſe their evill* to his *own holy purpoſes*; how ſoon could the Commander of *Heaven* and *Earth*, rid the *world* of bad *members*? But ſo ſhould he loſe the praiſe of working *good* by *evil inſtruments*: it ſufficeth that the *Angels* of God reſiſt their *actions*, while their *perſons* continue.

Yea, as in the *Creation*, out of that confuſed *Chaos*, he drew forth this orderly and adorned *world*: ſo ſtill out of *Satans Tragedies* and *Hurlyburlies*, he brings forth *ſweet order* and *comelineſs*: for God (many times) works by contrary means: as Chriſt reſtored the *blinde man* to his *ſight* with *clay* and *ſpittle*; he cauſed the *Iſraelites* to *grow* with *depreſſion*, with *perſecution* to *multiply*, *Exod.*1.12. The blood of the *Martyrs* is the *ſeed* of the *Church*: *Perſecution* enlargeth the *bounds* of it; like as *Palms* oppreſſed, and *Camamile* trod upon, *mount* the *more*, *grow* the faſter.

Yea, it is admirable to conſider, how the *Goſpel grew*, *maugre* all the adverſe *blaſts*, and *floods* which the *billows* of *Earth*, and *bellows* of *Hell* could *blow* or *poure out* againſt it in thoſe *ſanguinary Perſecutions*: The more we are cut down by the ſword of *Perſecution*; the more ſtill we are, ſayes *Tertullian*, of the *Chriſtians* in his time: Yea, the ſufferings of one begat many to the love of the truth: we read that *Cicilia* a poor Virgin, by her gracious behaviour in her Martyrdom; was the means of converting four hundred to *Chriſt*. The *ſpectators* made contrary conſtructions, to what their *Perſecutors* intended: witneſs *Juſtine Martyr*, Who when he ſaw the *Chriſtians* ſuffer ſuch great things ſo cheerfully, ſaid; Surely there men have more in them then the men of the World; they have other principles: and thereupon enquired what manner of people they were, and ſo came to embrace the truth. Whence Maſter *John Lindſey*, a friend to *Biſhop Bettoune*, upon the burning of Maſter *Patrick Hamilton*; ſaid to him: My *Lord*, if you burn any more; let them be burnt in hollow Cellars: for the ſmoak of Maſter *Hamilton* hath infected as many as it blew upon (Maſter *Knox* in his *Hiſtory of Scotland*.) And as touching *Julius*

n particular, *Italy* never more abounded with *Students*, then when he ad *ſhut* up all the *School-doors*, and turned *Learning* into *exile*.

And ſo on the contrary, the very *means* which wicked men uſe, to *eſtaliſh* their own *power*, proves (by Gods providence) the only *means* of heir *ruine*. Thoſe *Babel-projectors* would *build* themſelves a *Towre*, whoſe op ſhould reach unto *Heaven*, leſt they ſhould be *ſcattered* abroad: which act of theirs proved the only *cauſe* of their being *ſcattered* and iſperſed all the *world over*, *Gen.*11.4,8. *Joſephs brethren* ſold him into *Egypt*, that ſo they might *prevent* his *reigning over them*; but God made it the *only means of his reigning over them*. *Geneſis* 37. 20, 36. *Pharaoh* and his *deep Counſellours* would deal *wiſely in oppreſſing the Iſraelites*, leſt they ſhould *multiply* and *get out* of his *Land*; but by this they *multiplied the more*, and got out the *ſooner*, even to the ruine of him and his Countrey. *Exod.*1.9,10,11,12. The *chief Prieſts* and *Phariſees* would moſt *wiſely put Chriſt to death*, leſt all men ſhould *believe* in him. *John* 11.47,48,53. When thereby *chiefly* all came to *believe* in him. For, ſaith he, when I am *lifted up* from the *Earth*: I will *draw all men* unto me. *John* 12.32. And not ſeldome doth the *Lord* thus *turn* the *deepeſt counſels* of *Haman* and *Achitophel into fooliſhneſs*. Witneſs the *Prelates*, *& cætera*, *Oath*.

He that could *prevent our ſufferings*, *by his power*, *doth permit them* in *his wiſdom*, that he may *glorifie* his *mercy* in our *deliverance*, and *confirm* our faith by the *iſſue* of our diſtreſſes.

'Tis as *eaſie* for God to work *without means*, as *with* them; and *againſt them*, as by either: but aſſuredly it makes *more* for the *Makers glory*, that ſuch an admirable *harmony* ſhould be produced out of ſuch an infinite *diſcord*. The *world* is compoſed of four *Elements*, and thoſe be contraries: the *Year* is quartered into different *Seaſons*: the minde of man is a *mixture of diſparities*, as *joy*, *ſorrow*, *hope*, *fear*, *love*, *hate*, and the like: the *body* doth conſiſt and is *nouriſhed* by *contraries*; how divers even in *effect* as well as *taſte* (wherein variety hits the humour of all) are the *Birds* and *Beaſts* that *feed us*! And how divers again are thoſe things that *feed them*! How many ſeveral qualities have the *Plants* that they *brouze* upon! Which all mingled together; what a well tempered *Sallad* do they make!

Thus you ſee; that though faith be above *reaſon*, yet is there a *reaſon* to be given of our *faith*. Oh what a *depth* of *wiſdom* may lie wrapt up in thoſe paſſages, which to our *weak apprehenſions* may ſeem *ridiculous*.

CHAP.

## CHAP. 3.

*That the graces of God, in his children, may the more ſhine through employment.*

3 THirdly, it maketh for Gods *glory* another way, when thoſe g which he hath beſtowed upon his *children*, do the more through employment, and are the more ſeen and taken noti by the *world*: ſurely if his juſtice get ſuch honour by a *Pharaoh*; m more doth his *mercy* by a *Moſes*: now *Abrahams faith*, *Jobs patie Pauls courage* and *conſtancy*, if they had not been *tried* by the *fire* of fliction; their *graces* had been *ſmothered*, as ſo many *lights* und *Buſhel*, which now (to the *glory* of God) *ſhine* to all the *world*: Yea, only their *vertues*, but the gracious lives of all the *Saints* departed, ſtill *magnifie him* even to this day, in every place we hear of them, move us likewiſe to *glorifie* God for them: wherefore happy man leaves ſuch a *preſident*, for which the *future Ages* ſhall *praiſe him*, *praiſe* God for him. And certainly, if God intends to glorifie himſel his graces in *us*; he will finde means to fetch them forth into the n of the *world*.

Who could know the *faith*, *patience* and *valour* of Gods *ſouldiers*, they alwayes *lay* in *Garriſon*, and never came to the *skirmiſh*? Whe now they are both *exemplary*, and ſerve alſo to put to *ſilence* the ignora of *fooliſh men*, 1 Pet. 2. 15. Yea, without *enemies*, *valour* and *fortit* were of *no uſe*. Till we have *ſinned*, *Repentance* either is not, or *app not*: Neither is patience *viſible* to *others*, or *ſenſible* to our *ſelves*, till are exerciſed with *ſufferings*: whereas theſe vertues in time of *miſery exigents*, *ſhine* as *ſtars* do in a *dark night*. And what more glorious, with *Noahs Olive-tree*, to keep our *branches green* under *water*? Or *Aarons Rod*, to bring forth ripe *Almonds*, when in appearance we *clong* and *dry*? Or with *Moſes's Buſh*, not to *conſume* though on a fire.

One *Jupiter* ſet out by *Homer* the *Poet*, was worth ten ſet out by *Phi* the *Carver*, ſaith *Philoſtratus*; becauſe the former flew *abroad* thro all the *world*, whereas the other never ſtirred from his Pediſtal at *Athens*: ſo at firſt, the honour and ſplendour of *Jobs integrity* was confi to *Uz*, (a little corner of *Arabia*) yea, to his own *Family*; whereas means of the *Devils malice*, it is now ſpread as far as the *Sun* can ext his *beams*, or the *Moon* her *influence*; for of ſuch a *Favourite of Hea* ſuch a *Mirrour of the Earth*, ſuch a *wonder of the world*, who takes notice? Who could know whether we be *veſſels of gold* or *droſs*, unleſs were brought to the *Touchſtone* of temptation? Who could feel the o riferous *ſmell* of theſe Aromatical *Spices*, if they were not *pounded* bruiſed in the *Mortar* of affliction? The *worlds hatred* and *calumny* to

le *Chriſtian*, ſerves as *bellows* to kindle his devotion, and *blow* off the *bes*, under which his faith lay hid: like the *Moon*, he ſhines cleareſt in *e night* of affliction: If it made for the honour of *Saul* and all *Iſrael*, at he had a little Boy in his *Army*, that was able to encounter that ſe-ted great Giant, *Goliah of the Philiſtims*, and overcome him; how much ore doth it make for Gods *glory*, that the leaſt of his adopted ones ould be able to *encounter* four *enemies?*

The { *World*, 1 John 5.4. / *Fleſh*, Gal.5.24. / *Devil*, 1 John 2.14. and / *Death*, Rom.8.36,37.

The weakeſt of which is { 1 The *Fleſh*, / 2 The *world.*

Now the *Fleſh* being an *home-bred enemy*, a *Dalilah* in *Samſons* boſome, *Judas* in *Chriſts* company, like a *Moath* in the *garment* bred in us, and eriſhed *of us*: and yet alwayes attempting to fret and deſtroy us: and e world a *forreign foe*, whoſe *Army* conſiſts

of two *wings*, { *Adverſity* on the *left* hand / *Proſperity* on the *right* hand }

*eath* ſtronger then either, and the *Devil* ſtronger than all; And yet at the weakeſt *childe of God* only through faith in *Chriſt* (a thing as uch deſpiſed of *Philiſtims*, as *Davids ſling* and *ſtone* was of *Goliah*) ould overcome all theſe four! wherein he ſhews himſelf a greater *Con-erour*, then *William* the *Conquerour*; yea, even *greater* then *Alexander* e *Great*, or *Pompey* the *Great*, or the Great *Turk*: for they only con-ered in *many years a few parts of the world*: but he that is *born* of God, vercometh the *whole world*, & all things in the World, 1 Joh. 5. *And this is e victory that overcometh the world, even our faith*, *Verſ.* 4. And makes ot this infinitely for the *glory* of God? Yea, it makes much for the honour *Chriſtians*. For, art thou *born of God?* Haſt thou *vanquiſhed* the *orld*, that vanquiſheth all the *wicked?* Bleſs God for this conqueſt. The ing of *Spains* overcomming the *Indies* was nothing to it. If *Satan* had nown his *afflicting* of *Iob*, would have ſo advanced the *glory* of God: anifeſted *Iobs* admirable *patience* to all *Ages*: made ſuch a *preſident* for *itation* to others: occaſioned ſo much ſhame to *himſelf*; I doubt not but *ob* ſhould have continued *proſperous* and *quiet*: for who will ſet upon is *Adverſary* when he knoweth, he ſhall be ſhamefully *beaten?* This eing ſo, happy are they who when they *do well*, *bear ill*: but much more leſſed are they, who *live* ſo *well*, as that their *backbiting Adverſaries eeing* their *good works*, are conſtrained to praiſe God and *ſpeak well* f them.

CHAP.

## CHAP. 4.

*That God ſuffers his children to be afflicted and perſecuted by ungodly men, that ſo they may be brought to repentance.*

NOw the *Reaſons* which have chiefly reſpect to the *good of his dren* in their ſufferings, being *thirteen* in number; are *diſtingui* as followeth:

God ſuffers his children to be afflicted by them. Because it

1. Brings them to *repentance*.
2. Works in them *amendment of life*.
3. Stirs them up to prayer.
4. Weans them from the *love of the world*.
5. Keeps them alwayes *prepared* to the ſpirit *combate*.
6. *Diſcovers* whether we be true *belecvers*, or *pocrites*.
7. *Prevents* greater evils of *ſinne* and *puniſhm* to come.
8. 9. makes them: *Humble*. *Conformable to Chriſt* th head.
10. 11. 12. 13. Increaſeth their: *Faith*. *Joy* and *Thankfulneſs*. Spiritual *wiſdome*. *Patience*.

First, the Lord *ſuffers his children* to be *vexed* and *perſecuted* by *wicked*, becauſe it is a notable means to rouze them out of *careleſſe ſe* as fro *rity*, and bring them to *repentance*; *He openeth the eares of men* (ſaith *Eli ſts* in t *even by their corrections, that he might cauſe man to turn away from hi* The S *terprize, and that he might keep back his ſoul from the pit*, Job. 33. 16, as mad 18. The *feeling of ſmart* will teach us to *decline* the *cauſe*: *Quia ſe purge pœnam recogito culpam*, ſaith *Gregory* the Great: *puniſhments felt* bring *iſon*, y my conſideration *ſins committed*. Thoſe bitter *ſufferings of Job* toward her *af latter end*, made him to poſſeſs the *iniquities of his youth*, *Job* 13.26. wh lleth by (with *Solomons* Eves-dropper, *Eccleſ.*7.21,22.) he came to *repen* ne) kil that whereof he did not once *ſuſpect himſelfe guilty*: it made him uels m think ſo much of what he *felt*, as what he deſerved to *feel*: in like m *vices*: ner, how do the *clamours* of *Satan*, our *own conſciences*, and the inſul en *inn world*: conſtrain us to poſſeſs even the *ſins* of our *youth*? There needs s *Pliny* other *art of memory* for ſin but *miſery*. as ever

*Satans malice* not ſeldome proves the occaſion of *true repentance*, o man, ſo the *Devil* is *overſhot* in his own *Bowe*, *wounded* with his own *wea* hat wh I doubt whether that *Syrophenician* had ever enquired after Chriſt, if mendm *daughter* had not been vexed with an *unclean ſpirit*; yea, whether ome ob

evil had been ſo effectually *caſt out*, if he had with leſs violence entred to her. *Mark* 7. Our *afflictions* are as *Benhadads beſt Counſellours*, that nt him with a cord about his *neck* to the merciful *King of Iſrael*. The urch of God under the *Croſs* is brought to a ſerious conſideration of r eſtate, and ſaith, *Let us ſearch and try our wayes and turn again to the rd: Lam.* 3. 40. *Manaſſes* alſo the King of *Judah* that horrible ſinner, ver repented of his *Idolatry*, *Murther*, *witchcraft*, *&c.* till he was car- ed away captive to *Babel*, and there put in *chains* by the King of *Aſſur*. t *then* (ſaith the Text) *he humbled himſelfe greatly before the God of his athers*, 2 *Chron.* 33. 11, 12. Yea, read his *confeſſion*, (for he ſpeaks moſt elingly) and you ſhall ſee, that the priſon was a means of his ſpiritual largement. Even *Vipers* being *laſht*, caſt up all their poiſon.

The *body* that is *ſurfetted* with repletion of pleaſant *meats*; muſt be *rged* with bitter *pils:* and when all *outward comforts fail us*, we are wil- ng to *befriend our ſelves* with the comfort of a *good conſcience*, the beſt bleſſings. *Affliction* is the *Hammer* which breaks our *rockie hearts*. *Ad- erſity* hath *whipt* many a ſoul to *Heaven*, which otherwiſe *proſperity* had oached to *Hell:* was not the *Prodigall* riding poſt thither, till he was oundly laſht home again to his *Fathers houſe*, by thoſe hard-hearted and ittileſs *Nabals*, which refuſed to fill his belly with the *husks* of the *ſwine?* nd indeed ſeldome is any man *throughly awakened* from the ſleep of ſin, t by *affliction:* but, God by it, as it were by a ſtrong *purge*; *empties* and *vacuates* thoſe ſuperfluities of *malice*, *envie*, *pride*, *ſecurity*, *&c.* where- by with we were before *ſurcharged*. For as *Aloes* kils *worms* in the ſtomack: e ſe as froſt, and cold deſtroyes *Vermine*, ſo doth bitter *afflictions*; *crawling* eli ſts in the heart.

hi The *Serpents enmity* may be compared to the *Circumciſion-knife* which 6, as made of *ſtone:* unto *Rubarb* which is *full* of *Choler*, yet doth mighti- fie *purge Choler:* or to the ſting of a *Scorpion*, which though it be *arrant* ring *poiſon*, yet proveth an excellent *remedy* againſt *poiſon*. For this, or any ard ther *affliction* when we are in our full career of wordly *pomp* and *jollity*; whe alleth us by the *ear*, and maketh us know our ſelves: My *wants* (ſaith pen ne) kill my *wantonneſs:* my *poverty* checks my *pride:* my being *ſlighted* im uels my *ambition* and *vain glory*. And as for *ſickneſs*; it *cuts the throat* mo *vices:* Many, ſaith Saint *Auguſtine*, have been *wickedly well*, that have ſuf en *innocently* and *piouſly ſick*. Yea, I may call it the *ſumme* of *Divinity*, eds s *Pliny* calls it the *ſumme* of *Philoſophie*; for what diſtreſſed or *ſick man* as ever *laſcivious*, *covetous*, or *ambitious!* He *envies* no man, *admires* e, no man, *flatters* no man, *diſſembles* with no man, *deſpiſeth* no man, *&c.* ea That which *Governours* or *friends* can by no means *effect*, touching our , if mendment; a liſtle *ſickneſs*, or *trouble* from *enemies* will (as Saint *Chryſo-* her ome obſerves.) Yea, how many will confeſs, that one *affliction* hath done

more

more good upon them, then *many Sermons?* That they have le
more good *in one dayes or weeks misery*, than *many years pro*
*could teach them? untouched estates*, and *touched consciences*, se
dwell together: and it is usuall for them that *know no sorrows* to
*no* God: *Repentance* seldom meets a man in *jollity*, but in *afflicti*
heart is made *pliable* and ready for all *good impressions*.

True, if *gentleness* would serve, we should not *smart*; for God
good *Chyrurgion*, first *strokes the arm*, before he *opens the vein*: he
for us by his *Ambassadours* of the Ministery, yet *we come not*: Let hi
*our field*, as *Absalom* did by *Joab*; we *come presently*: Or perhaps
*flicts another*, to *fright us*: as great mens *children* are *corrected*, by s
*others whipt*: or as *Apolonias* would tame *Lions* by beating *Dogs*
them. For as *God preacheth* to us, no less in his *judgements* than
*word*; so when he *strikes offendors*; he would *warn the standers by*:
wise man sees himself *faln*, or *beaten in his neighbour*. Yea, generous
ingenuous spirits, *desire* to be *taught*, *abide not* to be *forced*. It is fo
*vants* to *compel*: for *Asses* to be *compelled*, saith *Erasmus*. *A good na*
*Horse*, saith *Seneca*, will be *governed* even by the *shadow* of the *w*
whereas a *resty jade* will not be *ordered* by the *spur*.

But if his *word* will not rule us; (as many, till God come with a s
hand will hold their *corruptions* as fast as *Pharaoh* the *Israelites*) his
shall: or if his *Rod* will not yet serve; his *sword* shall be *drencht* i
*gall*, and *bathed* in our *blood*, Deut.32.41.42. Or if we scape for a
yet our *preservation* from *one* judgement is but our *reservation* to
more, *Levit.*26. Yea, he will send a *succession* of *crosses*, *seven* more
*seven* more, and *seven* to that; to the *conversion* of his *own* and th
*fusion* of his *enemies*, *Vers.*14, to 39. when *singing* will not still the C
the *Rod* must. *Hard knots*, must have *hard wedges*: *strong affect*
*strong afflictions*: *great corruptions*; *great calamities to cure them*.

So that God (through thy stubbornness) is forced to let loose S
and *wicked men* upon thee, lest thou shouldest *sleep in security* till
didst *sleep in death eternally*; even for thy good: And *affliction* is bu
*Shepherds Dog*, (as *Chrysostome* speaks) to fetch us into *Christs fold*:
haps by *barking* onely; and then we are more *scar'd* than *hurt*: per
in his *mouth*; and then the poor *sheep* thinks he will surely *worry* it:
he is taught to *fetch onely*, and therefore *gripes not*, but onely *carries*
*delivers* it to his *Master*. When *children* have done a *fault*; *Mothers*
*fright* them with *Bull-beggers*: the *childe* thinks surely they *will*
*him*, but the Mother hath a *double policy*, *viz.* to make them *hate the*
and *love them the better*: for they *run* to the *lap* to *hide* them, and then
she make her *own conditions*. And so the very end which *God* aimes
setting those *Adders* upon thee, is that thou shouldest turn thine *Ey*

ard, that thou mayeſt ſee for what thou ſuffereſt: pry narrowly into ine own *forepaſt actions*; which if thou doſt, an hundred to one thou lt finde *ſin*, it may be, *this very ſin*, the *cauſe* of thy preſent *affliction*: d until thou doeſt *ſift* and *try* thine own *heart* for this *Achan*, and finde which is thy *Iſaac*, thy beloved *ſinne*; look for no *releaſe*: but ra- er that thy *ſorrowes* ſhould be *multiplied*, as God threatened *Eve*. *wherefore lieſt thou on thy face*, ſaid God to *Joſhua*? *Iſrael hath ſin- d, up, ſearch diligently, &c. Joſh.7.10,11. What evill haſt thou done*, d the Mariners to the diſtreſſed Prophet, *that this evill is come upon us*? t every ſuch *Jonas* reflect upon himſelf, and ſay, What *evill have I ne*? What *ſin* have I *committed* or *admitted*? or what *good* have I *omitted intermitted*? be it but *one ſingle ſin*, whether *ſpiritual pride*, or *railing on honeſt men in an handſome Language*, or the like, and having found t the cauſe, *grieve for it, turn from it*. *One* flaw in a *Diamond* takes ay the *luſtre* and the *price*: *one man* in *Law* may *keep poſſeſſion*: *one ddle*, if we *wallow* in it, will *defile* us; *one piece* of *Ward-land* makes e *Heire* liable to the *King*: *one ſin* keeps poſſeſſion for *Satan* as well *twenty*: *one poiſon-full Herb* amongſt *many good* ones may put *death* the *pot*; and ſo take away the *goodneſſe* from the reſt, as if there were *ne* in it, wholeſome.

Beſides, how were the *Angels* in heaven puniſhed for *one fault*? *Achan one ſacriledge*? *Miriam* for *one ſlander*? *Moſes* for *one unbelief*? *naanias* for *one lie*? *Ely* for his *Indulgence onely*? *David* for his *love to thſheba onely, &c.* wherefore look to it, for if we *ſpare* but *one Agag*, may *coſt* us a *King dome*: and ſuch a *Kingdome* as is far better than the *ngdome of Saul*, 1 *Pet.1.4.*

Neither ſay of thy *ſin*, as once *Lot* of *Zoar*; Is it not *a little one*? for ough *men may*, yet *God will not* wink at *ſmall faults*, eſpecially in his n. A little *prick* being *neglected*, may *feſter* to a *gangrene*. As what a *mountain* of *Earth* but an accumulation of many *little duſts*? or at is a *flood*, but a concurrence of many *little drops*? a ſmall *leak* will k the *Veſſel unſtopt*; whereas a *great one* will not do it, if well *kalked*. e weakeſt *Inſtrument*, be it but a *Bodkin*, can *pierce* the *fleſh* and *take a- y* the *life unarmed*; whereas *Armour of proof* will even beat off *Bul- s*. Beſides, whereas our *greateſt goodneſſe* merits not the *leaſt glory*, our *ſt wickedneſſe* deſerves *great pain*. The *wages* of *ſin* (ſmall or great) is *ath*, Rom.6.23. *bad work, ſad wages*.

Wherefore let his *correction* bring forth *converſion*; *cleanſe your hands inners, and purge your hearts ye double-minded*, Jam.4.8. Not your nds onely *with Pilate*, but your *hearts with David*; yea, and your s too, with *Mary Magdalen*, if it be poſſible, (though *dry ſorrow* may as good as *wet*) whoſe eyes were a *Laver*, and *hair* a *Towel*, to *waſh*

and

and *wipe* the *feet* of *Christ*. Humble thy ſelf like the *Ninevites*, *Jonah* 3. Who put *ſackcloth upon their loins*, and *aſhes on their heads*, as thoſe that had deſerved to be as *far under ground*, as they were *now above* it. *humble ſubmiſſion* is the only way to *diſarm Gods indignation*, and of his *Rod*, 1 *Pet.*5.6. By ſuch a courſe as this *Jacob* appeaſed that man *Eſau*: *Abigale* diverted *David* from his bloody purpoſe: the Sy found favour with *Ahab*, that *none-ſuch*; as the Scripture ſtiles 1 *Kings* 20.32,33. *Sin* bringeth *judgement*, and onely *Repentance* venteth it: Thy *ſin* hath *kindled* the *fire* of *Gods wrath*, and only *Re ance* is as *water* to *quench* this *fire*.

*King Edward* the Firſt riding furiouſly after a *ſervant* of his that diſpleaſed him, with a *drawn ſword* in his *hand*, as purpoſing to *kill* ſeeing him *ſubmit*, and upon *bended knee*, *ſue for his life*, not onely *red* him, but *received him into favour*: Go thou and do the like: be but *throughly ſorry for thy ſin*, my ſoul for thine, *God* will be *thro ſatisfied*; yea, *grow better by it*, and God will *love thee the better fo* As *Lovers* are wont to be *beſt friends after falling out*: *for as bones joynt*, *joyned again* are *ſtronger* then *before*: ſo when *God* and *m reconciled* by *repentance*, his *affections* are *ſtronger* to us then *b* The repenting *Prodigal* received ſuch *tokens of favour* as his *elder ther*, who never brake out into that Riot; never did. And whom *Chriſt honour* with his firſt *appearance* but *Mary Magdalen*? and the *gel*, but *Peter*? Go, ſaith he, and tell his *Diſciples* and *Peter* that he go before you into *Galilee*, *Mark* 16.7. Though *Peter* had *ſinned abo reſt*, yet *repenting* he is *named above the reſt*.

Otherwiſe; *Contrition* without *reformation* (which is but like the *cr ing* of a *Fox*, that being taken in a *ſnare looks lamentably*, but it is ly to *get out*) will not prevail with *God*; he will never leave *pu* thee, till the *traitors head* be thrown over the *wall*.

None ſo *lewd* but will *ſeem conformable*, when *apprehended*: or if *Riot* in the *Goale* of their *durance*; yet when the *Seſſions* comes, the gin to be a little *calme*: *put off* their diſguiſes of diſſoluteneſſe, an *on* ſome modeſty, and *ſemblance* of *humiliation*; yea, then they c their *apparel*, their *garbes*, their *looks* and all to appear *civil*. Or l *Fox* be *chained* up he will no more *worry* the *Lambs*: *Pharaoh* co *lent* when he felt the *plagues*; but when *they* were *over*, ſo was *hi tance*: but what ſaith the Scripture? He that *confeſſeth* and *for his ſinne* ſhall finde *mercy*, *Prov.*28.13. *Confeſſion* and *confuſion* of must go *together*: yea, there muſt be a *parting* with the *right Eye* in of *pleaſure*, and the *right Hand* in regard of *profit*. As for exa haſt thou *ſwallowed* ſome unlawful *gain*, and wouldeſt thou pacif and thy *Conſcience*? *Vomit it up* again by *reſtitution*: for where i

ſtitution of things unjuſtly gotten, their ſins ſhall never be forgiven, as Saint Auguſtine ſpeaks, *Non tollitur peccatum, niſi reſtituitur ablatum.* For repentance without reſtitution, is as if a thief ſhould take away thy purſe, aſk thee pardon, ſay he is ſorrie for it, but keeps it ſtill; in which caſe, thou wouldſt ſay, he did but mock thee. But Pallas with all the graces may call Briareus with his hundred hands to binde this Jupiter; and all in vain. Wherefore I proceed. The skilful Chirurgion, when he is lancing a wound, or cutting off a limbe, will not hear the patient, though he cry never ſo, until the cure be ended; but let there be once a healing of thy errours, and the plaiſter will fall off of it ſelf; for the plaiſter will not ſtick on when the ſore is healed. If the Fathers word can correct the child, he will fling away the rod, otherwiſe he muſt look to have his eyes ever winterly. Thus as the two Angels that came to Lot, lodged with him for a night, and when they had diſpatched their errand, went away in the morning: So afflictions which are the Angels or the Meſſengers of God, are ſent by him to do an errand to us; to tell us, we forget God, we forget our ſelves, we are too proud, too ſelf-conceited, and ſuch like; and when they have ſaid as they were bid, then preſently they are gone. Why then complaineſt thou, I am afflicted on every ſide? Like a childe that cries out of his ſhoe, when the fault is in his foot: or the ſick patient who faults his bed when he ſhould his back. Why groaneſt thou under thy burden, and cryeſt out of unremedied pain? Alas, thou repenteſt not; trouble came on this meſſage, to teach thee repentance, give the meſſenger his errand, and hee'l be gone.

But if thou refuſeſt to be reformed, thou hateſt to be healed. Alas, every Cain will groan under the penalty, whereas a David will grieve for the iniquity: but the one trembles as a ſlave, whereas the other fears as a ſon: and he that mourns for the cauſe of his puniſhment, ſhall mourn but a while; but he that mourns onely for the puniſhment, and not for the cauſe, ſhall mourn for ever. The ſoul cannot live while the ſin lives; one of the two muſt die, the corruption or the Perſon; but Repentance is a Superſedeas, which diſchargeth both ſin and ſorrow, moving God to be merciful, the Angels to be joyful, Man to be acceptable, and only the Devil and his to be melancholy.

True, God doth not meerly (though mainly) ſmite and chaſtiſe his children for ſin, without any other reſpect; all his afflictive acts, are not puniſhments; ſome are for the benefit of the creature, whether for probation or purgation, or reformation: and for the praiſe whether of his divine power, or juſtice, or mercy, as appears by our Saviours words, touching him that was born blinde, John 9.3. For though his Parents had ſinned in themſelves, and the man had ſinned in his firſt Parents; yet it was not the guilt of either, that was guilty of this blindneſs: and the like we

may collect from *Jobs* example. Nevertheleſs, *ſin* is ſtill the *Origina* when the *head akes*, and the *members are ſick*, the *fault* is in the *ſtom* For this *cauſe*, ſaith the *Apoſtle*, (of the believing *Corinthians*) many *weak*, (by lingering diſeaſes) many *ſick*, (by ſharp and grievous m dies) and many *ſleep* (are dead out-right) 1 *Cor.*11.30. Hence our ſo ny *diſeaſes*, *miſeries*, *maladies*, *troubles without*, *terrours within*; it is *thief* in the *Candle* that *waſtes* us: this *Fly* in the *Box* that *corrupt* this *traitor* in the *heart*, that *betrayes* and expoſes us to all *perils*. In w regard it was a ſound and ſavoury reply of an *Engliſh Captain* at th *of Calice*, who when a *proud Frenchman* tauntingly demanded, W will you *fetch Calice again?* anſwered, When *your ſins* ſhall *weigh* *ours*. What, ſaith Saint *Hierom*, in the like caſe? by *our ſins* are t *Infidels* made *ſtrong*; and therefore a mean to *leſſen our puniſhment* is *leſſen our ſins*. Yea, even *Achaior* a very *Ammonite* could ſay thus to *Iofernes*, Enquire if this people have *offended their God*: otherwiſ our *warring* will come to *nothing*: and *Veſpaſian* the like: who whe had conquered *Jeruſalem*, refuſed to have the *Crown* ſet upon his h ſaying: I, indeed, am the rod in Gods hand, but it is their ſins only, hath ſubdued them.

And it is very rare in this caſe, if there be not ſome *Achan* in the *my*, ſome *Sheba* in the *Town*, ſome *Jonas* in the *Ship*, ſome *diſtempe* the *ſoul*, *diſorder* in the *life*, that *God* would have *removed* and *remed* as for inſtance; *Jonas*, how came he into the *Whales belly?* Was i his own *undutifulneſs? David*, whence came all his *troubles* by *Abſa Amnon*, *Adonijah?* Was it not his *fondneſs* and *indulgence?* And ſo o *Jacob*, what might he thank for all his *afflictions* (whereof God g him not *a draught*, but made him *a diet-drink*: ſo that he had ſcar merry day, for one trouble or another:) whom had he to thank fo Did he not *thruſt his own feet* into the *ſtocks* by that *threefold lie* of hi tered in a *breath* to get the *bleſſing?*

Wherefore, if thou *loveſt* thine own *eaſe*, deal freely and ingenu with *God* and thine own *ſoul*; for *ſin* and *puniſhment* are *inſeparable* panions, and go *tied* together with *chains* of *Adamant*, as the *Poet* ſp like *individual twins*, they are *born* together, *live* together, are *atte one* by the *other*, as the *body* by the *ſhadow*: where *ſin* is in the *Sa* there *puniſhment* is on the *Crupper*; whence it is, that the *Hebrews* but *one* and the ſame word for them *both*.

*Objection.* But thou haſt *repented* and reſolveſt to be *reformed*.

*Anſwer.* Many in time of diſtreſs have *ſtrong reſolutions* and pr fair, even a *Candle* as big as a *Muſt*: but *trouble* being over; o *ten* in the *pound* were well: which proves; they never *truly* repe Yea, inſtead of being *better*, they grow *worſe*, like one that fall

o a *relapse* from an *Ague*, to a *burning Feaver*, which peradventure ould be thy case, if God should now *release* thee: at least thou mayest ear it: for, to seek unto God *only in affliction*, is *suspicious*, and such ekers commonly are *rejected* with scorn, *Proverbs* 1.24, to 33. Indeed, thou shalt *persevere* (when thou art *released*) *in doing* that which now ou *purposest*; it is an infallible *signe*, thy *repentance* is *sound*: otherise; not.

## CHAP. 5.

### *That it serves to work in us amendment of life.*

Secondly, the *malice* of our *enemies* serves to work in us *amendment of life*. Every *affliction* sanctified, *rubs* off some *rust*, *melts* off some *dross*, *straines* out some *corruption*, &c. which done, we rise out of *ouble*, as *Christ* rose out of the *grave*: for when the *gold* is *fined*, the e shall hold it no longer. The *outward cold of affliction* doth greatly crease the *inward heat* and *fervour* of the *graces* of God in us. Indeed *chastisement* (saith the Author to the *Hebrewes*) *for the present seemes be joyous, but grievous: But afterwards it bringeth the quiet fruit of hteousnes to them that are thereby exercised*, Heb. 12.11.

We are *dunged* with *reproaches*, that we may prove a *richer soil* for *ace*, as *Nazianzen* speaks, (alluding to the parable of the *Fig-tree*,) d *heats* us, that he may *better us*: he *hedgeth us* about with *thorns*, at he may keep us within *compasse*, lest we *break over* into *Satans pares*: which indeed will *fat us* but to the *slaughter*. Yea, he *pricks* us th *goads*, that he may let out our *ill humours*: and happy *thorns* of *cets* of *tribulation* are those, which open a *vein* for *sin to gush out at*. *God strips the body of pleasure to cloath the soul with righteousnesse*, and entimes *strengthens our state of grace by impoverishing our temporall e*: for commonly the more *prosperity*, the lesse *Piety*. The *poor* (saith rist) *receive the Gospel*, though the *rich are more bound*. It was an obvation of *Tacitus*, that raising of the *fortune* did rarely mend the *disition*: only *Vespasian* was changed into the better. Yea, if it make us *worse*, it is a *wonder*: *Evagrius* gives it as a high praise of the *Emour Mauritius*, that in the *height* of all his *Majesty*, he *reteined his* anent *Piety*. *we serve God, as our servants serve us:* of which many have *good cloaths*, others *too much wages*, or are *too fine fed to do work*; as ps *Hen* being *over-fed*, was too *fat* to *lay*: or perhaps *too many under n*; as a *Gentleman* having but *one servant*, thought him over-burdened h work, and therefore took *another* to help him: but having two, of them *so trusted to the others observance*, that oft-times, they were *missing*, and the *work not done*; then he chose *a third*; but was se served them, then before: whereupon he told his *friend*, *when d one servant, I had a servant*; *when I had two, I had but half an ; now I have three, I have never an one*. *Few* men can *digest* great

felicity: Many a man hath been a *loser* by his *gains*, and found that, which multiplied *his outward estate*, hath *abated his inward*, and so on contrary. *David* was never so tender, as when he was hunted *like a partridge*, 1 *Sam.* 26. 20. *Jonah* was at best, in the *Whales belly*. *Stevens* never shone so fair, as when he stood before the *Council*, *Acts* 7. Whilest the *Romans* had wars with *Carthage* and enemies in *Affrick*, knew not what vices meant in *Rome*.

Now if the *winter* of the one is found to be the *spring* of the other, the corruption of prosperity the *generation of piety*; who will esteem things *good* which make us *worse*, or that *evil*, which brings such *gain* *sweetness*? *Before I was afflicted* (saith *David*) *I went astray*, *but* *keep thy commandement*, Psal. 119. 67. These *evils* do press us, but it God and to *holiness*. Yea, how much lower our *affections* weigh *down* on *Earth*, so much the more earnestly our *affections* mount *Heaven*.

An *Egge* will *swim* in *salt* water, but *sink* in *fresh*: so we. *David* among so many publick and private calamities and *disasters*, his *head above water*, and stood upright in his *heart* to *God*: But *Solomon* his son, even *sunk* in the midst of *delights* and *pleasures*. much *rankness* layeth the *Corn*: and *Trees* over-laden with *Fruit* their own ruine. Happy was he, *John* 9. in being born *blinde*, gain of *bodily sight* made way for the *spiritual*, who of a *Patient* came an *Advocate* for his *Saviour*, who *lost a Synagogue* and *found* ven, who by being abandoned of *sinners*, was received of the *L* *glory*: God rarely deprives a man of one faculty, but he more then *plies* it in another. The defect of *corporal sight*, hath not seldome ed the *memory*: for what is *taken from one sense is divided among* vest. When *Zachary* was *dumbe*, *John Baptist* the *voice* was a bree *Hannibal* had but one *eye*: *Appius*, *Claudius*, *Timolon*, and *Homer* quite *blinde*; So was *Matthias King* of *Tunis*, and *John* King of *hemia*; but for the *loss* of that one *Sense*, they were *recompensed* *rest*, they had most excellent *memories*, rare *inventions*, and admi other *parts*. Or suppose he send *sickness*; the worst *Feaver* can does not more burn up our *blood* than our *lust*; and together with *ing* out the *sweets* of *nature*, at the *pores* of the *body*; we *wet* the sinful *corruption* of our *nature* at the pores of the *conscience*: the Authour to the *Hebrews* saith of *Christ* Himself, that *though* *were the Son*, yet (as he was man) *He learned obedience by the* *which he suffered*, *Heb.* 5. 8. As in *humane* proceedings, Ill *m* beget good *Laws*; so in *Divine*; the *wicked* by their *evil tongues* *good* and holy *lives* in the *godly*: Whence *Plutarch* adviseth us *circumspectly* to demean our selves as if our enemies did alwayes

Nothing ſooner brings us to the *knowledge* and *amendment* of our *faults*, then the *ſcoffs* of an *enemy*: which made *Philip* of *Macedon* acknowledge himſelf much *beholding* to his *enemies* (the *Athenians*) for ſpeaking evil of him, for (ſaith he) they have made me an *honeſt man*, to prove them *liars*: even barren *Leah*, when ſhe was *deſpiſed* became *fruitful*.

So that we may *thank our enemies*, or muſt *thank* God *for our enemies*: Our *ſouls* ſhall *ſhine* the *brighter* one day for ſuch *rubbing*: the *fanne winder* cleanſeth the good *grain*: the *hot fire* refines the *pure gold*. Yea, put caſe we be *gold*; they will but *try us*; if *Iron*, they will *ſcowre* away our *ruſt*.

I ſay not that a *wicked heart* will be bettered by *affliction*; for, in the ſame *fire* that *gold* is made *bright* and *pure*, droſs is *burnt* and *conſumed*: and under the ſame *flail* that the *grain* is *purged* and *preſerved*, the *huſks* are *broken* and *diminiſhed*. Neither are the *Lees* therefore confounded with the *wine*, becauſe they are *preſſed* and *trodden* under the ſame *preſs* or *plank*; but I ſpeak of affliction *ſanctified*, and of the godly.

Yet let not the wickedeſt man be diſcouraged, for as when Chriſt *called the blinde man*, the *Diſciples* ſaid, *Be of good comfort*, he calleth thee: ſo I may ſay to thee that art burthned with any kind of affliction; Be of good *comfort*, *Chriſt calleth* thee, ſaying, Come unto me by *repentance* and *amendment* of life, and I will eaſe thee of thy *ſins* and *ſorrows*, *here* and *hereafter*; only as the *blinde man* threw away his *garment* and followed *Chriſt*, ſo do thou anſwer him, I will forſake my *ſins* and follow thee. For God, like a prudent *Prince*, makes offers and ſames of *war*; it is but to *ſend* the conditions of *peace*.

But farewel, I am for the already reſolved; to whom I ſay, if the *needle* of *affliction* be *drawn through* us, by reaſon of wicked mens *malice*; it is but to *convey* with it the *threed* of *amendment*: and their worſt to the godly, ſerves but as the *thorn* to the *breſt* of the *Nightingale*, the which (if ſhe chance to *ſleep*) cauſeth her to *warble* with a renewed *cheerfulneſs*, or as *blowes* make *balls* to *mount*, and *laſhes* make *Tops* to go, which of themſelves would *fall*: ſo with their *malice* we are *ſpurred* up to *duty*, and made *perſevere* in it, for commonly (like *Tops*) no *longer laſht*, no *longer* we go. Yea, theſe very tempeſtuous *ſhowers* bring forth ſpiritual *flowers* & *herbs* in abundance: Devotion (like fire in *froſty* weather) burns hotteſt in *affliction*. *Vertue* provoked, *ads much* to it ſelf: With the *Ark* of *Noah*, the *higher* we are *toſſed* with the *flood* of their *malice*; the neerer we *mount* towards *Heaven*. When the *waters* of the *flood* came upon the face of the *earth*, down went ſtately *Turrets* and *Towers*; but as the waters roſe, the *Ark* roſe ſtill higher and higher. In like ſort, when the waters of *af-*

*fliction* arise; *down* goes the *pride* of life, the lust of the *eyes*; In a w
all the *vanities* of the World. But the *Ark* of the *soul* ariseth as t
*waters* rise, and that higher and higher, even neerer and neerer tow
*Heaven.*

I might illustrate this point by many observable things in *nature*:
see *well-waters* arising from *deep Springs*, are hotter in *winter* the
*Summer*, because the *outward cold* doth keep in, and double their *in*
*heat*: And so of mans *body*, the more extream the *cold* is *without*;
more doth the natural *heat* fortifie it self *within*, and guard the *he*
The Corn receives an inward *heat* and *comfort* from the *Frost* and S
which lieth upon it: *Trees* lopt and pruned flourish the more, and bea
fuller for it. The *Grape* when it is most pressed and trodden, maketh
more and better *wine*: The drossie *gold* is by the fire *refined*; *windes*
*Thunder* clears the *Air*: Working *Seas* purge the *wine*: Fire increa
the sent of any *Perfume*: *Pounding* makes all *Spices* smell the *swe*
*Linnen* when it is *bucht*, and *washt*, and *wrung*, and *beaten* becomes
*whiter* and *fairer*: the *Earth* being torn up by the *Plough*, becomes
rich and *fruitful*. Is there a piece of *ground* naturally *good*? Let
neglected; it becomes wilde and barren: yea, and the more rich
*fertile* it is of it self, the more *waste* and *fruitless* it proveth for wa
*Tillage* and Husbandry. The *Razor* though it be tempered with a
proportion of *Steel*, yet if it pass not the *Grindstone* or *whetstone*, is
the less unapt to *cut*; yea, though it be made once never so sharp;
be not often *whetted*, it waxeth *dul*. All which are lively emblem
that truth which the *Apostle* delivers, 2 *Cor.* 4.16. *We faint not, for th*
*our outward man perish, yet the inward man is renewed daily.* Even
*Lambe* is much more lively and nimble for *shearing*. If by *enmity*
persecution (as with a *knife*) the Lord pareth and pruneth us; it is,
we may bring forth the more, and better *fruit*: and, unless we degener
we shall beat the better for *bleeding*: as *Anteus*, every time rose up
stronger, when *Hercules* threw him to the *ground*: because he got
strength, by touching of his Mother.

O admirable use of *affliction*! *health* from a *wound*; *cure* from
*ease*: out of *grief*, *joy*: *gain* out of *loss*: out of *infirmity*, *strength*:
*sin holiness*: out of *death life*: yea, we shall redeem something of
dishonour by *sin*, if we shall thence grow *holy*. But this is a harder
then *Samsons* to these *Philistims*.

CHA

## CHAP. 6.

*That it ſtirs them up to Prayer.*

THirdly, becauſe they quicken our devotion, & make us pray unto God with more fervency: *Lord* (ſaith *Iſaiah*) *in trouble they will viſit thee: they poured out prayers when thy chaſtening was upon them,* Jay 26.16. *In their affliction* (ſaith Hoſea) *they will ſeek thee diligently;* Hoſea 5.15. That we never pray ſo *feelingly, fervently, forcibly*, as in time *affliction*, may be ſeen in the examples of the children of *Iſrael*, Judges 9,15. *Eliſha*, 2 *Kings* 6.18. *Hezekiah*, 2 *Kings* 19.15,16. *Stephen*, *Acts* 59,60. And laſtly, in *Jehoſaphat*, who being told that there was a great multitude coming againſt him from beyond the *Sea*, out of *Aram*; follows, *That* Jehoſaphat *feared, and ſet himſelf to ſeek the Lord, and proclaimed a Faſt throughout all* Judeah: *Yea, they came out of all parts, and joyned with him to enquire of the Lord*, 2 Chron. 20.3,4,13.

Neither doth it make *us alone* which ſuffer; *earneſt in prayer*, but it makes others alſo *labour* in *prayer* to God for us, 2 *Cor.* 1.10,11. *Acts* 12.5,12. As what true members participate not ſome way of the *bodies* Let it part? It is only a *Nero* can ſit and *ſing* while *Rome burns*. Whence we rich are taught to pray in the *plural number*, Our Father: and certainly he wan cannot pray or be heard for himſelf, that is no mans friend but his own. th a No *prayer* without *faith*, no *faith* without *Charity*, no *Charity* without mu- is mu al *interceſſion*. But I proceed, *Croſſes* are the *files* and *whetſtones*, that ep; it an *edge* on our *Devotions*, without which they grow *dull* and ineffe- eme ual. *Jonah ſleeps* in the *Ship*, but *prays* hard in the *whales* belly, r the *Prayer* is the *wing* of the *ſoul*, wherewith it *flies* to *Heaven*, as *meditati-* ven *n* is the *Eye* wherewith we ſee *God*. But our hearts are like *flint-ſtones*, nity which muſt be *ſmitten* ere they will ſend out theſe *ſparks* of devotion. is, Chriſt never heard of the *Canaanitiſh woman*, until her *daughter* was mi- ener erably vexed with a *Devil*: but then ſhe comes to him, and doth not *ſpeak*, up ut *cry*: need and deſire have raiſed her *voice* to an *importunate* clamour. got he *God* of mercy is *light* of hearing, yet he loves a *loud* and vehement *olicitation*: not to make *himſelf* inclinable to *grant*; but, to make *us capa-* ma *le* to receive bleſſings. And indeed the very *purpoſe* of *affliction*, is, to : o make us importunate: he that hears the ſecret murmurs of our *grief*, yet wil of ſ ot *ſeem* to hear us till our *cries* be *loud* and *ſtrong*: as *Demoſthenes* would r *Ru* ot *plead* for his *Client* till he cried to him, but then anſwered his ſorrow. Now I feel thy *cauſe*.

*Prayer* is as an *arrow*, if it be *drawn up* but a little; it goes not far: but if it be pull'd up to the *head*; flies ſtrongly, & *pierces deep*: if it be but *dribled* A forth of *careleſs lips*; it falls down at our *feet*: the ſtrength of our *ejacu-* *lations*, ſends them up into *Heaven*, and fetches down a *bleſſing*. The *Childe* hath eſcaped many a ſtripe by his loud crying: and the very *unjuſt Judge*

cannot endure the *widows clamour*: So unto *fervent prayer*, *God* will *deny nothing*. Whereas *heartleſs motions* do but teach us to *deny*, *Fervent ſuites* offer violence both to *Earth* and *Heaven*. So that if we *ask and miſs*, it is becauſe we *ask amiſs*: we beat back the flame, not with purpoſe to *ſuppreſs it*, but to raiſe it higher, and to *diffuſe it*. We ſtop the *ſtream*, that it may *ſwell* the more, and a *denial* doth but *invite* the importunate, as we ſee in the *Canaanitiſh woman*, *Matth.*15. Our holy longings are increaſed with *delayes*: it whets our *appetite* to be held *faſting*; and whom will not *Need* make both *humble* and *eloquent*? If the *eaſe be wofull*, it will be expreſt *accordingly*: the *deſpair* of all other helps, *ſends* us importunately to the *God* of power; but while *money* can buy *Phyſick*, or *friends* procure *enlargement*; the great *Phyſician* and *helper*, is not *ſought unto*, nor throughly truſted in. It is written of the children of *Iſrael*, that ſo ſoon as they cried unto the *Lord*; he *delivered* them from their ſervitude under *Eglon* King of *Moab*: yet it is plain they were *eighteen years*, under this bondage, undelivered, *Judges* 3.14, 15. Doubtleſs, they were not ſo unſenſible of their own miſery, as not to *complain* ſooner then the end of *eighteen* years: the firſt hour they *ſighed for themſelves*: but now; they *cried unto God*. They are *words*, and not *prayers*; which fall from careleſs *lips*; if we would prevail with *God*, we muſt *wreſtle*; and if we would wreſtle happily with *God*; we muſt wreſtle firſt with our own *dulneſs*. Yea, if we felt our *want*, or *wanted not* deſire; we could ſpeak to *God* in no *tune* but cries; and, nothing but cries can pierce *Heaven*. The beſt mens *zeal* is but like a fire of green *wood*, which *burneth* no longer than whiles it is *blown*. *Affliction* to the *ſoul* is as *plummets* to a *Clock*, or *winde* to a *Ship*: holy and faithful *prayer*; as oars to a *Boat*: And ill goeth the *Boat* without *Oars*, or the *Ship* without *winde*, or the *Clock* without *plummets*. Now, are ſome afflicted in reputation? as *Suſanna* was: others; in children? as *Eli*: ſome, by *enemies*? as *David*: others by friends? as *Joſeph*: ſome, in *body*: as *Lazarus*: others, in *goods*? as *Job*: others, in *liberty*? as *John*. In all extremities, let us ſend this *meſſenger* to *Chriſt* for eaſe; faithful and fervent *prayer*: if this can but carry the burthen *to him*, he will carry it *from us*, and from us for ever.

Neither can we want encouragement to ask: when as the *ſick of the Palſie* but *asked health*, and *obteined* alſo *forgiveneſs of ſins*: When *Solomon* but deſired *wiſedome*, and the *Lord gave him wiſedome*, and *honour and abundance of wealth*: When *Jacob* asked but *meat* and *cloathing*, and *God* made him a great *rich man*, When *Zacheus* deſired only to have *ſight* of *Chriſt*, and was ſo happy as to entertain him into his *houſe*, into his *heart*, yea, to be entertained into *Chriſts Kingdom*.

We *do not*, (yea, in many caſes, we dare not) *ask* ſo much, as *God*

is pleaſed to *give*: Neither doeſt thou ô Saviour meaſure *thy gifts* by our *petitions*, but by our *wants*, and *thine own mercies*.

True, if the all-wiſe *God* ſhall fore-ſee that *thou* would'ſt ſerve him as the *prodigall ſon ſerved his father*, who prayed but *till* he had got his *patrimony*, and then *forſook* him, and *ſpent* the ſame in *riot*, to the givers *diſhonour*; as too many uſe the *Ocean* of *Gods bounty*, as we do the *Thames*; it brings us in all manner of proviſion: *cloaths*, to cover us: *fuel*, to warm us: *food*; to nouriſh us: *wine*, to chear us; *gold* to enrich us; and we in recompence *ſoil* it with our *rubbiſh*, *filth*, *common ſhoares*, and ſuch like excretions: even as the *Cloud* that's lifted up and advanced by the *Sun*; obſcures the *Sun*. In this caſe, he will either *deny* thee in mercy, as he did Saint *Paul*, 2 *Cor*.12.8,9. and our *Saviour* himſelf, *Matth*.16.39. or *grant* thee thy requeſt in *wrath*, as he did a *King* to the *Iſraelites*, and *Quails* wherewith he *fed* their *bodies*; but withall ſending *leanneß* into their *ſouls*, *Pſal*.106.15. And well doth that *childe* deſerve to be ſo ſerved, who will lay out the *money given* him by his *father*, to *buy poiſon*: or *weapons*, to *murther* him with. Wherefore let thy *prayers* not onely be fervent, but frequent: for, thy *wants* are ſo. And be ſure to ask good *things* to a *good end*: and then, if we ask thus according to Gods will in *Chriſts Name*; we know that he will hear us, and grant whatſoever *petitions* we have deſired, 1 *John* 5.14,15.

## CHAP. 7.

### *That it weanes them from the love of the world.*

FOurthly, our ſufferings wean us from the love of the world, yea, make us loath and contemn it; and contrariwiſe, fix upon heaven with a deſire to be diſſolved. Saint *Peter*, at *Chriſts tranſfiguration*, enjoying but a glimpſe of *happineß here*, was ſo raviſhed and *tranſported* with the love of his preſent eſtate, that he breaks out into theſe words, *Maſter, it is good for us to be here*; he would fain have made it his *dwelling place*: and being loath to depart; Chriſt muſt make *three tabernacles*, *Mat*.17.4. The love of this *world* ſo makes us forget the *world to come*, that, like the *Iſraelites*, we deſire rather to live in the *troubles of Egypt*, then in the *Land of Promiſe*. Whereas S. *Paul* having ſpoken of his *bonds* in Chriſt, and of the ſpirituall combate; concludeth, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all*, Phil.1.22,23. Yea, it tranſported him to Heaven before he came thither: as *Mary* was not, where *ſhe was*, but, where her *deſire was*, and that was with Chriſt. Proſperity makes us *drunk* with the love of the world, like the *Gadarens*, who preferred their *ſwine* before their *ſouls*: or him in the *Parable*, that would go to ſee his *farme*, and loſe *Heaven*: or the *Rich Glutton*, who never thought of *Heaven*, till he was in *Hell*: and thouſands more, who if they have but ſomething to *leave behinde them*, 'tis no matter whether they have any thing to *carry with them*.

But

But, as *ſleep* compoſeth *drunkenneß*; ſo the *croß* will bring a man himſelf again: for when the *Staff* we ſo nouriſh to *bear us*, become *cudgel* to *beat us*: when we finde the world to ſerve us, as the *Jews* Chriſt, carry us up to the top of the *hill*, and then ſtrive to throw us do *headlong*: *Luk.4.29.* When the minde is ſo inveſted with cares, molest with grief, vexed with pain, that which way ſoever we caſt our eyes, finde cauſe of *complaint*; we more loath the *world* than ever we *loved* as *Amnon* did his ſiſter *Tamar*: yea, when *life* which is held a *friend*, comes an enemy; then death which is an enemy becomes a friend, an ſo accountted: as, who, having caſt *Anchor* in a ſafe *Road*; would ag wiſh himſelf in the ſtorms of a troubleſome *Sea?*

Yea, in caſe we have made ſome progreſs in Religion, and foun good *conſcience ſprinkled with the blood of Chriſt*, (the *marrow of all c forts*,) and reſolved with *Joſeph*, to forſake our *coat* rather than our fa yet if the World make new offers of *preferment*, or ſome large impro ment of profits and pleaſures; we begin to draw back, or at leaſt we k not whether to chuſe: like a *horſe* that would, and yet would not, le *ditch*. And after a little conflict, having half yielded to *forſake* that *joy*, which cannot be kept but with *danger*; we reſolve thus. The ſame G which hath made my croſſes *chearful*; can as well make my *proſperity* ſcionable. Why then ſhould I refuſe ſo fair an offer? but alas, having m *choice*; it is not long, ere theſe pleaſures and *honours*, theſe *riches* *abundance*; prove as *thorns*, to choak the *good ſeed of Gods word* for ly *ſown* in our hearts: as it is, *Matth.13.22.* For, *proſperity* to *Relig* is as the *Ivy* to the *Oake*, it quickly eats out the *heart* of it: yea, as *Miſſelto* and *Ivy* (ſucking by their ſtraight embraces the very *ſap* only giveth *vegetation* from the *roots* of the *Oake* and *Hawthorn*) flouriſh when the *Trees* wither; ſo in this caſe, the *corruption* of the is alwayes the *generation* of the *evil*: and ſo on the contrary, cr in the *eſtate*, *diſeaſes* of the *body*, *maladies* of the *minde*, are the cines of the *ſoul*: the impairing of *the one*, is the repairing of *the o*

When no man would harbour that unthrift-*ſon in the Goſpel*; he ed back again to his *Father*, but never before. *Lais of Corinth* while was *young*, *doted* upon her *Glaß*, but when ſhe grew *old and with* ſhe *loathed* it as much: which made her give it up to *Venus*. When S is let looſe upon us to ſhew us our ſins, and the *danger* we are in; farewel *profit*, farewel *pleaſure*, *treaſure*, and all, rather then I will en ſuch a *rack*, ſuch a *hell* in my *conſcience*.

Whereas, if we ſhould only *hear* of miſery, or *read* wh threatned in the *word*: though it might a little *fright us*; it never *amend us*. *Birds* are *frighted* at firſt, with the Husbandmans *crowes*: but after a while, obſerving that they ſtir not; are

to *ſit* upon them, and *defile* them.

Thus as *harmonious ſounds* are advanced by a *ſilent darkneſs*; ſo are the *glad tydings of ſalvation*. The *Goſpel* never ſounds ſo *ſweet*, as in the night of *perſecution*, or private *affliction*.

When *Vertue* came down from *Heaven* (as the *Poets* feign) *rich men* ſcorned at her, *wicked men abhorred* her, *Courtiers ſcoft* at her, *Citizens hated* her: and being *thruſt* out of doors in every place; ſhe came at laſt to her ſiſters, *poverty* and *affliction*: and of them; found *entertainment*. When it *ceaſed* to be with *Sarah*, after the manner of the *world*; ſhe *conceived Iſaac*: ſo when it *ceaſeth* to be with us after the manner of the *worlds favourites*; *we conceive holy deſires*, *quietneſs*, and *tranquillity* of minde, with ſuch like *ſpiritual contentments*. Yea, we make *faith* our only option: whereas before; we kept *open houſe for all vices*, as the *States* are ſaid to keep *open houſe for all Religions*: or if not; it fares with *piety* as with *holy water*, every one praiſeth it, and thinks it hath ſome rare *vertue* in it; but, offer to ſprinkle them with the ſame; they ſhut their *eyes*, and turn away their *faces*: and no marvel, for we never *taſte* this *Manna* from *Heaven*, until we leave the *leaven* of this *Egypt*.

Now, better the *body* or *eſtate* periſh, then the *ſoul*: though we are *too ſenſual to conſent* unto it, *Plus Paſtor, in vulnere gregis ſui vulneratur*. The loſs of a graceleſs *childe*, cannot but grieve the *father*, though the *father* himſelf were in danger of miſchief by that *childe*: as *David* mourned for *Abſalom*, that would have cut his throat. True *proſperity* is a hearty *meat*, but not *digeſtible* by a *weak ſtomack*: ſtrong *wine*; but naught for a *weak brain*: *The proſperity of fools deſtroyeth them*, Proverbs 1.32. So that all *temporall bleſſings* are, as they *hit*: but if the minde do not answer, they were better *miſt*. The more any man *hath*, the more cauſe he *hath to* pray, *Lord, lead us not into temptation*: for we cannot ſo heartily think of our *home above*, whiles we are furniſhed with theſe *earthly contentments below*; but when *God* ſtrips us of them ſtraightwayes, our *minde* is homeward. Whiles *Naomies husband* and *ſons* were alive, we find no motion of her retiring home to *Judah*: let her earthly ſtays be removed; ſhe thinks preſently of removing to her *Countrey*: a *delicious* life, when every thing about us is *reſplendent* and contentful, makes us that we have no minde to go to *Heaven*: wherefore as a loving *mother*, when ſhe would *wean* her *childe* from the *dug*; maketh it bitter with *wormwood* or *aloes*: ſo dealeth the *Lord* with us, he maketh this life bitter unto us by ſuffering our enemies to perſecute & oppreſs us; to the end we may contemn the *world*, & tranſport our hopes from *Earth* to *Heaven*: he makes us weep in this *veil* of *miſery*, that we may the more eagerly long for that *place* of *felicity*, *where all tears ſhal be wiped from our eys*. Our *wine* (ſaith *Gregory*) hath ſome *gall* put into it, that we ſhould not be ſo delighted with the

way

way, as to forget whither we are going. And this is no small abatem to the bitternesse of *adversities*, that they *teach us* the way to *Heav* for the *lesse* comfort we finde on *earth*, the more we *seek above*, and *more* we *esteem* the *best things*: and we are very *ungratefull*, if we do thank him for that which so *overcomes us*, that it *overcomes the love of world in us*.

Experience shewes, that in Countreys where be the greatest *plenty fruits*, they have the *shortest lives*, they do so *surfet* on their *abunda Sicily* is so full of *sweet flowers*, if we *believe Diodorus Siculus*, that cannot *hunt* there: and it is questionable, whether the *enjoying* of ward things, or the *contemning* of them; be the greater happinesse: to be deprived of them, is but to be deprived of a *Dye*, wherewith a might either *win* or *lose*, yea, doth not a large portion of them m times prove to the owner, like a *treacherous Dye* indeed, which flatter *improvident Gamster* with his *own hand* to *throw away* his wealth to a ther? Or to yield it the uttermost; *gold* may make a man the *rich* not the *better*; *honour* may make him the *higher*, not the *happier*: all temporal delights are but as *flowers*, they onely have their mor and are *gone*; this morning in the *bosome*, the next in the *Besome*. consideration whereof, made the very *Heathen Philosophers* hate *this w* though they saw not where to finde *a better*. Yea, it made *Themistocles* undervalue *transitory things* in comparison of *vertue*, that seeing Bracelets of *precious stones* lie in his *path*, he bade his friend take them saying, Thou art not *Themistocles*. And indeed it is *Heaven* onely hath a foundation, *Earth* hath none: God hath hanged it *upon noth* and the things therein are *very nothing*.

Nothing feeds *pride*, not keeps off *repentance* so much as prosper *advantage*. 'Tis a wonder to see a *Favourite* study for ought but addit to his *Greatnesse*, *God* shall have much ado to make him know *him* The cloth that hath many *stains* must pass through many *lathers*. If hath lost its sweetnes, there is no way to recover it, except you fli into the sink among *filth*. No less then an odious leprosie w.ll hum *Naaman*, wherefore by it the only wise *God* thought meet to sawce *valour*, *dignity*, *renown*, *victories*, of that famous General of the *Syr* If I could be so uncharitable as to wish an enemies *soul* lost, this were only way, let him live in the height of the *worlds* blandishments, for can he love a *second* Mistresse that never saw but one beauty, and still tinues deeply inamoured on it? Why is the *Lapwing* made an Hiero phick of *infelicity*? but because it hath a little *Coronet* upon the and yet *feeds* upon the worst of *excrements*. The *Peacock* hath more p ed *Plumes*, yet is the *Eagle* accounted the *Queen* of *Birds*, becaus flieth neerest *heaven*. We often see, nothing carries us so far *from* G

those favours he hath imparted *to us*. 'Tis the *misery* of the *poor*; to be neglected of men: 'tis the *misery* of the *rich*; to neglect their *God*. The *Badger* being wounded with the prickles of the *Hedghog* his invited *guest*, whom at first he welcomed and *entertained* in his *Cabbin*, as an inward *friend*, mannerly desiring him to depart in kindnesse, as he came; could receive no other answer then that *he for his own part* found himselfe very well at ease, and *they* that were not, had reason to seek out another *seat* that might like them better. It is but a fable, yet the moral is *true*, *perspicuous*, *profitable*. Many shall one day repent, that they were happy too *soon*. Many a man cries out, Oh that I were so *rich*, so *healthful*, so *quiet*, so *happy*, *&c*. Alas, though thou hadst thy wish for the *present*, thou shouldst (perhaps) be a loser in the *sequel*. The *Physician* doth not hear his *Patient* in what he would, yet heareth him in taking occasion to do another thing more conducible to his *health*. God loves to give us *cools* and *heats* in our desires: and will so allay our *joyes*, that their fruition hurt us not: he knows that as it is with the *body* touching *meats*, the *greater plenty*, the less *dainty*; and too long *forbearance* causeth a *Surfet*, when we come to full food: So it fares with the *minde* touching worldly *contentments*; therefore he feeds us not with the *dish*, but with the *spoon*, and will have us neither *cloyed* nor *famished*. In this life, *mercy* and *misery*, *grief* and *grace*, *good* and *bad*, are blended *one with the other*; because if we should have nothing but comfort, *Earth* would be thought *Heaven*; besides, if *Christ-tide* lasted all the year, what would become of *Lent*? if every day were *Good-Friday*, the World would be weary of *Fasting*. *Secundus* calls *death* a *sleep eternal*, the *wicked* mans *fear*, the *godly* mans *wish*. Where the *conscience* is clear; *death* is looked for without *fear*, yea, desired with *delight*, *accepted* with *devotion*: why? it is but the *cessation* of trouble, the *extinction* of *sin*, the *deliverance from enemies*, a *rescue* from *Satan*, the quiet rest *of the body*, and *infranchizement* of the *soul*. The *woman* great with *childe*, is ever musing upon the time of her *delivery*: and hath not he the like cause, when *Death* is his *bridge* from *woe* to *glory*? Though it be the *wicked* mans *ship-wrack*, 'tis the *good* mans putting into *harbour*: And hereupon finding himself *hated*, *persecuted*, *afflicted*, and *tormented* by *enemies* of all sorts; he can as willingly leave the *world*, as others can *forgo the Court*: yea, as willingly *die* as *dine*; yea, no *woman with childe* did ever more exactly count her time. No *Jew* did ever more earnestly wish for the *Jubile*, No *servant* so desires the end of his *years*, No *stranger* so longs to be at *home*; as he expects the promise of Christs *coming*. It is the strength of his *hope*, the sweet object of his *faith*, in the midst of all sorrows; the *comfort* of his *heart*; the *heart* of all his *comforts*; the incouragement of his *wearied spirits*; the common *clausule*, the continual *period*, and shutting up of his *Prayers*: *Come*, *Lord Iesus*, *come quickly*.

Whereas

Whereas *the worlds Favourites* go *as unwillingly from hence, as from the midst of a game.* Neither hath the *Rich man* so much advan of the *poor*; in *enjoying*, as the *poor* hath of the *Rich*, in *leaving*. T *Rich* men may also *learn* this slight: for, the way to *grieve leß*, is to *leß*. And indeed, what shouldest thou do in case thou seest that the runs not on thy *side*, but give over the *world*, and be on *Gods side?* L care little for the *world* that cares so little for *us*. Let us cross *sail*; turn another way: let us go *forth* therefore *out of the Camp, bearing reproach; for we have no continuing City, but we seek one to come*, Heb 13,14.

## CHAP. 8.

### *That it keeps them alwayes prepared to the spiritual combate.*

5 FIfthly, the Lord permitteth them often to afflict and assail us the end we may be alwayes prepared for tribulation: as wise M ners in a *calm*, make all their tackling sure and strong; that may be provided against the next *storm*, which they cannot look long without: Or as experienced *Souldiers* in time of *peace*, prepare ag the day of *battel*; and so much the rather, when they look every da the *approach* of the *enemy*. They (saith *Socrates*) that set *sail* in calme *Sea* in a fair quiet *weather*, have, notwithstanding, all *instrum* and *materials* ready, which may be of use in a *tempest*: so he that enj a prosperous and happy *estate*, if wise, doth even in that time prepar the harder and more *cross occurrents*: and so much the rather, becau great *calme* presageth a sudden *storme*. The people of *Laish* being *rich* wanting nothing, grew *careless* and *secure*: and being secure, and trusting nothing; they were smote with the edge of the *sword*, and their *Citie* burnt, *Judg.* 18. The way to be *safe*, is, never to be *secure*. *wals* of a City that are not repaired in *peace*, will hardly be *mended* *siege*. *Alexander* having set his *Army* in *battel-array*, and finding a *S dier* then mending his *Armes*; *cashiered* him; saying, That was a tim *dealing blows*, not of preparing *weapons*.

We are oft-times set upon, to the end that we may continually *bu unto us the whole Armour of God*, prescribed by *Paul*, *Ephes.* 6.13, to That we may be alwayes ready for the battel, by *walking circumspe not as fools, but as wise*, *Ephes.* 5.15. Therefore *redeeming the time, beca the dayes are evil. Vers.* 16. For as those that have no *enemies* to *encou* them cast their *armour* aside and let it *rust*, because they are secure f from danger; but when their enemies are at hand, and *sound the Alar* they both wake and sleep in their *armour*, because they would be re for the *assault*: So, if we were not often in *skirmish* with our *enemies*; should lay aside our *spiritual armour*: but when wee have continual us

we ſtill keep it *faſt buckled* unto us; that being armed at all points, we may be able to make *reſiſtance*, that we be not ſurpriz'd at unawars.

Neither would it be good for us at preſent, if we had not theſe *enemies* ſtand in *awe* and fear of; but much more inconvenient in divers reſpects: as wiſe *Scipio* (that mirrour of wiſdome) told ſome, who with no ſmall joy avouched that the Common-wealth of *Rome* was now in ſafe eſtate, ſeeing they had vanquiſhed the *Carthaginians*, and conquered the inhabitants of *Pontus*: Neither would he for that only reaſon have *Carthage* deſtroy'd; becauſe it ſhould hinder *Rome* from ſleeping. Yea, God himſelf would have the *Hittites*, *Gargeſites*, *Amorites*, *Canaanites*, *Pereſites*, *Hivites*, and *Jebuſites* (ſtrong and warlike Nations,) to be in the midſt of *Iſrael*; leſt *Iſrael* ſhould ſleep in ſin, and want matter for exerciſe, *fight*, and *conqueſt*. Here may be *felicity*, with *ſecurity*: never; with *ſafety*. The time when the *envious man* did *ſowe his ſeed*, was, whileſt men were in *bed*. So *ſervants* more orderly uſe their maſters *talent*, then thoſe that ever fear their Maſters ſudden return. No *Houſhoulder* more ſafe, than he who in every *watch* ſuſpects the *Thieves* entring. *Sampſon* could not be bound, till he was firſt got *aſleep*: Wouldeſt thou not be *overcome?* be not *ſecure*. Fly from the works of darkneſs at a great diſtance, and conſider as well the *bitterneſs* of what will follow, as the *ſweetneſs* of a *momentany pleaſure*: not unlike a * *great perſonage* of this land, who ſaid to his *Lady*, (offering him a bribe in behalf of a ſuppliant) Gentle *Eve*, I will none of your *apple*: Yea, in vigilancy and watchfulneſs, imitate the *Nightingale* which *keeps* with her *breſt* upon a *thorn* for fear of the *Serpent which* continually *lies* her *ruine*. We would not willingly a *Tempeſt* ſhould take us without our Cloaks. *Seneca* reports of *Caſar*, that he did quickly *ſheath* the *ſword*, but he never laid it off: the ſight of a *weapon* diſcourages a *Thief*. While we keep our *Javelins* in our hands, we eſcape many *aſſaults*, ſo that a *Chriſtians* reſolution ſhould be like King *Alfrids*.

* Sir *Thomas Moor.*

*Si modò victor eras, ad craſtina bella parebas,*
*Si modò victus eras, ad craſtina bella parabas.*

*If we conquer to day, let us fear the ſkirmiſh to morrow.*
*If we be overcome to day, let us hope to get the victory to morrow.*

An aſſaulted *City* muſt keep a *careful watch*, or it will not long *hold out*: So, the provident *Fen-man* mends his *banks* in *Summer*, leſt his *ground* be drowned in *Winter*. And we muſt ſo take our leaves of all *afflictions*, that we reſerve a *lodging* for them, and expect their return. And ſo much the rather, becauſe what hath been *long expected falleth the eaſier*: and evils cogitated, *ſtrike but weakly*,

CHAP.

## CHAP. 9.

### *How it discovers whether we be true Believers or Hypocrites.*

6 SIxthly, that we may experimentally *know our selves*, and be k of others; whether we be true *Believers*, or *Hypocrites*.

First, our *selves*: divers play *Alexander* on the *Stage*, but f none in the *Field*. Many can suffer *Martyrdom* in *speculation*, who put to it; *cannot concoct a foul word*. We are all *valiant Souldiers* we come to *fight*: *excellent Philosophers*; till we come to *dispute*: *Christians*; till we come to master our own *lusts*: but, it is *opposit* gives the trial, when *corruptions* fight against the *graces*, and ca *gent* to seeme more bright in a sable field. Many, while *wealth* la very *honest men* and *square dealers*, at least seem so: yea, they will tain that all *hardnesse* is to be endured, rather then *Conscience* viola *God offended*: but fall they into *poverty*, and then that they may tain themselves: they will *lie*, *deceive*, *steal*, *prostitute* their *Chast* their *Consciences*, and what not. Even *Hazael* before he met w opportunity, could say, *what? is thy servant a dog?* And *Balaam* brag, *Though thou wouldest give me thine house full of gold, I wou &c.* Yet when it came to the triall, he did as bad for *little* or *n* but, *a man is indeed, what he is in triall*. If with the *Pome-citron*, and *Orenge-tree*, we are alwayes green and fruitfull, *Summer* and *w* if our *souls* shall like of Christ for a *suitor*, when we finde no other *ture* but the *Crosse*; we are sure we are *Christians*.

2. That *others* may know us. A Souldier is best known in the f *a Battel*: A *Pilot* in a storm: a nimble *active man* in a *Race*: and a *pion* in the *lists*. How well the strings of an *instrument* are *tuned* a is best known when they are *touched* by the hand of a *skilfull M There must be differences amongst you*, (saith Saint *Paul*) *that the a may be known*, 1 *Cor.* 11.19. For, as Thrashing *separates* the straw Winnowing; the *chaff* from the Corn: So *Persecution* separates t *pocrite* from the company of *beleevers*, *Luke* 22.31. When a *s man* follows two men walking together, we cannot tell which is his till they *part*: so when the *Gospel* and outward prosperity go toge is hard to judge which is most respected. Our *Churches* are full ( be God:) but, come we not to please others, as the *Poet* made his or, as *Simon Magus* was *christened* for *company?* or, is it not more of the *Law*, then for *love* of the *Gospel?* It is a great *question*, un *secution* arising because of the Word, puts it *out of question*: but that of *Claudius Taurinensis* more then verified, *They worship Saints in a cold profession, while they worry the living in a cruel pers* so that if the *Bramble* had been the *King* of *Trees*; the *Vine* co have met with worse *usage*.

We all call our ſelves *Chriſtians?* Why? it is an honourable thing to be accounted: but who are ſuch; is known onely where the power of *dlineß* is in *contempt:* Where (as Saint *Auguſtine* ſpeaks) a *Chriſtian in me* will ſcoff at a *Chriſtian indeed:* for Chriſt, (ſaith *Nazianzen*) is ned by many that are called *Chriſtians*, though no otherwiſe then the *eathen Images* are *called gods*, as *Juſtine Martyr* notes: or, as another th it; many ſuperſtitiouſly adore the *Crucifix*, that are *enemies* to the *oß of Chriſt.*

*That Childe* (ſaith old *Simeon*, meaning Chriſt) is *appointed for a ſign be ſpoken againſt, that the thoughts of many hearts may be opened*, Luke 4,35. O how wicked men manifeſt their *hatred* and *enmity* againſt *God* d his *people*, ſo ſoon as *Perſecution* ariſeth, becauſe of the *word!* Yea, it uld put a *wiſe man* into an *extaſie*; to think how prophane men in ſuch nes will rail upon thoſe, whom one day they will wiſh they had imita-; as *Juſtin Martyr* ſpeaks.

But it's well enough: for, by this means, both the malice of *Satan* and *world* are better *known* and *avoided*. *Demetrius* the Silver-ſmith re-d *Paul*, perhaps not ſo much for great *Diana's* ſake, as the little *Sil-Shrines* by which his gain came in. The carnal *Capernaites* followed hriſt while he *fed* them, *John* 6.26. *Pamachius* an Heathen could ſay to *Pope*, Make me a *Biſhop*, and I'le be a Chriſtian.

*Aygolandus* (the better to make his peace with *Charles the Great*) would ome a Chriſtian, and be baptized: But when he came to the Court, ere he ſaw at a table in a room, thirty poor people, (in mean habits, d at ordinary fare,) which the *Emperour* told him were the Servants of ; he replyed, That if *God* kept his ſervants ſo poorly, he would be e of his ſervant. *Judas* can be content to bear the croſs, ſo he may r the bag: but, *Job* will truſt in God, though he *kill* him, *Job* 13.15. *David* in deepeſt diſtreſs or deſertion, will *hang on ſtill*, *Pſal.* 43.5. w, who will not ſay, Give me the *Bird* that will ſing in *winter*, and ſeek y *window* in the *hardeſt froſt?*

here is no trial of friendſhip but in *adverſity*: he that is not *aſhamed* of *bonds*, not *daunted* with my *checks*, not *alienated* with my *diſgrace*; is a d for me: one dram of that mans love, is worth a world of *inconſtant ality*: But, that *friend* is falſ-harted, who obſerves me onely for his *own*; like thoſe the *Philoſopher* ſpeaks of, who were not his *friends*, but ds *to his wealth*: or like him in *Clemens*, *not his, but his riches kinſman.* theſe *waſps* that make ſuch *Muſick* about the *Gally-pot*, ſhew, it was he *Honey* they came for. And even the moſt hoggiſh *Gadarens* will hip Chriſt, during the *ſpring-tides of Gods favours*: not when they y the *light of his countenance*, but when his *ſteps drop fatneß*, and *Corn* and *Wine* increaſeth.

But alas, they are but bad works that need rewards to *crane* the hou withall: for neither *pain* nor *loſs*, much *leſs*, the *cenſure* of *lewd* p onq will trouble a well planted *minde*. ritt

An *Hypocrite*, like a *freſh-water-ſouldier*, may be *Sea-ſick* in a it but, the *ſincere Chriſtians ſtomach* endures all *weathers*: great *chang* or ver *change* him: Neither the *Kings favours*, or *honours*, nor the *Lion* he could make *Daniel* loſe one *dram* of his *integrity*. Neither the pre Bu rous *affection* of the *Lycaonians*, when they would *deifie Paul and B* nd *bas*: nor their *deviliſh rage*, when they go about to *ſtone them*; coul n, cure either to yield one hairs breadth: and ſo of all the *Martyrs*; ed *noble Army)* whom neither the *threatnings* of fire, nor the *fair* an im, *promiſes* of their *cunning* and cruel *adverſaries*; could cauſe them to fle from *Chriſt*. ield

*Affliction* trieth whether a man hath *grace* in his *heart* or no. S corn *empty Pitcher* (the reſemblance of a *wicked man)* to the fire; it crack 2 ſently: whereas the *full* (which reſembles the *Childe* of *God)* will ave boiling: *Gold* embroidered upon *Silk*, if caſt into the fire; loſeth s th *ſhion*, but not his *weight*; *Copper* loſeth his *faſhion* and *weight* alſo. all *cution* is the *ſword* whereby our *Solomon* will try which is the true hew ral mother, which, *the pretended*. *Afflictions* are the *waters* where ou arn *deon* will try whether we are fit *Souldiers* to *fight* the *battel of Fai* e h faithful *wife* (ſaid *Bradford)* is never tried ſo to be, until ſhe be *aſſa* ot nor a faithful *Chriſtian* ſo *approved*, till proved by *affliction*. *Pea* oun *proſperity* hides many a *falſe heart*, as the Snow-drift covers an 3 dung: but when *affliction* like *Simeons* ſword, pierceth through the ade then the *thoughts* of many hearts are *diſcovered*: then it appears ot ly, that the *love* of *Gods children* was not meretricious, nor their *obe* ne *mercenary*. hape

Many a *man* will do for another, that will not *ſuffer* for *him*: *ſlight* on will ſhrink when it comes to *wetting*: counterfeit *coin* will prove orſe when it ſhall be rubb'd on the *teſt*, or caſt into the *cruſible*. *Behold*, ut *the Angel* to the Church of *Smyrna) it ſhall come to paſs that the* ters *ſhal caſt ſome of you into priſon, that you may be tried*, *Revel.*2.10. ode drink trieth the *brain*, and hard meat; the *ſtomach*. *Gold* and *Silv* n b tried in the *fire*: *men*; in the furnace of *adverſity*. *As the furnace prov* th *Potters Veſſel*; *ſo do temptations try mens thoughts*, Eccleſ.27.5. co

None but a regenerate *heart* can chuſe rather to ſuffer *affliction* wi 5. people of *God*; then to enjoy the *pleaſures of ſin*. An eaſie impor as wil perſwade *Orpah* to return from a mother in *law*, to a mother in all from a toilſom *journey*, to *reſt*: from *ſtrangers*, to her *kindred*: from a re *leſs* condition, to *likelihoods* of contentment. A little intreaty will ſe no move *nature* to be good to it *ſelf*; but, to perſiſt in actions of go uch that eye

ane th hough tyranny, torment, death and hell ſtood in our way; this is that
wd pe onqueſt which ſhal be *crowned* with *glory*. Nuture is like *Glaſs*, bright, but
rittle: the *reſolved Chriſtian*, like *Gold*, which if we *rub* it, or *beat* it, or *melt*
k in a it will endure the *teſt*, the *touch*, the *hammer*, and ſtill ſhine more orient,
t chang or *Vertues*, like the *Stars*, ſhine brighteſt in the *night*; and faireſt, in
ne Lio he *froſt* of *Affliction*.

he pre But this is not all: for *affliction* will try and make *known* the truth
l and nd meaſure of each *grace* in particular. A temptation is like a queſti-
; coul n, that *examines*; what is in a man: As *Balaam* was tried and exami-
rtyrs; ed; whether he *feared God*, or *loved the world* moſt; when *Balak* told
air and im, am not I *able* indeed to promote thee to *honour*: And *Joſeph* no
em to eſſe, when in the *arms of his tempting* Miſtreſſe: but, the one; baſely
ields, and is caſhiered for an *hypocrite*; the other comes off with an *holy*
: no. S orn, and *God* ſeals him *chaſte*, with a *probatus eſt*.

t crack 2 Again ſecondly, *Affliction* is a notable means, to try whether we
l) will ave *faith* or not. The *houſe* built upon the *ſand* carries as good a ſhew
oſeth h s the *houſe* built on the *Rock*; and in a clear *Sun-ſhine day gliſters* as
alſo. allantly: but, the *windes* and *tempeſts*, when they are up, will quickly
e true hew the *difference*. Nothing is more eaſie then to *truſt God*, when our
here ou arnes and *Coffers* are full; And to ſay, *give us our daily bread*, when
f Fai e have it in our *Cubbords*: But, when we have *nothing*, when we know
be aſſ ot *how*, nor *whence*, to get any thing; then to depend upon an *inviſible*
Peat ounty; This is a *true* and *noble* act of *faith*.

rs an h 3 Thirdly & fourthly; what our *wiſdom* and *humility* is. *Plato* being de-
gh the ded how he knew a *wiſe man*; anſwer'd; When being *rebuked*, he would
pears ot be *angry*: and being *praiſed*; he would not be *proud*. Our *diſpoſition*
ir obs never well known, untill it be *croſſed*; nor did *Proteus* ever *change*
hapes, till he was ſtraightned and *held faſt*. *Magiſtracy* and *miſery* will
: ſlight on ſhew what manner of *men* we be: either will declare us better or
prove orſe then we ſeemed. Indeed *Proſperity* (ſaith one) beſt *diſcovers vice*,
old, ut *Adverſity* doth beſt diſcover *Vertue*: but he that is not *good in both e-*
t the ates, would not be *excellent in either*: he who cannot bear *honour with*
10. S oderation, cannot bear *contempt, with patience*: whereas a true *Moſes*
d Sil n be a *moderate favourite* at *Court*: and, a *well-contented Shepheard*
prov the *field*, can turn and apply himſelf to *any condition*, and therewith
e content, as Saint *Paul* was, *Phil.*4.11.

ion wi 5. Fifthly; what *patience* we have: The *Sea*, when it is calme weather,
mpor as *ſtill* and *quiet*, as any *river*: but let the *windes* once *ariſe*, and you
er in a all ſoon ſee a *difference*; then appears nothing but *raging* & *foaming* out
rom a e and *dirt*. And that we are indeed, which we are *in temptation*: for, can
will ſ e not abide a *drawing* plaiſter, to drain away *corrupt blood*, and *humours*?
of go uch leſs can we finde eaſe in cutting off *joynts* and *members*, and *pulling*
t eyes: which *Repentance* muſt do.

6 Sixthly, a man is made known whether he be *feeble* or *strong* *provocation* of an enemy: even calm tempers when they have been ſ have bewrayed *impetuouſneſs* of *paſſion*. And indeed, how ſhall a man his *ſtrength* unleſs ſome *burthen* be laid upon his *back?* Now, he that cometh his own *anger* (ſaith *Chilo*) *overcometh a ſtrong enemy*: but he is *overcome* by it, is a *White-liver* (ſaith *Hermes*) for *wrath* proceedeth *feebleneſs* of *courage*, and lack of *diſcretion*, as may appear in that, are ſooner angry then men: the *ſick* ſooner then the *healthy*: and *old* ſooner then *young*. Again, it's nothing to endure a ſmall *trial* or *affli* every *Cock-boat* can *ſwim* in a *River*, every *Sculler ſail* in a *calm*, *man* can hold up his *head* in ordinary *guſts*, but when a *black ſtorm* a tenth wave *flows*, *deep* calls unto *deep*: *Nature yields*, *Spirit faints*; *fails*; Whereas *grace* is never quite out of *heart*; yea, is confident *hopes* are adjourn'd, and *expectation* is delay'd.

7 Again, ſeventhly: How excellently was *Jobs ſincerity* made k by *Satans malice*, when he brought forth thoſe *Angelical words*! *W ſhall we receive good at the hand of God, and not receive evil?* Job When he ſtood like a *Centre* unmoved, while the *circumference* of *ſtate* was drawn *above*, *beneath*, *about him*: when in *proſperity*; he ſay, *If my mouth hath kiſt my hand*: and in *adverſity*; *The Lord giveth*, *the Lord taketh*, *bleſſed be the Name of the Lord*; he was not ſo lik wicked as they are like *Dogs*, that follow the *meat*; not the man.

8 Again, eighthly: *God ſuffers* us to ſuffer much, more eſpeci try our *perſeverance*, which is a *grace* ſo good and *acceptable*, that wi it, there is nothing *good*, nor *acceptable*. The *Spaniel* which fawneth he is beaten, will never *forſake* his Maſter: and *Trees* well *roote* bear all ſtorms: The *three Children* walked up and down in the *fiery* *praying God*: And a *Blade* well tried deſerves a triple price. How di *Church* of *Pergamus* approve herſelf! Yea, how was ſhe *approved* o which hath the *ſword* with *two edges*; when ſhe held out in her w even where *Satan* dwelt and kept his Throne! *I know thy works* ( *God*) *and that thou keepeſt my Name, and haſt not denied my faith*, ev *thoſe dayes when* Antipas *my faithful Martyr was ſlain among you*, *Satan dwelleth*; *yea, where his Throne is*; *and where ſome maintain th* *ſtrine of* Balaam *and the* Nicolaitans, *and teach that men ought* *things ſacrificed to Idols, and to commit fornication, &c.* Revel. 2. 13

But, how can I *lay down my life for Chriſt*, when I cannot for his quietly diſgeſt a few reproachful *ſpeeches?* he will ſcarce *bear blow* him; that will not quietly put up, and digeſt ill words.

Finally: *Affliction*, and *Perſecution*, is both a Whet-ſtone, Touch-ſtone to each particular *grace*: It humbleth the ſpirits of th *penitent*, trieth the *faith* and *patience* of the *ſincere Chriſtian*; but ha

h the hearts of the *ungodly*: for, wicked *men* grow worſe after *affli-*
*ion*, as *water* grows more *cold* after an *heat*; yea, like ſome *Beaſts*; they
ow *mad* with *baiting*: if *croſſes* or *loſſes* ruſh in upon them; they fall to
e language of *Jobs* wife, *Curſe God and die*: or to that of the *King* of
*raels* meſſenger, *Why ſhould I ſerve God any longer?* 2 Kings 6.33.

## CHAP. 10.

*That it prevents greater evils of ſin, and puniſhment to come.*

SEventhly: the *Lord* by this evil of *chaſtiſement for ſins paſt*; pre-
venteth the *evils* of *ſin*, and greater *puniſhments* for the time to
come. *The Lord* (ſaith *Elihu*) *correcteth man, that he might*
*n away from his enterprize, and that he might keep back his ſoul*
*om the pit, and that his life ſhould not periſh by the ſword.* Job 33.17,
8. This ſalt doth not only preſerve from *corruption*; but alſo eat out
*rruption. We are chaſtened of the Lord*, (ſaith the *Holy Ghoſt*) *that we*
*ght not be condemned with the world*, 1 Cor.11.32. If we be not chaſten-
d here; we ſhall be condemned hereafter: Erring *ſouls* be corrected that
ey may be converted: not, confounded. If *Paul* had not been *buffet-*
*d* by *Satan* and wicked men; he had been *exalted out of meaſure*, 2 Cor.
2.7. *Pride* is ſo dangerous a *Poiſon*, that of another poiſon there was
nfected a *counterpoiſon* to preſerve him from it: *God* would rather ſuf-
r this *choſen Veſſel* to fall into ſome *infirmity*, then to be proud of his
ngular *priviledges. Leſt I ſhould be exalted above meaſure, through the a-*
*ndance of Revelations*; (where was the *poiſon* of *Pride* inſinuating it
lf) *I had a thorn in the fleſh, the meſſenger of Satan to buffet me*; There was
e *counterpoiſon* or *antidote* which did at once make him both ſick, and
hole.

And this is no *unuſual* thing with *God*, who in mercy doth ſo uſe the
atter, that he *cures one ſin by another*: how many proud men have been
aled, by the ſhame of their *uncleanneſs*? how many *furious men* by a raſh
oodſhed? and ſo in many other caſes: one *Devil* being uſed for the eje-
ion of another

Yea, we gain ſtrength by every new *fall*: for hence iſſues *deeper humi-*
*y*, ſtronger hatred of ſin, freſh *indignation* againſt our ſelves, more ex-
rience of the deceitfulneſs of our hearts, renued reſolutions until ſin be
*ought under*, &c. 2 *Cor.*7.11. The *Lord* ſets ſome meſſenger of *Satan*
nd our *luſts* together by the ears, as the *Egyptians* againſt the *Egyptians*:
at while *two poiſons wreſtle, we may live*. But, my purpoſe is to ſpeak
*affliction*: not; *ſin*. *Bodily ſickneſs* (ſaith Saint *Gregory*) *cleanſeth away*
*ins committed*, and *curbeth* and *hindreth* thoſe, that in health might have
en committed. The fleſh indeed is nouriſhed by *ſoftneſs*, but the ſpirit;
*hardneß*: that *is fed by delights and pleaſures*; *this groweth by bitter-*
*ſs*. And hereupon when a *Religious man* (as *Ruffinus* relates) prayed

*John* the *Anchorite*, to free him of a certaine *Ague*; he answered truly thou desirest to have a very *necessary companion cast out of doors*, for, saith he, as cloaths are washed with *sope*; so is the *minde purified* with *diseases*. And the same may be averred of *all* kindes of crosses: For it not commonly seen, that the *pleasures* of the *body* are the *poisons* of the *soul?* heap riches and honours upon an *evil man*: you do but mingle *wine* to him that hath a *Feaver*, saith *Aristotle*: *Honey* to one oppressed with *choler*: and *meat*; to one troubled with *morbus Cephaliacus*, will increaseth the *disease*, saith *Plutarch*. For as *Noah* was drunk with his own *wine*; so the cup of *prosperity* hath *intoxicated* many a *soul*: and when hath no worse *servants* in our *Land*, then they that can live of their *Lands*, and care for *nothing* else.

Commonly, where is no want; is much *wantonnesse*. And as we grow rich in *temporals*, we grow poor in *spirituals*. *Nabal* cannot abide but he must surfet: *Tertullus* cannot be *eloquent*, but he must turne the edge of his wit against the *Gospel*. Many cannot have *beauty*, but they must love their faces more then their souls. We use *Gods blessings*, as did *Jehorams messengers*: *David*; *Goliahs sword*: We turn them against their owner and giver: and fight against *Heaven* with that *heavenly wealth*, *wit*, those friends, means, mercies that we received thence: for asking peace, to *security*: plenty; to *ease*: promises; to *presumption*: gifts to *pride*: for commonly, *so much the more proud, idle, secure, wanton, sorrowful, impenitent*; *by how much the more* we are *enriched*, *advanced*, *more blessed*. And it is just with God to make us know what *we had*, by what *we want*; But I proceed:

The enjoyment of the *worlds peace* might add to my content; but, it may endanger my *soul*: how oft doth the recovery of the *body*, *state*, or *name* occasion a *Relapse* in the *soul?* Turn but the *Candle*, and, that which keeps me in, puts me out. The *younger brother* shal not have all his portion, lest he run *Riot*. All the life of *Solomon* was full of *prosperity*, & there we finde, that *Solomon* did much *forget God*; but the whole life of *David* had many *enemies*, & much adversity: and therefore we see by his *penitential Psalms*, and others, that *David* did much *remember God*: And indeed if God did not often *visit* us, we should *serve him as the women of Sidry do their husbands*: who *marry*, if they be *absent* but *twenty dayes*. For the *fire of correction*, eats out the *rust of corruption*. And as *Vineger* for its *sharpnesse*, keeps *flowers* from *corrupting*: so their *malice* keeps our *vertues* from *festering*. *Bees* are *drowned* in *Honey*, but *live* in *Vineger*. Not *sweetmeats* breed *surfets*, it is good sometimes to taste of *bitter*: it is *somwhat* to *unlade* when the *Ship* is in *danger* by too liberal a *ballast*. I will tell you a *Paradox*: (I call it so because few will believe it, but true) many are able to say, they have learned to *stand*; by *falling*:

*stire*

wered ength; by *weakneſs*. *The burnt Childe dreads the fire*: and a *broken bone* t of do l ſet, is *faſter* ever after. Like *Trees*, we take *deeper root*; by *ſhaking*: le purifi d like *Torches*, we *flame the brighter* for *bruizing* and *knocking*. God ſes; Fo fered *Satan to ſpoil* Job *of his ſubſtance*, *rob* him of his *Children*, *pu*oiſons of him *in his body*; Yet, mark but the *ſequel* well; and you ſhall finde, but mi t he was *croſt*, with a *bleſſing*. As the *Phyſician*, in making of *Trea*ne oppo or *Mithridate* for his *Patient*, uſeth *Serpents*, *Adders*, and ſuch like *cus*, wi *ſon*, that he may drive out *one poiſon with another*; Even ſo *our ſpiri*unk wit *l Phyſician* is pleaſed to uſe the *malice of Satan*, and *wicked men*, when *ul*: and tempereth us the *cup of affliction*, that hereby he may expel one *evil* live of th another; Yea, *two* evils with *one*; namely, the evil of *ſin*, and the il of *puniſhment*; and that both temporal and *eternal*.

d as we Perhaps this byting *plaiſter burneth thee*, but it *healeth thee*. He *ſuffers* ot abo to be *afflicted*, becauſe he will not *ſuffer* us to be *damned*; ſuch is uſt turn goodneſs of our heavenly *Father* to us, that even his anger pro*y*, but eds from *mercy*; he *ſcourgeth* the *fleſh*, that the *ſpirit*, may be ſa*gs*, as d *in the day of Jeſus Chriſt*, 1 *Corinthians* 5. 5. Yea, *Joſeph* was urn the erefore abaſed in the *dungeon*, that his advancement might be the that he ater. It is true, in our thoughts we often *ſpeak* for the *fleſh*, as *Abra*hence: m did for *Iſhmael*, *O that* Iſhmael *might live in thy ſight!* No, *God takes on*: gi way *Iſhmael* and gives *Iſaac*: he withdraws the *pleaſure* of the *fleſh*; ton, ſ es *delight* to the *ſoul*: croſſing us in our *wils*, that he may advance our *anced*, efit. As it fared with *Manaſſes*, whoſe *Chain* was more profitable to , by m then his *Crown*. The *man ſick* of a burning *Feaver*, cries to his *Phy*; but, *Phyſick*, but not drink. A man is *ſick* of a *Pleuriſie*; the *Phyſician* lets e, or m *blood*, he is content with it; the *arm* ſhall ſmart to eaſe the *heart*. The that w *vetous* man hath a *pleuriſie* of *riches*: God lets him *blood* by *poverty*: his po him be patient; it is a courſe to ſave his *ſoul*.

& there But we are ſo *ſenſual*, that no reaſon can prevail: We are ſorry to e of D e the proper *cauſe* of our ſorrow: we are like whining *children*, his pe at will not ſtay until their *Milk* be cold; but muſt have it, though And in y be *ſcalded* with it. Yea, it fares with many, as with the *Mo*e of T er of *Nero*: let them be *damn'd*, ſo they may be *dubb'd*. But our *dayes*. eavenly *Father* will *do us good*; though we deſire the contrary: ineger herefore if he *ſcourge us* any way; ſo *we bleed not*: or till *we bleed*; s our *we faint not*: or till we even *faint*, ſo *we periſh not*; let us be *com*r. N ted: for if the Lord *prune* his *Vine*, he means not to *root it up*: : it is he *miniſters Phyſick* to our *ſouls*; it is becauſe he would not have us *balla* e in *our ſins*: all is for *ſalvation*. What if *Noah* were pent up in the t, bu k; ſith he was ſafe in it: what if it were his *Priſon*; ſith it was *lling*: s Fort againſt the *waters*.

*ſtre*

I might illuſtrate the point, and make it plain by ſundry and di
compariſons. We know *one nail drives out another: one heat*; an
*one cold*; *another:* yea, out of admirable experience I can witne
that for moſt *conſtitutions*, there is not ſuch a remedy for a *cold* i
*head*, or extream *tenderneſſe*, as a frequent *bathing* it (eſpecially the
*ples)* with *cold water*; I can juſtly ſay, I am *twenty years* the *young*
it. Yea, one *ſorrow* drives out another: *one paſſion*; *another*: one
is expelled by another: and though for the moſt part, contraries a
red by *contraries*; yet, not ſeldome will *Phyſicians ſtop a lask* with a
they will *bleed* a *patient* in the *arme*; to ſtop a worſe *bleeding* at
Again, in ſome *Patients* they will procure a *gentle Ague*; that they
cure them of a more dangerous *diſeaſe*. Even ſo deals God with
often puniſheth the worſer *part* of man (ſaith Saint *Hierome*,) Th
the body, ſtate, or *name*; that the *better part*, (to wit) the *ſoul*,
ſaved in the day of *judgement*. Neither are *chaſtiſements* any whit
neceſſary for the *ſoul*; then *medicines* are for the *body*: many a man
been *undone* by *proſperity*; if they had not been *undone* by *adver*
they had *periſhed* in their *ſouls*; if they had not periſhed in their
dies, eſtates, or good names. It is probable, *Naamans ſoul* had
been *cleanſed*; if his body had not been *leprous*: but, his *leprou*
brought him to a *white and clean ſpirit*: and though *affliction* be
*digeſtion* to the *natural* man; yet the *ſheep* of *Chriſt* know; that to
upon this *ſalt Marſh*; is the only preſervative againſt the *Rot*: th
perienced *Chriſtian* knowes, that it is good for the *ſoul*, that the bo
ſometimes *ſick*: and therefore to have his *inward man cured*; he is
tent his *outward man* ſhould be *diſeaſed*: and cares not ſo the *ſins* o
*ſoul* may be *leſſened*, though the *ſoares* of his *fleſh* be *increaſed*. It is
ter (ſaith Saint *Hierome)* to have a *ſick ſtomack*, then a grieved
Yea, he deſires with Saint *Auſtine*, that God will ſend him any *pl*
rather then the *plague of the heart*.

And why is it not ſo with thee? I hope thou deſireſt thy *ſouls ſ*
above all; and thou knoweſt, the *ſtomack* that is *purged*, muſt be
tent to part with ſome *good nouriſhment*, that it may deliver it ſel
more *evil humours*. Of what kinde ſoever thy *ſufferings* be; it is do
leſſe the *fitteſt* for thy *ſouls* recovery; or elſe God (the only wiſe
*ſician)* would not *appoint it*. Now who would not be willing to
when by that means an inveterate *ſickneſſe* may be *prevented?* Ye
is a happy *blood-letting* which ſaves the life; which makes Saint *Au*
ſay unto God; Let my *body* be *crucified*, or *burnt*, or do with it
thou wilt; ſo thou ſave my *ſoul*. And another: let me *ſwim* a *Riv*
*boiling brimſtone*; *to live eternally happy*: rather then dwell in a *Par*
of *pleaſure*; to be *damned* after *death*.

CH

## CHAP. 11.

*That it makes them humble.*

EIghtly, that we may have an humble conceit of our ſelves, and wholly depend upon God. *We received the ſentence of death in our ſelves* (ſaith the *Apoſtle*) *becauſe we ſhould not truſt in our ſelves, but in God, who raiſeth us up from the dead*, 2 Cor. 1. When *Babes are afraid*; they caſt themſelves into the *armes* and *boſome* of their *Mother*. A *Hen* leading her *chickens* into the *Sun*; they fall a playing with the *duſt*, ſhe may *cluck* them to her long enough, they *will not come*: But when they ſee the *Kite*, then they come without *calling*: and ſo it fares with *Gods children*, till *afflictions* come. The *Prodigall* never thought of his *Father*, till he wanted *huſks*: The *hemorrhoiſſe* never made out to Chriſt, till all her money was *gone*. The *widow that is left alone truſteth in God*, ſaith the *Apoſtle*, 1 *Tim.*5.5. who while ſhe had an *husband*, *leaned* too much upon him. The *poor man* depends not upon the *relief of others*, untill he findes nothing at *home*. Till our *means is adventured*, we are apt to truſt in uncertain *riches*; but after, in the Name of the *Lord*, *Zeph.*3.12. *Aſa* bore himſelf bold upon his *forces*, as being *five hundred and fourſcore thouſand ſtrong*: till he was over-matcht with *Army of a thouſand thouſand Ethiopians*: this made him cry, *Help us Lord our God, for we reſt on thee*, 2 Chron. 14.

*God croſſes* many times *our likelieſt projects*, and makes the *ſinews* of *arme of fleſh to crack*; that being unbottomed of the *creature*; we may truſt in the living God, who giveth us *richly* all things to *enjoy*, *Tim.*6.17.

The people of *Laiſh*, becauſe they wanted *nothing*, would have buſi- with no man, *Judg.*18.7. Where is no want, is much *wantonneſs*: to be *rich* in temporals; haſtens *poverty in ſpirituals*. The *Moon* never *eclipſed*, but in the *full*: but the fuller ſhe is, ſtill; the more re- te from the *Sun*. *I thought in my proſperity* (ſaith *David*) *I ſhall ne- be moved, But thou didſt hide thy face, and I was troubled, Then I unto thee, &c.* Pſal.30.6,7,8. It is high *time* to *humble* them, that not finde themſelves to ſtand in need of God.

When a *ſtubborn Delinquent*, being *committed*, was no whit mollified with his durance, but grew more perverſe then he was before; one of *Senators* ſaid to the reſt, Let us *forget him a while*, and then he will *Yes member himſelf*: Loving *Spaniels*, the more they are *beaten*; the more *Affable*, and *gentle* do they appear, and apply themſelves more *dili- tly* to their *Maſters call*.

The *Heart* is ſo *hot* of it ſelf, that if it had not the *Lungs* as *Fannes* low *winde* upon it, and kindely *moiſture* to *cool* it; it would ſoon *ſh* with the own *heat*: and yet when that moiſture growes too *redundant*,

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*redundant*, it again drowns the *Heart*. Who ſo nouriſheth his *ſervant* g
*daintily* from his Child-hood; ſhall after finde him *ſtubborn*. In *pro*an
*rity* we are apt to think our ſelves men good *enough*, we ſee not er
*need* of God: but let him ſend the *Croſs*; it *confutes us* preſently, ly
ſhews us our *nothingneſs*. Even Saint *Paul* was ſick of this *diſeaſe* r
he began to be *puft up* until the *Meſſenger* of *Satan* was ſent to avi
him *down*, 2 *Corinthians* 12.7. And Saint *Peter*, *Matthew* 26. Ag
*Though all men ſhould forſake thee; yet I will never forſake thee* ſaid
*bravely promiſed*: but, *Peter*, the *ſame* night, *ſware I know* ave
*the man*; *cowardly anſwered*. It is one thing to *ſuffer* in *ſpeculation*, uls
*another*; *in practice*. oan

It is a wonder to ſee, how the *beſt men* may be *miſtaken* in their An
*powers*: When our *Saviour* propounds to *James* and *John*, Are ye de
to *drink of the cup* that I ſhall *drink of*? And to be *baptized* with nn
*Baptiſm* that I ſhall be baptized with? Out of an eager deſire of ot
honour, they are apt to *undertake* the *condition*: and anſwer accordat
ly, *We are able*, *Matth.*20.22. But, alas *poor men!* no thanks to Ar
that they were able to run away, (as they did) when their *Maſter* an
apprehended. For, God muſt give us his *daily bread* to *feed us*, and nt,
*daily breath to quicken us*, or we quickly periſh: yet how common m
for men to brag and crack of what they can do! yea, one that hath Co
*wooden head*, and a *leaden heart*: how will he help it out with a bra ne.
face, and a golden hand! for, being as *great in pride*, as he is *ſmall in* em
*ſert*: he will keep ado in an audacious *maſterlineſs*, as if with *Simon* rd
*gus* he would bear down all with *large proffers*. But this cannot ve
pleaſing to *nature*, as it is hateful to *God*. Neither can there be a re
*ſign* of enſuing *evil*, then for a man in a carnal *preſumption* to vau ds
his own abilities. How juſtly doth God ſuffer that man to be *foiled*; his
poſely, that he may be *aſhamed* of his own *vain ſelf-confidence!* nt n

When a great *Prelate* durſt write, *Ego et Rex meus*, *I and my King* rcy
King ſubſcribed in Act, *Ego et ſervus meus*, *I and my ſlave*: and quite w
took down the *main Maſt of his Ambition*: ſo will God do by all p do
*men*, and make them know, that all their *worthineſs* is in a *capable* t w
*ry*: which he can ſoon do: for let him but make our *Purſes light*, fr
*hearts* will ſoon grow heavy: at leaſt, let him with that deprive us of pre
*other bleſſings*: we become as duſt, *coagulated*, and *kneaded* into *Eat* So
*tears*. And certainly, if God own ſuch a man, he will *quicken his* Go
with this *Copris*: Yea, he will *leave him to himſelf*, and let him ncy
into ſome foul *ſin*, as he did *Peter*: And Saint *Auguſtine* is pe in
tory that it hath been *profitable for proud men*, to fall into by
*groſs offence*; for they have not loſt ſo much by their *fall*, as they nd
got by *being down*. It is better to be *humble* under *ſin*, then be p ute

his ſer… grace. Of the two, to be a *Phariſee*, *is worſe*, then to be a *Pub-*
In pr… *an*: to be *proud* of *good Endowments*, is worſe then to have *nei-*
ee not… *er pride nor good Endowments*. Yea, in this caſe; the party is not
ently, …ly bettered, *but others learn Humility* thereby; for who can do o-
is diſe… er then *yearn*, and *fear*; to ſee ſo *rich* and *goodly* a *Veſſel ſplit*, as
ent to… *vid* or *Solomon* was!

ew 26. Again, it makes us *pitiful*, *and compaſſionate to others*: They
ſake t… aid *Sophocles*) are uſually the moſt *compaſſionate* to *others*, who
*know* …ve ſuffered miſeries *themſelves*. And what ſaith that *Tyrian Queen*?
ulation, …*uils* have taught *me* to *bemoan*; all that *affliction* makes to
…*oan*.

n their And laſtly, the *Devil* hereby is cheated, who if he cannot *beat*
Are yet down to *ſin*; will *blow us* up with *pride*: he will undermine us; if he
ed with …not *overthrow* us: like a moſt cunning *wreſtler*, who, if he can-
ſire of …t *cruſh* a man to the ground with plain *ſtrength*; he will *lift* him *up*,
accord…at he may give him the *greater fall*.

aks to i… And nothing doth more *advantage Satan* then *Pride*: for firſt, a
*Maſter*…an ſhall never be a *Proficient*, that thinks himſelf already *ſuffi-*
*us*, and …*ent*. Secondly, when he can *poiſon* our *good works* with *Phariſaiſm*;
mmon… makes us by *over-valuing them*; to *loſe them*,
t hath h… *Confidence* in God, doth only ſupport us: without him we are like
th a br… *ines unpropt*, which on the *Earth* do *crawle*, And ſuppoſe a man is
*ſmall i*…*empt* from many *vices*; yet, he is not beholding to *himſelf* for it:
*Simon* …*ord*, ſaith Saint *Auguſtine*, thou haſt *forgiven me thoſe ſins* which I
annot …ve *done*, and thoſe *ſins which only* by thy *grace* I have not done: they
be a …re done in our *inclination* to them, and even that *inclination needs*
to van…ds *mercy*, and that *mercy* he calls *pardon*. If we *eſcape temptation*; it
*ſoiled*; …his *mercy*: if we *ſtand* in *temptation*; it is his *mercy*: if our *wils con-*
*nce*! …*nt not*; it is his *mercy*: if we *conſent*, and the *act* be *hindred*, it is his
*y King*…*ercy*: if we *fall* and *riſe* again by *repentance*; all is his *mercy*. Neither
and qui… we *ſufficient* of our *ſelves*, to think, much leſs to *ſpeak*, leaſt of all,
by all …*do* that which is *good*, 2 *Cor*. 3. 5. We *have no good*. we do no *good*;
*capable* …t we *may*, we muſt thank *grace* for it: which is *all* in *all*. *Ye can bear*
*es light*, …*fruit* (ſaith our *Saviour*) *except ye abide in me*: John 15. 4. Yea, more
ve us o…preſſly, *without me can ye do nothing*, Verſe 5.
nto *Eat*… So that we cannot put too much truſt in *him*, not *too little* in our *ſelves*.
*ken his* … God, let me ever be *humbly* dejected in the ſenſe of mine own *inſuffi-*
et him…*ency*: let me *give* all the *glory* to *thee*, and *take nothing* to my *ſelf*, but
e is per… *infirmities*; leſt it fare with me, as it did with that *Armenian*, *Tigra-*
into …s by name, who being *encamped* upon a *Hill*, with *four hundred thou-*
s they …*nd men*, and diſcovering the *Army* of the *Romans*, being not above
en be p…*rteen thouſand* marching towards him: made himſelf *merry* with

it,

it, saying, Yonder men are too many for an *Ambassage*, and too fe
a *Fight*: when before the *Sun-set*, he found them enough to
him the *chase*, with *infinite slaughter*. And *pride seldome speeds*
*ter*: especially if *Hezekiahs heart* be *lift up*, *God will pull him*
again.

By this time we see, that there is danger in being without da
that self-confidence is *pride* without wit: that the *best mindes* tro
yield *inconsiderate motions*: that as *water* violently *stirred* sends up
*bles*; so the vanities of our hearts, and our most secret and hidden
*ruptions* (as *dregs* in a *glasse*) shew themselves when shaken by an i
though they lay hid before. And so the *pride of man is beaten dow*
*Job* speaks, *Job* 33.17. The *sharp water* of *affliction quickens* our spi
sight. So proud are we by *nature*, that before we come to the tria
think that we can repel the *strongest assault*, and overcome all *enem*
our own *power*; but when we feel our selves *vanquished* and foi
every small *temptation*, we learn to have a more *humble* conceit o
own *ability*, and to depend wholly on the *Lord*: as is set down, D
2. & 13.3. to the end. We esteem our *Inches*, *Elles*; till, by triall
vils, we *finde* the *contrary*: but then alas, how full of *feeblenesse* i
body: and our minde of *impatience*? If but a *Bee* sting our fle
swels: and if but a *tooth ake*; the *Head* and *Heart* complain. How
trifles make us weary of our selves? *what can we do without thee*? W
out *thee*, *what can we suffer*? If thou be not (O *Lord*) *strong* in our
*nesse*; *we cannot* be so much as *weak*; *we cannot so much as be*. Yea,
conceit, and desire of glory, is the last *garment* that even good me
aside: *Pride* is the inmost coat which we put on first, and which w
off last; but sore *affliction* will make us *give all* to him, of *whom* wh
ever we have, we hold. And we cannot *ascribe too little* to our se
nor *too much* to him, to whom we owe *more* then we can *ascribe*.

Are we then molested with this *guest*? and would we be rid of
return we when we *smart*, to him that smiteth us, and not think to
by standing out: The *Bird* in the *gin*, the *Fish* upon the *hook*, the
she strives, the firmer she sticks. The *Childe* under his *Fathers rod*
more he struggles, the more stripes he gets.

*God* will not give his over, till he hath broken their *stomacks*,
made them kisse that *rod*, which the *wicked bite*: so, adding impa
to their impenitence, and *passive* disobedience to their *active*. And
he hath brought us to this, the greater *submission*, the more *grace*: it
be one *hollow* in the *valley* lower then another, *thither* the *waters* g
And the more *lowly* we are in our *own eyes*, the more *lovely* we
Gods: the more *despicable* in our *selves*, the *more acceptable in hi*
that we could be but as *lowly*, as we are *unworthy*. If then I be not

enough, let me *want* the *peace* or *plenty* I have: and ſo order my *dition* and *eſtate*, that I may *want* any thing, ſave my *ſelf*.

## CHAP. 12.

*How it makes them conformable unto Chriſt their head.*

NInthly, that we may be conformable to Chriſt our *head*, and like our elder *Brother*, who was *conſecrated* through *afflictions*, *reviled*, *buffetted*, *ſpit upon*, *crucified*, and what not? For the *Scribes* re againſt him, the *Phariſees* againſt him, the *Rulers* banded themyes *againſt him*, the *Atheiſts* againſt him, *Herod* and all the *ſpitefull* *envious Jews againſt him*: whoſe *birth* was mean, whoſe life was temptible, and whoſe *death* was *ignominious*. Yea, his *Pallace* was a *ble*: his *Courtiers*; *Beaſts*: his *Chair of State*; *a Manger*: his *Royall es*; *a few rags*: No *Bels ring*, no *Bonefires* proclaim his *birth* through populous *ſtreets*: no great *Ladies came to viſit his Mother*. And anerable to his *ingreſſe* into the world; was his *progreſſe* in it; and his *eſſe* out of it. And we muſt *ſuffer with him*, that we may be alſo *glod with him*; Rom. 8.17. When the *Jewes* offered *Jeſus*, *Gall* and *Vier*, he *taſted it*, but would not *drink*: he left the reſt for his *Church*; they muſt *pledge him*. *Whoſoever* (ſaith *our Saviour*) *beareth not his ſſe, and commeth after me, cannot be my Diſciple*, Luke 14.27. For eunto are ye *called*, ſaith Saint *Peter*, *For Chriſt alſo ſuffered for us*, *ving us an example, that we ſhould follow his ſteps*, 1 Peter 2. 21. An, *The Diſciple* (ſaith *Chriſt*) *is not above his Maſter*; but whoſoever l be a perfect *Diſciple* ſhall be as his *Maſter*, Luke 6.40. Yea, Saint *l* made this the moſt certain *teſtimony* and *ſeal of his Adoption here*, glory afterwards; his words are theſe, having delivered, *that the it of God beareth witneſſe with our ſpirits*, *that we are the children of d*: and having added, *If we be children, we are alſo heires, even the rs of God, and heirs annexed with Chriſt: if ſo be that we ſuffer with , that we may alſo be glorified with him*; making *ſuffering as a princi- condition annexed*; which is as if he had ſaid, it is impoſſible we uld be *glorified with him*, except we firſt *ſuffer with him*, Rom. 8.16, Whereupon having in another place reckoned up all *priviledges* ich might miniſter unto him occaſion of *boaſting*; he concludeth, *t what things were gain unto him, thoſe he accounted loſſe for Chriſt*, *e he might know the fellowſhip of his ſufferings, and be made conforma- o his death*, Phil. 3.10.

So that as he *bare his croſſe*, before he *wore his crown*, and *began* to us *he cup of his Fathers diſpleaſure*: ſo we muſt *pledge* him our part, and *up* that which is behinde of his ſufferings, *Coloſ.* 1.24.

Whence the *Church* (which is *myſticall Chriſt*, 1 *Cor.* 12.12.) is called *s threſhing-floor*, *Iſa.* 21.10. A *Brand* taken out of the *fire*, *Zach.* 3.2. compared

compared to *Noahs Ark*, which was toſſed to and fro upon the w
to *Moſes Buſh burning with fire*, Exod.3.2. to the *ſtones* of the T
which were firſt hewn in the *Mountain*, before ſet in the *building*;
ſet forth by that *white Horſe* in the *Revelation*; that is ever follow
*chaſed* by the *Red*: Apoc.6.2,4. by the *ſacrifices* of the *Law*, which
to paſs the *fire*, ere accepted, *Rom.*12.1.

So that there is no *Heaven* to be had without touching upo
coaſts: as the *Calender* tels us, we come not to *Aſcenſion-day*, t
*Paſſion-week* be paſt. *Suffering* is the way to *reigning*: *Throu*
*ny tribulations muſt we enter into the Kingdom of Heaven*, Acts

And indeed, who would not be *ambitious* of the ſame *entertai*
which *Chriſt himſelf had? Godfrey* of *Boloigne* refuſed to be *crow*
*Jeruſalem* with a *Crown* of *Gold*, becauſe Chriſt his *Maſter* had in
*place* been *crowned* with a *Crown* of *Thorns*. It was told a poor
*tyr* in *Queen Maries* dayes for a great favour forſooth; that he
put his *leg* in the ſame hole of the *Stocks* that *John Philpot* had do
fore. And yet thy ſufferings, as they are *nothing* to what thy *ſin*
*deſerved*; ſo they are nothing to what thy *Saviour hath ſ*
*ed*: for he endured many a little *death* all his *life* long, fo
ſake; and at length, that *painful* and *curſed death* of the *croß*.
nothing of the *ſoul* of his *ſufferings*, which his *ſoul* then *ſuffered*,
he *ſweat* clots of *blood* in the *Garden*.

Now why muſt we *pledge* our *Saviour*, and *fill* up the *meaſure*
*ſufferings*? Not, that *Chriſts* ſufferings are *incompleat*: nor, to
Gods juſtice for ſin; for, that's done already, *once* for *all*; by him
*our* ſins in his *body on the Tree*: the juſt ſuffering for the *unjuſt*, a
denting for our *freedom*; as the *Articles* of Agreement *fitly* and
drawn out by himſelf declare, *John* 3.15, 16. and 18.8. And
*Acquittance*, which we have to ſhew under his own *hand*, Ma

Neither doth God *afflict* his Church for any *delight* he ta
their *trouble*: for he *afflicts* not willingly, *Lament.* 3. 33. *Jer.*
*Iſa.*63.9. Nor yet to ſhew his *ſovereignty*, *Iſai.*45.9. *Rom.*9.20,
Nor, laſtly, is it *meerly* for his own *glory*, without any other reſpe
out of pure *neceſſity*, and abundant *love* to us; as, the *Reaſons* both
and after, ſhew.

Again, by *ſuffering*; we become followers of our *Brethren*,
went before us. *Brethren*, (ſaith Saint *Paul*) *ye are become fo*
*of the Churches of God*, *which in* Judea *are in Chriſt Jeſus*, *bec*
*have alſo ſuffered the ſame things of your own Countrey-men*, *even*
*have of the Jews*, 1 *Theſſ.*2.14. It was the lot of *Chriſt*, and *mu*
all his followers, to *do good*, and to *ſuffer evil*. Wherefore let us
*horted* in the words of Saint *Peter*, to rejoyce in *ſuffering*, foraſm

with all the Saints, *are partakers of Christs sufferings, that when his glory shall appear, we may be glad and rejoyce*, 1 Pet.4.13.

And what greater *promotion* can *flesh* and *blood* be capable of, then a conformity to the Lord of *glory*? Christ wore a *Crown* of *Thorns* for me; and shall I grudge to wear this *Paper-cap* for him? said *John Husse*, when they put a *Cap* upon him that had *ugly Devils* painted on it, with the title of *Heresie*. Never did *Neck-kerchief* become me so well as this *Chain* (said *Alice Drivers*) when they fastened her to the Stake to be burnt. And what said a *French Martyr*, when a *Rope* was pur about his fellow? Give me that *Gold Chain*, and dub me a *Knight* of that *Noble Order*.

## CHAP. 13.

### *That it increaseth their faith*

THenthly, because the *malice* of our enemies serves to increase our *faith* for the *time to come*, when we consider how the *Lord* hath *delivered us formerly God hath delivered me* (saith *Paul*) *out of the mouth of the Lion*, (meaning *Nero*) *and he will deliver me from every evil work, and will preserve me unto his heavenly Kingdom*, 2 Tim.4.17,18. When *Saul* tells *David*, *Thou art not able to go against this great Philistine to fight with him, for thou art a boy, and he is a man of war from his youth*; What saith *David*, *Thy servant kept his fathers Sheep, and there came a Lion, and likewise a Bear, and took a Sheep out of the flock, and I went out after him and smote him, and took it out of his mouth, and when he rose against me, I caught him by the beard*; *and smote him, and slue him: so thy servant slue both the Lion and the Bear. Therefore*, (mark the inference) *this uncircumcised Philistine shall be as one of them*; *Yea*, (saith he) *the Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hands of this Philistine*, 1 Sam.17.33,to 37. Observe how confidently he speaks. That *Tree* is deepest *rooted* in the *Earth*, which is most shaken by the *winds*; and they *weak* usually, that are *planted in pleasant Valleys*: the *Tree of Faith* the more it is *shaken with the violent storms of trouble*, the faster it becomes *rooted by patience*. *Alexander* being trained up in huge and *mighty enterprizes*; when he was to *fight with men*, and *fists*, *haughty enemies* and *huge Elephants*; said, Lo, a danger somewhat *equivalent* to my minde. He can never be a good *Souldier*, that hath not felt the *toil of a battel*: *Ease* and *plenty made Hannibal* say, *he brought Hannibal into Campania*; but carried *women out again*. Yea, the more deliverances *David had*; the greater was his *faith*: for, after the *Lord* had *delivered* him often out of extream exigents, namely, from this great *Goliah*, the *cruelty* of *Saul*, the unnatural insurrection of *Absalom*, and the unjust *curses of Shimei*, he was able to say, *I trust in God, neither will I fear what man can do unto me*, *Psal.56.4*. And in *Psal.3*. *I will not be afraid for*

ten

*ten thousand of the people that should beset me round about,' Vers.6.* in *Psal.18.29. By thee I have broken through an host, and in thy N will leap over a wall.* His experience had made it so easie to him, t was no more then a *skip* or *jump*. We men indeed therefore *shu hands*, because we have opened them; making our former kind arguments of sparing afterwards: but contrarily, God therefore because he hath given; making his former favours arguments for It is *Davids* onely argument, *Psal. 4. Have mercy upon me* (saith he *hearken unto my prayer*, Why? *Thou hast set me at liberty, when I w distresse, Vers.1.* I might likewise here shew from 2 *Chron.20.29. Phil.* 13,14. how the delivering of some increaseth the *faith of others*: passe that.

That we may live by *faith*, and not by *sense*; he first *strips* us o our earthly *confidence*, and then gives us *victory*, and not before: should be a *loser* in our gain, his *help* uses to shew it self in *extremity* that can *prevent* evils, conceals his *aid* till dangers be *ripe*, and th is as *careful*, as before he seemed *connivent*. *Daniel* is not deliver the beginning of his trouble, he must first be in the *Lions den*, and he findes it. Those three *Servants*, *Dan.3.26.* are not rescued at t *vens mouth*: in the *Furnace*; they are. That is a gracious and we ed *faith*, that can *hold out* with confidence to the *last*: Like *Abra* who is said to *hope* against *hope*, *Rom.4.18. which*, *with* God, is a much set by: Yea, such he accounts his *Champions*, and *worthies*. Wh it is, many are trained up in *trouble* all their *dayes*, as it fared with *vid*: for as a *Beare* came to *David* after a *Lion*: and a *Giant*; af *Beare*: and a *King* after a *Giant*: and *Philistines*; after a *King*: an to make him more *hardy* and *confident* in his God; so, when that are intended for *Christs Champions*, have *fought* with the D and their own *lusts*; they shall *fight* with *envy*: when they have fo with *envy*, they shall *fight* with *poverty*: when they have fought *poverty*; they shall *fight* with *infamy*: when they have fought *infamy*; they shall *fight* with *sickness*: and after that; with d Like a *Labourer* that is never out of *work*: and this not only *pr* but mightily, *improves* their *faith*: And indeed, till we have been *vered* out of a *lesser* trouble; we cannot trust God in a *greater*. Re bling that *peasant*, who would trust God upon the *Land*; but not the *Sea*: where should be but an *inch-bord* between him and *death*.

To hear a man in his best health and *vigour*, to talk of his *confi* in God, and *assurance* of divine *favour*; cannot be much worth: b *in extremities*, we can believe above *hope*, against *hope*; our *hope* much the more *noble*, as our *difficulties are greater*. For *Jair* believe that his *sick daughter* should *recover*; was no hard task: but

will ſcrue up his *faith* to believe ſhe ſhall *again live*, though he ſees with his eyes ſhe is fully *dead*. When we are in heavy *Agonies*, and feel a very *hell* in our *conſcience*; then to apprehend *mercy*: when with *Jonas* in the *whales* belly, we can call upon God in *faith*, and ſee one contrary in another; in the very depth of *Hell*; *Heaven*: in the very midſt of *Anger*; *Love*: When with the woman of *Canaan*, *Matth.* 15. we can pick *comfort* out of the reproachful name of *Dog*: and when nothing but war appears in Gods *face*; then by faith to *pierce* through all the thick *clouds*, and behold the *ſweet ſun-ſhine* of Gods *favour*, and grace in Chriſt; *Heb.* 11. we are *believers* indeed.

And he, ſaith Saint *Bernard*, is to be reputed *conſtant* whoſe *minde* taketh freſh *courage* in the midſt of *extremities*: Like the *Palm-tree*, which *groweth* ſo much the *higher* and *ſtronger*, and more *fruitful*; by how much the more *weight* it hath hanging *upon it*.

Not that the *ſtrongeſt faith* is free from *doubting*: for, let a man *look down* from the top of the ſtrongeſt *ſteeple*, admit the *Battlements* be *breſt-high*, and he is ſure he cannot *fall*; yet a kinde of *fear* poſſeſſes him. And well is it for us, that our *aſſurance* is mixed with *doubting*: Since the one makes us *live*, *as though there were no Goſpel*: the other; to *die*, *as if there were no Law*.

The *Lion* ſeems to leave her *young ones*, till they have almoſt kill'd themſelves with *roaring* and *howling*, but at *laſt* gaſp ſhe relieves them, whereby they become the more *couragious*. When the *Prophet* could ſay, *Out of the depths have I cried unto thee*; inſtantly follows (and not till then) *the Lord heard me*: the *Lord* ſaw him *ſinking* all the while, yet lets him alone till he was at the *bottom*. Every main *affliction* is our *Red-ſea*, which while it threats to *ſwallow*, *preſerves us*: now when it comes to a *head lift*, (as we ſay) then to have a ſtrong confidence in *God*; is thankworthy. *Hope* in a ſtate *hopeleſs*, and *love* to God under ſignes of his *displeaſure*, and *heavenly mindedneſs* in the midſt of *worldly affairs* and allurements, drawing a contrary way; is the chief *praiſe* of *faith*: to *love that God who croſſeth us*, *to kiſs that hand which ſtrikes us*, *to truſt in that power which kills us*; this is the honourable *proof of a Chriſtian*: this argues *faith indeed*. What made our *Saviour* ſay to that *woman* of *Canaan*, *O woman, great is thy faith!* but this; when neither his *ſilence*, or his *flat denial* could *ſilence her? Matth.* 15. It is not enough to ſay, *God is good to Iſrael*, when *Iſrael* is in *peace* and proſperity, and neither *feels* nor wants any thing: but God will have us believe that he is *good*, when we feel the ſmart of the *rod*, and at the ſame time, ſee our enemies (the wicked) *proſper*. It beſt pleaſeth him when we can ſay boldly with *Job*, *Though he kill me*, *yet will I truſt in him*; When our enemies are behinde us, and the *Red-ſea* before us, then confidently

to truſt upon God; is much worth. When we are in the barren wil-
*neſs* almoſt famiſhed, then to believe that God will provide *Manna* as the
*Heaven*, and *water* out of the *Rock*; is *glorious*: when with the
*Children*, we ſee nothing before us, but a *fiery Furnace*; to believe
God will ſend his *Angel* to be our deliverer, this is *heroical*, *Dan.*
And thoſe which are *acquainted* with the proceedings of God, well k
that, *cheriſhing* ever follows *ſtripes*, as *cordials* do vehement *evacuat*
and the clear *light* of the *morning*; a *dark night*: yea, if we can loo
yond the *cloud* of our *afflictions*, and ſee the *ſun-ſhine* of comfort o
other ſide of it; we cannot be ſo *diſcouraged* with the preſence of ev
*heartened* with the *iſſue*. Chear up then, thou *drooping ſoul*, and t
God, whatever thy *ſufferings* be; *God* is no *tyrant*, to give thee more
thy *load*: and admit he ſtay long, yet be thou fully aſſured he will
at length. *In thee do I truſt* (ſaith the *Pſalmiſt*) *all the day*: He knew
if he came not in the *Morning*, he would come at *Noon*; if he came
*Noon*, he would come at *Night*: at one hour of the day or other he
deliver me: and then, as the *Calm* is greater after the *Tempeſt* th
was before; ſo my *joy* ſhall be *ſweeter afterwards* then it was *before*;
remembrance of *Babylon* will make us *ſing* more joyfully in *Sion*. If
I finde the Lords dealing with me to tranſcend my *thoughts*; my
ſhall be above my reaſon, and think, he will work good out of it, th
I yet *conceive* not how.

## CHAP. 14.

### *That it increaſeth their joy and thankfulneſs.*

11 BEcauſe our manifold *ſufferings* and Gods often delivering us
increaſe our joy and thankfulneſs, yea, make *after-bleſ*
more ſweet; By this we have new Songs put into our mou
and new occaſions offered to praiſe the *Authour* of our deliverance.
*the Lord brought again the captivity of Sion*; (ſaith *David* in the p
of *Iſrael*) *we were like them that dream*, (meaning the happineſs ſe
too good to be true) *Then were our mouthes filled with laughter*, (ſaith
*and our tongues with joy, the Lord hath done great things for us whereof*
*rejoyce*, *Pſal.*126.1,2,3,4. And how could their caſe be otherwiſe; wh
that miſerable *exigent*, *Exod.*14. they ſaw the *Pillar remove behinde* th
and the *Sea* remove before them, they looking for nothing but *dea*
Is any one *afflicted*? I may ſay unto him as that *Harbinger* anſwer
*Nobleman* complaining that he was *lodged* in ſo homely a *Room*; You
take *pleaſure* in it, when you are out of it: For the more *grievous*
*exigent*, the more *glorious our advancement*. *A deſire accompliſhed*
*lighteth the ſoul*, *Prov.*13.19. We read how that lamentable and
*Decree* of *Ahaſhuerus*, through the goodneſs of God, was an occa
exceedingly to *increaſe* the *Jews joy* and *thankfulneſs*, inſomuch

as the Text ſaith) *the dayes that were appointed for their death and ruine were turned into dayes of feaſting and joy, and wherein they ſent presents every man to his neighbour, and gifts to the poor*, Eſther 9.17, to 28. And this joy and thankfulneſs was ſo *laſting*, that the *Jews* ceaſe not to celebrate the ſame to this day. Gods dealing with us is often *harſh* in the *beginning*, hard in the *proceeding*, but the *concluſion is alwayes comfortable*. The joy of *Peter* and the reſt of the *Church* was greater after he was *delivered* out of *Priſon* by the *Angel*, *Acts* 12. And the joy of *Judith* and the reſt of *Bethulia*, when ſhe returned with *Holofernes head*; then if they never had been in diſtreſs, *Judith* 13. The Lord *deprives* us of good things for a time, *becauſe* they never appear in their full *beauty*, till they turn their *backs* and be going *away*. Again, he *defers* his *aid* on purpoſe to *increaſe* our deſires before it comes, and our joy, and *thankfulneß* when it is *come*: to inflame our *deſires*, for things eaſily come by, are little ſet *by*: to increaſe our joy, for that which hath been long *deſigned*; is at laſt more *ſweetly obteined*: What (think we) did he that was *born blinde think*, when his eyes were firſt given him? How did he wonder at *Heaven & Earth*, the ſtrange & goodly *varieties* of all the *Creatures*, and chearfulnes of the *light*! every thing did not more pleaſe, then *aſtoniſh him*. Laſtly, our *thankfulneß*: for, *ſuddenly gotten*; *ſuddenly forgotten*: hardly *gotten*; hardly *forgotten*: *Philoxenus* was wont to ſay, it wil taſte *ſweeter*, for it *coſt me ſweetly*. We love that *dearly*, that coſt us dear. As *Mothers* love their *children*, more tenderly then *Fathers*; becauſe they *ſtood* them more, *Abrahams* childe at an hundred years of age, was more welcome then if he had been given at *thirty*: And the ſame *Iſaac* had not been ſo precious to him, if he had not been as miraculouſly *reſtored*, as *given*; his recovery from death made him more *acceptable*: The benefit that comes eaſie and with *eaſe*, is eaſily *contemned*: long and eager purſuit endears any *favour*: *The wiſe men rejoyced exceedingly, to finde the Star*: *The woman to finde her piece of Silver*: *The Virgin* Mary, *to finde her and her* JESUS: CHRIST, alwayes returns with increaſe of joy: He may *abſent* himſelf for a time, but he intends it only as a *preparative*; to make us *reliſh* that ſweet *food* the better: he may keep us faſting, but it is on purpoſe, that our trial may be perfect, our *deliverance welcome*, our *repentance glorious*. Yea, the delivering of ſome, increaſeth the joy of others, and cauſeth them to praiſe God for, and rejoyce in their behalf that are delivered, *Acts* 12 14. We never *know the worth of a benefit* ſo well, as by the *want* of it: *want* teacheth us the worth of things moſt truly. *Contraries* are the beſt *Commentaries* upon each other, becauſe their mutual *oppoſition*; is the beſt *expoſition*. Oh how ſweet a thing is peace to them that have been long troubled with wars and tedious contentions! The *thunder* of the *Cannon*, is the beſt *Rhetorick* to commend

mend it to us. How ſweet is *liberty* to one that hath been long *im*
within a caſe of walls! A very *Bird*, never chants it ſo merrily, as
ſhe is is got *looſe* int the open *air*, having been long *encaged*. How
a *jewel* is *health* to him that tumbles in *diſtempered blood*! For then
we begin to prize it, when we have *loſt it*. Let a man but faſt a *meal* or
O how ſweet is *brown bread*! though it would not down before. Yea,
*Darius* in a *flight*, had drunk *puddle water*, polluted with dead *car*
he confeſt never to have drunk any thing more pleaſant: the reaſon
he always before uſed to drink ere he was *a thirſt*. We are never ſo gl
our friends company, as when he returns after long *abſence*, or a te
*voyage*. The *nights darkneſs* makes the light of the *Sun* more deſir
and brings of it *Letters* of *commendations*. A *calm* is beſt welcome
a *tempeſt*, &c.

Yea, what ſerves others ſorrows for, but to increaſe our joy and th
fulneſs? Thou haſt *eyes*; ask the *blinde*, whether that be not a *bl*
Thou haſt *ears*, ask the *deaf*, whether that be not a great *bl*
Thou haſt a *tongue*; what thinks the *dumbe* of that? Thou haſt
*hands*, *health*, *liberty*, *life*, *reaſon*, &c. is all this nothing? Yea,
bleed; we *ſleep*; others *beg*, we *abound*: others *ſtarve*, we *ſurfeit*:
*groap* in the *dark*, our *Sun* ſtill *ſhines*: and ſhall not we rejoyce
*thankful*? *Bleſs* (ſaith our *Saviour*) when ye are *curſed*: and ſha
we *bleſs*, when thus *bleſſed*? Yet wo is me, we *forfeit* many of God
*vows*, for not *paying* that eaſie *Rent* of *thankfulneſs*: like thoſe *nin*
17.12, to 19. we are more apt to pray, then to give *thanks*: becauſe
more ſenſible of our own *wants*, then of Gods *glory*. We can ope
*mouthes* when we *want* any thing, either to *pray*, or at leaſt to *mu*
and why ſhould not our *thanksgivings*, be as frequent as our *bl*
are? The *Lepers voice* was not more *loud* in his *ſuit*, then in his tha
were happy for us *Chriſtians*, if we could but learn of this *Sam*

And thus we ſee, that *good things* then appear of moſt *worth*, when
are known in their *wants*: When we have loſt thoſe invaluable *co*
which we cannot well be without; the *minde* hath time to recount
ſeveral *worths*: and the *worths* of *bleſſings* appear not till they are *v*

No wonder then that our eſtates and conditions are ſo *variable*,
the face of the *Heavens*, or the *Sea*; or like the weather about *M*
*maſs*, which is now *fair*, and preſently again *foule*; or rather the
*winter*, which for one *fair* Sun-ſhine day, hath oftentimes *ten*, *fou*
God ſees that it is very good for us: for as ſeeds that are deepeſt co
with *ſnow* in *winter*, *flouriſh* moſt in the *Spring*, or as the *winde*, b
ing down the *flame*, *raiſeth* it *higher*, and *hotter*: and as when we
have ſome *fires flame* the more; we *ſprinkle water* upon them:
when the *Lord* would increaſe our joy and *thankfulneſs*, he allay

ith the tears of *affliction*: misery ſweetneth joy; yea, the ſorrows of this ſe ſhall (like a dark veil) give a luſtre to the glory of the next; when e *Lord* ſhall turn this water of our earthly *afflictions* into that wine of *adneſs*, wherewith our *ſouls* ſhall be ſatiate for ever. We deceive our lves to think on earth, continued joys would pleaſe; *Plenty* of the choi-eſt *daintie* is no *dainty*. When *Pearls* grew common at *Rome*, they ore them on their *ſhoes*, and they had much ado to ſave themſelves ut of the *dirt*, as *Tertullian* ſpeaks. Nothing would be more tedious then be *glutted* with perpetual *jollities*: were the body tied to one *diſh* al-ays, though of the moſt exquiſite *delicates* that it could make choice of; t after a ſmall time, it would complain of *loathing* and *ſatiety*: and ſo ould the *ſoul*; if it did ever *Epicure* it ſelf in *joyes*. I know not which is e more uſeful: *Joy* I may chuſe, for *pleaſure*; but adverſities are the ſt for *profit*: I ſhould without them want much of the *joy* I have. Well en, art thou *vexed*, *perſecuted*, and *afflicted* by ſome *cruel and malicious ul?* and is it grievous to thee for the preſent? Why, that which hath en hard to *ſuffer*, is ſweet to *remember*: at laſt our *Songs* ſhall be *loud-* then our *cries*.

## CHAP. 15.

### *How it increaſeth their ſpiritual wiſdom.*

OUr ſufferings make us *teachable*, and increaſe in us *ſpiritual wiſ-dom. He delivereth the poor in his affliction, and openeth their ear in trouble*, Job 36.15. And again, *He openeth the ears of men, even by ir corrections*, Job 33.16. We are *beſt inſtructed*, when we are *moſt affli-d*. Pauls *blindneſs* took away his *blindneſs*, & made him ſee more into the y of *life*, then could all his learning at the feet of *Gamaliel*. And at ſaith *Naaman* upon the cleanſing of his *Leproſie? Now I know e is no God in all the Earth, but in Iſrael*. O happy *Syrian* that was at ce *cured* of his *Leproſie*, and his *miſpriſion of God*. The *prodigal ſon* arded not his *Fathers admonition*, ſo long as he enjoyed *proſperity*: en we *ſmart not*; we *believe not*: & God is not *feared*; *till felt*: but that ich makes the body ſmart, makes the *ſoul wiſe*. *It is good for me* (ſaith vid) *that I have been afflicted: that I may learn thy Statutes*. We *grow ſe by evils*, whereas *proſperity beſots us*. Even to *loſe* is ſome ways *profi-le*; it makes a man *wary*. Yea, St. *Baſil* calls *want* & *penury*, *the inventor all Arts*: And St. *Auguſtine*, the *Miſtreſs* of all *Philoſophy*. The *beſt wiſ-n is deareſt bought*: *Algerius* the Martyr could ſay out of experience, found more *light* in the *dungeon*, then without in all the *world*.

The *Scottiſh* King, priſoner in *Mortimers hole*, learnt more of *Chriſt*, then his *Palace* he could all his life. *Gaſpar Olevianus* a *Germane* Divine es, I never learned how great *God* was, nor what the evil of ſin was, purpoſe; till this ſickneſs taught me. There is a great deal of dif-ence, ſaith *Luther*, between a Divine in outward pomp; and a Divine

under the croſs: neither could he underſtand ſome *Pſalmes*, till he was *afflicted*: the *Chriſts-croſs* is no letter, yet it taught him more learning than all the *letters in the rowe*. The *croſs* opens mens eyes; as the taſting of honey did *Jonathans*. Yea, what will not *affliction* teach us when even *ſavageſt Beaſts* are made quiet and docible with abating their *food*, *reſt*, or by adding of *ſtripes*?

That *Beef-brain'd Fellow* in *Scaliger*, had his *eare bored* with *thunder* when nothing elſe would do it. Yea (ſaith *Molineus*) *Bonifacius* his reaſons for the *Popes Supremacy*, did well enough, being propounded with a ſword in the hand. Even as the *Clay* with *water*, and the *Iron* with *fire*, are made pliable and apt to receive *impreſſion* from the *workman*: even ſo when we are *ſoaked* in the *floods of ſorrow*, and *ſoftened* in the fire of *affliction*, we are *apteſt* to receive the *impreſſion of Gods Law* in our *hearts*, when he *ſpeaks* unto us by his *Miniſters*. If the *Lord breake* in *pieces* with the *Plough* of his *Juſtice*, then let the *Seedſmen* (his *miniſters*) *ſow* the *ſeed* of his *Word*; we ſhall receive it through the *furrows* of our *eares*, into the ground of our *hearts*, and *grow up in wiſdome* and *ſaving knowledge*. Or when the *hard heart* is *grown'd* to *powder* tween the upper and the nether *Miſtone* of the two *Tables*; it will ſee, imbrace that *counſel*, which before it *ſlighted*. We *heare*, and read much of the *corruption* of our *natures*, *odiouſneſs* of our *ſins*, *neceſſity* of a *Saviour*, *ſweetneſs of Gods love* in *Chriſt*, *&c.* but we never fully apprehend theſe things, or taſte how good the *Lord* is, till ſome *ſharp affliction* comes. A *man* knows not where his *houſe* is ill covered till *winter*: *Crosses* are like *pinching Froſts*, that will *ſearch* us: we learn to know our ſelves by that we ſuffer.

Yea, *Affliction* ſo brings down our *ſtomachs*, that we can ſee even matter of *thankfulneſs*, where our former *pride* found *matter of complaining*. And that which *formerly* had no more taſte then the white of an *Egge* (*the glad tidings of the Goſpel*) is now ſuch a *ſpectacle of unſpeakable mercy*, as *raviſheth* our *ſouls* with *admiration*.

Many a good *word* is even ſpilt upon us, till *God ſets* it on with the *Rod*: *Naomi* will not look *home-ward*, nor we *Heaven-ward*, till the *Almighty* have dealt very bitterly with us. *Zippora* falls preſently to *circumcizing her ſon*, when ſhe ſees her *husbands life lies upon it*.

Were it not for *temptations*, we ſhould be *concealed* from our ſelves like the *inchanted Aſs* in *Lucian*, which returned to his *proper ſhape* again when he *ſaw himſelf* in a *Looking-glaſs*. So long as we proſper, ſo thoſe *wives* in *Jeremy*, *Chap.*44.17,18. We judge of things by their event, and raiſe our *confidence* according to the *ſucceſs* we have: and ſo *bleſſe* ourſelves, without being *bleſt of God*; like the *Thief* that *applauded* him ſelf for *merciful*, becauſe he had never *kill'd any*; and yet rather then loſe

ng, he would *cut off* the *Travellers finger*; but *ſtrong affections* will ve credit to weak *reaſons*. O how *blinde* and *partial* are we, before *affli-on* hath *humbled* us! even ſo *ſtupid*, that *Narciſſus*-like, we are *enamou-d* of our our own *ſhadows*: bragging, we *diſcharge a good conſcience*, en indeed we *diſcharge it quite away*: and this *righteouſneſs* in opini-n, is almoſt the only cauſe of all *unrighteouſneſs*.

Before want came, poverty was more *contemptible* then *diſhoneſty*: but ow, it is *diſgraceful* to none except *Fools* and *Knaves*. Then we could *nſure things indifferent*, and *paſs by hainous crimes*: now we are able diſtinguiſh them, and ſo, *judge righteous judgement*. Before trouble me, we were either *ungrounded in the principles of Religion*, or *uncon-ſtonable in the practice* and by vertue of our *mother-wit*, could poſt and aſs *ſin* from our *ſelves*, unto ſome other; as *Adam* laid the fault upon ve his wife, ſhe upon the *Serpent*, and the *Serpent* upon *God*, Or *excuſe*, *extenuate it*: which (ſaith *Fabius*) is to *double it*.

As for *original corruption*, that never troubled us, which now we be-ail as the *Mother*, and *Nurſe* of all the reſt: thinking it worthy our ghes, yea, of our *tears*, and not without need: it being the great *wheel the Clock*, that ſets all the *wheels a moving*: while it ſeems to move *oweſt*. Though not *one* of a *hundred* taketh it ſufficiently to *heart*: as ot ſeeing the evil of it. But never did any *truly* and *orderly repent*, that egan not here: eſteeming it the moſt *foul*, and *hateful* of all, as *David*, *ſal.51.5.* and *Paul* crying out of it, as the moſt *ſecret*, *deceitful*, *power-l evil*, *Rom.7.23,24*. And indeed, if we *clearly* ſaw the foulneſs, and eceitfulneſs of it, we would not ſuffer our eyes to ſleep, nor our eye-lids o ſlumber, until a happy change had wrought theſe *hearts* of ours, which by *nature* are no better then ſo many *Sties* of *unclean Devils*) to habitations for the God of *Jacob*.

Apt we were to meaſure our own good by anothers *want of it*, and to off at others *infirmities*: but now; other mens *ſins* ſhall rather be the ubjects of *our griefe*, then of our *diſcourſe*. Before fear of the law; ſhame f men, and ſuch like *baſe ends* bare the greateſt ſway with us: yea, to leaſe men, we could be like certain *Pictures*, that repreſent to divers beholders, at divers *ſtations*, divers *forms*: but now it is enough to regu-ate our thoughts, words and actions, that God ſeeth: and indeed where re brains; there needs no more. We read that *Paphnutius* converted *Thais*, and *Ephron* another famous Strumpet from *uncleanneſs*, only with his argument; That *God ſeeth all things in the dark*, when the doors are aſt, the windows ſhut, the curtains drawn.

Before, *too much devotion* was made an argument of *too little diſcreti-n*: and *miſchief* called *vertue*; when it was happy in the *ſucceſs*: as with the *Papiſts*, the *oſtentation* of the *proſperity of their eſtate*, is the beſt

demonſtration of the ſincerity of their *Religion*: yea, and think they have *clipt* the wings of *proſperity* (as the *Athenians* did the of *Victory*) that ſhe cannot flie away. Before; we thought *drinking* jovial *company*, the beſt receit to drive away *ſadneſs*: but now, thing like *living well*, as an *Heathen* hath confeſt. Onc thought *Earth Heaven*; but now we apprehend the World, and thereof to be (like a *beautiful Harlot*) *a Paradiſe to the eye*, a *Pur to the ſoul*.

Yea, he that before was indifferent in nothing but *conſcience*, a cauſe ſo bad, but he would undertake it for gain, or glory; & think done: As *Satan* prevails chiefly by *deception of our reaſon*, where miſtake *vertue* for *vice*, and *vice* for *vertue*: wherein he imitates *H bal*, who having overcome the *Romans*, put on their *Armour*, a his *Souldiers* being taken for *Romans*, won a *City* by that *policy*: a this purpoſe, what *ſtone ſo rough*, but he can ſmooth it? What *Stu pitiful*; but he can ſet a *gloſs upon it?* Like a *Bear*, he can *lick into ſ on*, the moſt *miſhapen* and *deformed lump*: or like a *Dog*, *heal* any w he can reach with his *tongue*: yea, what *golden Eloquence* will he per in our *ear?* What *brazen impudence?* What *ſubtil ſhifts?* What *qu qnircks?* What *cunning conveyances?* What *jugling*, *ſhuffling*, and *pac* will he uſe, to make *any ſin feazable?* (like the *Hare*, which if ſhe not truſt to her ſpeed, ſhe will try the turn;) and ſo on the contrary to courage us in *good*; ſhewing each thing as it were in *triangular Glaſſ* mong the *Opticks*, which will repreſent a *way* ſo *foul*, ſo *deep*, that 'tis *paſſable*; as if it were *all covered with Tapiſtry* But as he *pleads* now *Eloquence*, ſo when he ſees his time, he will ſpeak with *Thunder*. E ſuch a man I ſay now, hath his eyes opened to diſcern *good and evil*, w God ſpeaks, and when *Satan*; for Gods *chaſtiſements* are *pills* made purpoſe, to *clear the ſight*: and *vertue* if it be clearly ſeen, moves g *love* and *affection* as *Plato* ſpeaks. Yea, when to our coſt, we can (*Ad* like) ſee *good* from *evill* clearly; the ſubtile *Serpent* can *deceive* no long whereas before, we were eaſily deceived, and led away with the mu tude, into *innumerable errors*. Yea, if the *fiſh* did know of the *hook*, the *bird* did but ſee the *net*, though they have but the underſtanding *fiſhes*, and *birds*; yet they would let the *bait* alone, fly over the *net*, let the *Fowler whiſtle* to himſelfe.

Thus Gods *corrections*, are our *inſtructions*: his *laſhes*, our *leſſons*: *ſcourges*, our *ſchoolmaſters*: his *chaſtiſements*, our *advertiſements*. And c monly the *ſoul waxeth*, as the *body wayneth*, & is *wiſeſt to preſcribe*, w the *bones* and *ſinews* are *weakeſt to execute*: neither do we hereby bec wiſe for our own *ſouls* good only, *but affliction* makes us wiſe and abl do others *good* alſo that are in any the like *affliction*. *Bleſſed be God* (

int Paul) which comforteth us in all our afflictions, that we may be able to
fort them which are in any affliction, by the comfort wherewith we our
ves are comforted of God, 2 Cor. 1. 4. Yea, the whole *Church*, and every
rticular member thereof have their *wisdom* and *knowledge improved*, e-
n by their greatest enemies. If *Arrius* and *Sabellius* had not vexed the
hurch; the deep *mysteries* of the *Trinity* had not bin so accurately cleared
ne Catholike *Doctors*. *Subtil Arguments* well answered, breed a clear
nclusion: *Heresie* makes men sharpen their *wits* the better to *confute* it;
*Wormwood* though it be *bitter* to the taste, yet it is good to clear the
es: yea, further, the very storms of *persecution* make us look to our *Tack-*
g; *Patience*: and to our *Anchor*; *Hope*: and to our *Helm*; *Faith*: and to
r *Card*; the *word of God*: and to our *Captain*; *Christ*: whereas *security*,
e a *calm*, makes us forget both our *danger* and *deliverer*. *Experience* is
e best *Informer*, which makes *Martin Luther* say, When all is done;
*ibulation* is the *plainest* and most sincere *Divinity*. And another, most
mphatically (shewing that *knowledge* is in many respects *cumulative*, as-
el as *original*; like *water*, that besides his own *spring-head*, is fed with o-
er *springs* and *streams*) That, *Prayer*, *Reading*, *Meditation*, and *Tempta-*
*ons*; make a *Divine*. So that to be altogether exempt from *misery*, is a
ost miserable *thing*.

## CHAP. 16.

### *How it increaseth their Patience.*

3 BEcause the *malice* of our *Enemies* makes for the increase of our *pa-*
*tience*, *We rejoyce in tribulation*, saith Saint *Paul*, *knowing that tri-*
*bulation bringeth forth patience*, Rom. 5. 3. *My Brethren*, saith Saint
ames, *count it exceeding joy when ye fall into divers temptations, knowing*
*hat the trial of your faith bringeth forth patience*, Jam. 1. 2, 3 Thus the *malice*
f our *enemies* doth both *prove* and *improve* our *patience*: see it exempli-
ed in *Job* and *David*, whose practice doth most excellently confirm this
oint; you know *Job* was not so *miserable* in his *afflictions*, as *happy in his*
*atience*, Job 31. 35, 36, 37. And *David* after he had been so many years
rained up in the *School of affliction*, and *exercised* with continual *suffe-*
*rings* from innumerable *Enemies of all sorts*; became a wonder of *pati-*
*nce* to all succeeding ages: as take but notice of his carriage towards *Shi-*
*nei*, and you will say so; when this his *impotent subject cursed and cast*
*stones* at him, and all his *Men of war: called*, him *Murderer*, *wicked man*,
*&c.* he was so far from *revenging it* (when he might so easily) or suffe-
ring others; that you shall hear him make that *an argument of his patience*,
which was the *exercise of it*: *Behold my son* (saith he) *which came forth of*

*my*

*my bowels, ſeeketh my life, how much more now may this Benjamite* 2 Sam. 16.11. The wickedneſſe of an *Abſalom* may rob his Father of fort, but ſhall help to adde to his Fathers *goodneſſe:* it is the adv of great *croſſes*, that they ſwallow up the leſſer. One mans ſin ca excuſed by anothers: the leſſer; by the greater: if *Abſalom* be a *Shimei* may not curſe and *rebel*; but the paſſion conceived from dignity of a *ſtranger*, may be abated by the harder meaſure of ou

Indeed in the provocation of *Nabal*; he had his *leſſon* to ſeek: b that ſlip made him ſtand the faſter afterward. And *Paul* being take the *ſodain*, reviled *Gods High-prieſt:* but he ſoon *checkt himſelf for* 23.3,5. *A weak heart faints* with every addition of ſucceeding perhaps is like that Maid in *Scaliger*, who *ſwounded* at the ſigh *Lilly:* but the ſtrong recollects it ſelf, and is grown ſo skilful that off one miſchief with another. As in the *Fable*, "When the new a "*Cart* went together; the new made a creaking noiſe under the "and wondred at the ſilence of the old: which anſwered, I am "ſtomed to theſe burthens, therefore bear them, and am quiet: So a degree of patience have ſome men attein'd unto? What a load *juries* can ſome *Chriſtians* digeſt, that have been frequent in and long exerciſed in the *School of affliction?* Not that they bear out of *baſeneſs* or *cowardlineſs*, becauſe they dare not *revenge* out of Chriſtian fortitude, becauſe they may not: they have *quered* themſelves, that wrongs cannot conquer them. Nay, we ſome *Ethnicks* that could ſay this of themſelves. When *Alcibiade Socrates*, that he could not ſuffer the *frowardneſs* and *ſcolding* of *tippe*, as he did: *Socrates* anſwered, but I can, for I am *accuſtome* And we read, that *Ariſtides* after his *exile*, did not ſo much as not that were the cauſe of his *baniſhment*, though he were now *advanc bove them.* Yea, *Diogenes* rather than want *exerciſe* for his *pati* would crave *alms* of dead mens *ſtatues:* for, being demanded w did ſo, he anſwered, That I may *learn to take denials* from others the *patiently.* Now, if we can therefore *ſuffer*, becauſe we have *ſuffered* have well profited by our *afflictions* otherwiſe not.

To ſhew that there is nothing ſo hard and *difficult*, but may be att to by *uſe* and *cuſtome*; give me leave to clear it by ſome familiar *inſta* We know the cuſtome of any hardſhip (whether it be labour, cold, like) makes it eaſie and familiar: you ſhall have a common *La* work all day like a *Horſe*, without once *ſweating*, or being *weary*: *Scholar* or *Gentleman*, but *dig* one quarter of an hour; you muſt giv leave to *take breath all the day after:* The *face* that is ever *open*, ye *eye* that is twice as much *open* as *ſhut*, is able perpetually to endu *coldeſt winde* can *blow*; when as the reſt of the parts would compli

east blast that is cold: Let him that is next *neighbour* to the *Belfrey*, me, whether *Ringing* doth so molest his silent *sleep* now, as formerly. the fall of the *River Nilus*, which makes a *new commer stop* his to the *natural inhabitants*, is not so much as heard. At *Milton*, neer *ngborn* in *Kent*, is (or lately was) one *william Allen* a Tailor, that between thirty and forty grains of *Opium* every day, the tythe where- ould kill him that is not *accustomed* thereunto; neither can he *sleep* not *live)* without it: he began but with one *grain*, and so *increased* uantity, as the operation and quality of it *decreased*. But this is no- g, for you have *slaves* in the *Turkish gallies*, that wil eat neer an ounce ime, as if it were *bread*. Neither, in my judgement, is it less rare for to *drink a pottle or a gallon* of the richest old *Canary* every day, as is with some of our *Sack-drinkers*, and *Good-fellows*; without the *inflammation*: it hath no other operation *in them* than a cup of *six with me*, or hath had with them *in diebus illis*.

conclude, as that *Girle* which *Aristotle* writes of, being nursed with in her infancy, lived with it after, as we do with *meat*: and as that g *woman* at *Cullen* in *Almain*, who was frequently seen *picking Spi- off the wall*, *and eating them*, *digested the same into nourishment*, bert an eye-witness affirms. And as *Mithridates*, by his accustomed g of *poison*, made his body *unpoisonable*. So the *Godly*, notwith- ding they are *by nature* as a wilde *Ass-colt*, as *Zophar* speaks, *Job* 11. Yet, by their frequent and *accustomary suffering* of injuries, these e *Asses* are made *tame*, and the ablest to *carry burthens* of any creature: though they were once as *fierce* and *cruell* as *Wolves*, *Leopards*, *Lions Bears*; and as *mischievous* as *Aspes* and *Cockatrices*; yet Christ will so ge their *natures*, partly by his *word*, and partly by his *rod* of *afflicti-* hat they shall now be as apt to *suffer evill*, as they have been to *of-* : What else means the *Prophet?* when he tels us that *the Wolfe shall l with the Lambe*, *and the Leopard with the Kid*, *and the Lyon with the* , *so that a little childe shall lead them*: *that the Cow and the Beare*, *he Lion and the Bullock shall eat straw together*, *that the sucking childe play upon the hole of the Aspe*, *and the weaned childe shall put his hand the Cockatrice hole*, *Isa.* 11.6. and so forward.

nd so you see, that accotding to the ancient Proverbial speech, *use s perfectnes*; and that *custom* is not unfitly called a *second*, or *new* re. Wouldest thou then attein to an *unconquerable patience*, & be able dergo great *trials* hereafter? accustom thy self to a *silent suffering* of *present* and *smaller griefs*, tongue-provocations, and the like. If, with , thou shalt take up a *Calf*, some small crosse; and enjoyn thy self rry the like every *day* a little; in process of time thou shalt be able rry an *Oxe*, the strongest and biggest *affliction* can come. For *nothing*

is

is *miserable*, saith *Seneca*, which once *custom* hath made *natural*, *rity* even with *Lions*, taketh away the fear of them: and the bei *Tempests*, giveth *heart* and *courage* to endure them: whereas any *after* is *tedious* and *irksom* to the *unexperienced*: but *hard* occurr *heavy* upon them, for that the *yoak* is most *cumbersome* to a tende

*An end of the first Part*; fitted, and pare the penurious: who usually offer for a consid *Book*; the price of a *Ballad*.

*The Second and Third follows*: for their that are more generous and ingenious.

*Pag.* 15. *line* 40. *for them read then. Page* 49. *line* 35, *for tance read recompence.*

*The VICTO*

# THE VICTORY OF PATIENCE:

## Extracted out of the choyſeſt Authors Ancient and Modern; both Holy and Humane. Wherein are a multitude of rare Examples, neceſſary to be read of all that any way ſuffer Tribulation.

*The Fourth Impreſſion.*

By R. YOUNGE Florilegus.

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HAving ſhewn in the *former Part*, the ſeverall *Reaſons*, why *God* ſuffers the beſt of his Children to be afflicted; with the manyfold benefits and advantages they make thereof. I ſhall in this *ſecond Part*, ſhew the *Reaſons*, why the godly are ſo patient their ſufferings.

### *Reaſons of Patience.*

### CHAP. XVII.

*That the godly are Patient in ſuffering of wrongs, becauſe innocent.*

Ow that *ſome* may be perſwaded to make this *uſe* of their *ſufferings*, and that we may alſo put to *ſilence* the *ignorance* of *others*; (*fooliſh* who are *miſtaken* in judging of this matter, ſuppoſing it a *baſe* thing *ffer* injuries unrevenged) ſee the *Reaſons* which deſervedly make *children* ſo *patiently* to ſuffer wrongs that the *men of the world* never m of: And how, through the ſtudy of *vertue* and *Chriſtian prudence*, make the ſervile *paſſions* of their *minds* (*fear* and *anger*) ſubject to the worthy *faculties* of their *ſouls*, *reaſon* and *underſtanding*.

e bear their *reproaches* and *perſecutions* patiently,

er in regard of
- Our Selves.
- Our Enemies.
- Our Selves and our Enemies.
- Our Enemies and Others.
- GOD.
- CHRIST and the *Saints*.

| | | | |
|---|---|---|---|
| In regard of our ſelves, | 1 | Becauſe | We are *innocent.* |
| | 2 | | It is more *laudable* to forgive, than venge. |
| | 3 | | Suffering is the only way to *prevent* ſu |
| | 4 | | Our ſins have *deſerv'd* it, and a far affliction. |
| | 5 | | Our ſufferings are *counterpoyſed* and ſweet, with more than anſwerable ſings. |
| | 6 | | Our patience brings a *reward* with it. |

Firſt, They bear the ſlanders and reproaches of wicked men p ly, for that they are falſe, and ſo appertain not unto them. *Socrat rayled upon*, and *called* by one all to naught, took no notice of it; and demanded a *reaſon of his Patience*, ſaid, It concerns me not, for I *ſuch man*. *Diogenes* was wont to ſay when the people *mockt* him, *deride* me, yet I am not *derided*; I am not *the man* they take me for. *reaſon* is of more *force* from the mouth of an *innocent Chriſtian*. If man be called *poor*, or a ſound *Chriſtian*, an *hypocrite*; he *ſlights* it, he at it, becauſe he knoweth the ſame to be *falſe*, and that his *Accuſer taken*; whereas, if a *Begger* be called *bankrupt*; or a *diſſembler*, hy he will *wince* and *kick*, and be moſt grievouſly *offended* at it. Yea, a and *ulcers* are *grieved*, not only at a light *touch*, but even with *fear* a *pition* of being *touched*; ſo will an *exulcerate minde*, ſaith *Seneca*. *ſmall letters* offend *bad eyes*; ſo leaſt *appearances* of contradiction will the *ill affected ears* of *guilty perſons*, ſaith *Plutarch*. For, let mens like *Bells*, give but an *indefinite*, and not a *ſignificant ſound*, they imagi to *ſpeak* and *mean*, whatſoever their *guilty conſciences* frame in the and whiſper in the *ear*: which are thoſe evil *ſurmiſes* of corrupt the *Apoſtle* taxeth, 1 *Tim.* 6.4. When like *Caius the humaniſt*, one every *word* ſpoken, tends to his *diſgrace*; and is as unwilling to *forbear* reproaches. But where the *conſcience* is *clear*, the *caſe is alter rius* was never offended with any *report* that went of him, beca were *true*, it would ſound to his *praiſe*; if *falſe*, his *life* and *manners* prove it *contrary*. And indeed, the beſt *confutation* of their *ſlanders*, by our *great words*, but by our *good works*. *Sophocles* being accuſed own *children*, that he grew *Dotard*, and ſpent their *Patrimonies* idly; he was ſummoned, did not perſonally appear before the *Magiſtra* ſent one of his new *Tragedies* to their peruſall, which being read, them confeſſe, This is not the *work* of a man that *dotes*. So aga *clamours* and ſwelling *opprobries*, ſet but thine *innocency* and *good life* needeſt do no more. That *body* which is in good *health*, is *ſtrong*, a to bear the *great ſtorms* and *bitter cold* of *Winter*, and likewiſe the *e* and *intemperate heat* of the *Summer*; but with a crazie and *diſt body*, it is far otherwiſe: Even ſo, a *ſound heart*, and *cleer conſcien* abide *all tryals*: in *proſperity* it will not be *lifted up*; in *adverſity*, not be utterly *caſt down*: whereas, the *corrupt heart* and *feſtered c*

endure nothing; even a *word*, if it be pleasing, *puffs him up with pride*; not, it *swels him with passion*. A *guilty conscience* (like *Glasse*,) will *sweat* th the least *breath*, and like a *windy instrument*, be put out of *tune* with very distemper of the *aire*: but when the *soul is steeled with goodnesse*, assaults of *evil* can *daunt it*. I more fear what is within me (layes *Luther*) then what comes from without: The storms and wind without, do ver move the *Earth*; only Vapours within, cause *Earthquakes*, Jam. 4. 1. o greater sign of *innocency* when we are *accused*, than *mildnesse*, as we see *Joseph*, who being both *accused* and *committed* for forcing his *Mistresse*, swered just nothing that we can read of, *Gen.* 39. 17, 18. And *Susanna*, o being *accused* by the two *Elders* of an haynous crime (which they ne were guilty of,) *never contended* by laying the fault upon them, but eals unto *God* whether she were *innocent* or no. (The History of *Susan*. *Vers.* 42. 43.) And *Hannah*, whose reply to *Ely* (when he falsly accused r of *drunkennesse*) was no other, but, *Nay my Lord, count not thine Handid for a wicked woman*, 1 Sam. 1. 15, 16. Neither is there a greater mptome of *guiltinesse*, than our breaking into *choler*, and being *exasperad* when we have any thing laid to our *charge*; witnesse *Cain*, Gen. 4 9. hat *Hebrew* which struck his fellow, *Exod.* 2. 13, 14. *Saul*, 1 Sam. 20. 32, 3. *Abner*, 2 Sam. 3. 8. *Jeroboam*, 1 King. 13 4. *Ahab*, 1 King. 22. 27. *Amaziah*, 2 Chron. 25. 16. *Uzziah*, 2 Chron. 26. 19. *Herod* the *Tetrarch*, uk 3. 19, 20. The men of *Nazareth*, Luk. 4. 28, 29. The *Pharisees* Joh. 47, 48. And the *High Priests* and *Scribes*, Luk. 20. 19, 20.

*Sinne* and *falshood* are like an impudent *strumpet*, but *innocency* and *truth* ll *veil themselves*, like a modest *Virgin*, 2 Pet. 2. 18. The more false the tter, the *greater noise* to uphold it: *Paul* is nothing so *loud* as *Tertullus*: he *weakest cause* will be sure to forelay the *shrewdest counsell*, or the *lowest Advocates*: *Errour* hath alwayes *most words*, like a *rotten house*, that eeds most *props* and *crutches* to uphold it. *Simple truth* evermore requires *st cost*, like a *beautifull face*, that needs no *painting*; or a *comely body*, hich, any *decent apparrell* becomes. We *plaister over rotten posts*, and *ragd walls*; (substantiall *buildings* are able to *grace themselves*. So that as *rks* flying up, shew the *house* to be *on fire*, and as *corrupt sputtle* shewes *ulcerate lungs*; so a *passionate answer* argues a *guilty conscience*. Why th the *Hare* use so many *doublings*? but to *frustrate* the *sent* of the *unds*. And this is one *reason* why the former are compared to *Sheep* and *mbes* (Emblems of *innocency*) which being harmed, will not once *bleat*; d the latter unto *Swine*, which will *roar* and cry if they be but *touched*. t to leave these *Swine*, and return to the *men* we were speaking of.

A *good Conscience* is not put out of *countenance* with the false *accusas* of slanderous *tongues*: it throweth them off, as S^t *Paul* did the *Viper*, hurt. *Innocence* and *patience* are two *Bucklers* sufficient to *repulse* and ate the violence of any such charge; the *Brestplate of Righteousnesse*, *brazen wall of a good conscience*, feareth no such *Canons*. The *Conscionable* ing *railed upon*, and *reviled* by a *foul mouth*, may reply as once a *Steward* to his passionate *Lord*, when he called him *Knave*, &c. Your *Honour*

may *speak* as you *please*, but I beleeve not a *word* that you say, for my self an *honest man*. Yea, suppose we are circled round with re- our *conscience* knowing us *innocent*, like a constant *friend*, takes u *hand* and *cheers* us against all our *miseries*. A *good spirit*, will be, to *Christ*, its *Crosse-bearer*. A *just man* saith *Chrysostome*, is *impregn* cannot be overcome: take away his *wealth*, his good *parts* cannot ken from him, and his *treasure* is above: cast him into *prison* and doth the more *freely* enjoy the *presence of his God*: *banish* him his *trey*, he hath his *conversation in Heaven*: *kill his body*, it shall *rise* again *fights* with a *shadow* that contends with an *upright* man.

Wherefore, let all who *suffer* in their good *Names*, if conscious an of an enemies imputations, *repent* and *amend*: if otherwise, them; own them not so much, as once to take notice thereof. A *wick* is as a *barrell of powder* to *temptation*; let thine be, as a *River of wat* seeing *God* esteems men as they *are*, and not as they *have been*, al *formerly* thou hast been culpable; yet *now* thou mayest answer self, as *Paul* did for *Onesimus*, *Though in times past I was unprofita now I am profitable*: and oppose to them that *sweet* and *divine sen sweet* and *holy Bernard*, Tell me not, *Satan*, what *I have been*; but *am*, *and will be*. Or that of *Beza* in the like case; What soever *I am now* in *Christ* a *New Creature*: and that is it which troubles might have so continued long enough ere thou wouldest have vex but now I see thou dost envy me the *grace* of my *Saviour*. Or th *thegme* of *Diogenes* to a base fellow, that told him he had once bee *ger of money*; whose answer was, 'Tis true, *such as thou art now*, once; but *such as I am now*, *thou wilt never be*. Yea, thou mayest say, *much more* I have formerly *sinned*, *by so much more is Gods power* an *nesse* now *magnified*. As S^t *Augustine* hearing the *Donatists* revile the former *wickedness of his youth*; answered, The more *desperat fease was*, so much the more I *admire the Physician*. Yea, thou ma strain it a *peg higher*, and say, *the greater my sinnes* were, *the great honour*: as, the *Devils* which *Mary Magdalen* once had, are mention her *glory*. Thus, if we cannot *avoid ill tongues*, let our care be, not serve them, and 'tis all one as if we *avoided them*. For, how little man *hurt*, whom *malice condemns on earth*, and *God commends in H* Let the *World accuse me*, so long as *God acquits me*, I care not.

## CHAP. XVIII.

### *That it is more laudable to forgive, than revenge.*

2. BEcause it is more *generous* and *laudable* to *forgive*, than *revenge* tainly, in taking revenge, a man is but *even with his enemy*; passing it over, he is *superiour* to *him*: for it is a *Princes* part to yea, quoth *Alexander*, there can be nothing more *noble*, than to those that *deserve ill*. And S^t *Gregory*, It is more honor to *suffer by silence*, than to *overcome them by answering again*. *Princes* use not

hen *Embassadours* have offered them undecencies, but *deny them audience*; if silence were the *way royall to correct a wrong*. And certainly, he yes a brave *composednesse*, that seats himself above the flight of the in- rious *claw*: Like the *Emperour Augustus*, who though of a most tena- ous and *retentive memory*, would forget wrongs, as soon as they were ffered: Or *Agathocles*, *Antigonus*, and *Cæsar*, who being great *Potentates*, ere as little moved at *vulgar wrongs*, as a *Lyon* at the *barking* of *Curres*: a, the *Orator* gives it as a high praise to *Cæsar*, that he could *forget* no- ing but *wrongs*, *remember* nothing but *benefits*; and who so truly noble he that can do ill, and will not?

True, It is not rare to see *a great man* vex himself at the neglect of a *asant*, but this argues a *poor spirit*: A true *Lyon* would *passe it by*, with *honourable scorn*. You'l confesse then 'tis *Princely* to *disdain a wrong*: d is that all? No, *forgivenesse*, saith *Seneca*, is a *valiant* kinde of *revenge*: nd none are so frequent in *pardoning* as the *couragious*. He that is mo- stly *valiant*, stirs not till he must needs, and then to *purpose*: Like the *lint*, he hath *fire* in him, but it *appears not*, untill you *force it* from him: Who more valiant than *Joshua*? and he held it the *noblest victory*, *to over- me evil with good*: for the *Gibeonites* took not so much pains *in coming deceive him*; as he, in *going to deliver them*. And *Cicero* more com- ends *Cæsar* for overcoming his *own courage* in pardoning *Marcellus*, than r the *great victories* he had against his other *enemies*. Yea, a dominion er ones self is *greater* then the *Grand Signiory of Turkie*. For as the *grea- st knowledge*, is truly to *know thy self*; so the *greatest conquest*, is to *subdue y self*. He is a *wise man* that can *avoid* an evil, he is a *patient man* that n *indure* it, but he is a *valiant man* that can *conquer* it. And indeed, for man to *overcome an enemy*, and *be overcome by his own passions*, is to con- *er a petty village* with the *losse of a large City*. What saith a *Father*? Mi- rable is that *victory* wherein *thou overcomest thine enemy*, and the *Divell* the mean time *overcomes thee*: thou *slayest his body*, the *Divell thy soul*. ow we deem him to have the *honour of the warre*, that hath the *profit of* But as an *Emperour* said of the means prescribed him to *cure* his *Lepro-* (which was the *blood of Infants*) I had rather be *sick* still, than be *reco- red* by such a *medicine*: so wilt thou in this case, if thou hast either *wels* or *brains*.

Yea, if the *price* or *honour* of the *conquest* be rated by the *difficulty*; then suppresse *anger* in thy self, is to conquer with *Hercules*, one of the *Fu- es*: To tame all *passions*, is to lead *Cerberus* in *chains*: and to indure *af- ictions* and *persecutions strongly* and *patiently*, is with *Atlas* to bear the hole *World* on thy *shoulders*, as saith the *Poet*.

It is no shame to *suffer ill*, but to *do it*: to be *evil*, we are all *naturally isposed*: to be *holy* and *good*, is the *difficulty*. Yea, every *beast* and *vermine n kill*: it is true *prowesse* and *honour* to *give life* and *preserve it*. Yea a *aast* being *snarled* at by a *cur*, will passe by as *scorning* to *take notice* there- f. I, but is it *wisdome* so to do? Yes, first, the *ancient received opinion* is, hat the *sinews of wisdome*, are slowness of *belief* and *distrust*. Secondly,

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None more wiſe then *Salomon*, and he is of opinion, *That it is the glo-ry of a man to paſſe by an offence*, Prov. 19.11. We *fools* think it *ignominy* and *cow-ardiſe*, to put up the *lye* without a *ſtab*: a *wrong*, without a *challenge*: but *Salomon*, to whoſe *wiſdome* all *wiſe men* will ſubſcribe, was of another *iudge-ment*; and to this of *Salomon*, the wiſeſt *heathen* have ſet their *ſeal*: *Tullius* the Philoſopher holds, That, *pardon* is better than *revenge*, in that, as the one is proper to the *ſpirit*, the other to a *cruell beaſt*. And *Demoſthenes* being reproached by one, anſwers, I will not ſtrive with thee in this kinde of fight; in which he that is overcome is the better man. And how *Socrates*, whom the *Oracle of Apollo* pronounced the *wiſeſt man*, and all the reſt of the *Philoſophers* approved of it, both by *judgment* and *practiſe*; we ſhall have occaſion to relate in the reaſons inſuing. No better note of a *wiſe man* than this; he ſo *loves* as if he were to be angry; and ſo *hates* as if he were to *love* again. We know a *ſpark of fire* falling upon a *ſolid body*, preſently *goes out*, which falling upon *combuſtible matter*, *kindles* and *burns*: Now as with fire, the light ſtuff and rubbiſh is ſooner than the *ſolid* and more *compact*; ſo, *anger* doth ſooner inflame a *fool* than *a man compoſed* in his reſolutions. This the *holy Ghoſt* witneſſeth, Eccleſ. 7. *Be not thou of a haſty ſpirit to be angry*; *for anger reſteth in the bo-ſome of fools*, verſ. 9. So much *fury*, ſo much *folly*: the more *chafing*, the leſſe *wiſdome*.

Some have no patience to bear bitter ſcoffs; their *noſes* are too tender to indure this ſtrong and bitter *Wormwood* of the *brain*. Others againe, *well tyled houſes*, can admit a falling *ſpark unwarmed*; it may be *coals of fire* or *pep-per*, without any danger *of burning*: Now, what makes the *difference*? but the one hath a *good headpiece*, and is more ſolid, the other are covered with ſuch *light*, *dry ſtraw*, that, with the *leaſt touch* they will *kindle* and *flame* about your troubled ears: and when the *houſe* is *on fire*, it is no diſputing with how *ſmall a matter* it came. I confeſſe, I finde ſome *wiſe men* extreamly *paſſionate* by *nature*, as there is no *generall rule* but admits of *ſome exceptions*: Even *God* himſelf, had *particular exceptions*, from his *generall Laws*: as the *Cherubims* over the *Ark*, was an inſtance againſt the ſecond *Commandment*: the *Iſraelites robbing* the *Ægyptians* againſt the ſixth: the *Prieſts breaking the Sabboth*, Matth. 12.5. againſt the *fourth*: *Phineas killing Zimry*, againſt the *ſixth*, Numb. 25.8. And theſe, though they are more *taken* with a *joy*, ſo they *taſt a diſcontent* more heavily: In like ſort, *Choler like fire in ſtubble is ſoon kindled*, and *ſoon out*: for they are cured with a *Nettle*, and *allayed* with a *Dock*: being like *Gun-powder*, to which you no ſooner give *fire*, but they *fly* in your *face*. And they ſay that *choleriſt men* are the *beſt natur'd*: but I ſay; then the beſt are *naught*: And this is a ſtrange *fit* that *transformes* a *wiſe man* (with *Apuleius*) into an *Aſſe*, a *Cat*, yea, a *Tyger*. And others again, *none of the wiſeſt*, who are free from *paſſion affected*; And as they never *joy exceſſively*, ſo they never *ſorrow inordinately*; but have together *leſſe mirth* and *leſſe mourning*; like patient *Gamſters*, *winning* and *loſing*, are all one. But for the moſt part, it is otherwiſe: for *impatience* is the *Couſin-german to frenzie*. How oft have we heard

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ve been *displeased with others*, *tear* the Name of *their Maker* inpieces? And lastly, This of all *others* is the most *divine* and *Christian-like* re-nge; witnesse our *Saviour Christ*, who by *death*, overcame *death*; as *Da-* cut off the *head* of *Goliah*, with his own *sword*: and even then *tryum-d* over his *enemies*, when most they seemed to *tryumph* over *him*, Col. 2. . And the *Martyrs*, who are said by the *holy Ghost*, to overcome the at *Dragon*, that *old Serpent* called the *Devell* and *Satan*, in that they lo-d not their *lives* unto the *death*, Rev. 12 11. Their conquering was by *ng*, not by *killing*: and, can the *back of Charity* now bare no load? are *sinews of Love* grown so feeble? And holy *David*, who when he had *l* at his mercy, in stead of *cutting off his head*, as his servants perswaded n, only *cut off the lap of his garment*, and after thought that too much al- And at another time, when the Lord had closed him into his *hands*, ding him *asleep* in the *Fort*, in stead of *taking away his life*, as *Abishai* nselled him, he *took away his Spear*, and in stead of *taking away his od from his heart*, he *takes a pot of water from his head*. That this kinde of *enge* for a man to finde his *enemy* at an advantage, and let him depart e, is *generous* and noble, beyond the capacity of an ordinary man: you y hear *Saul himself* confesse, 1 *Sam.* 24. 17, to 23. Again, when the *King* *Syria* sent a mighty *Host* to take *Elisha*, and the *Lord* had *smote* them all th *blindnesse*, and shut them into *Samaria*; what doth the Prophet? *slay* em? No: indeed the *King* of *Israel* would fain have had it so, his *ers itcht* to be doing: but *Elisha* commanded *bread* and *water* to be before them, that they might *eat* and *drink*, and *go* to their *Master*, *ing.* 6. 22. So a *Christian* truly *generous*, will *omit* no *opportunity* of *doing* *d*: nor *do evil*, though he have *opportunity*: for to *may*, and *will not*, is the *istians laud.*

Which yet is not all, for besides that it is the most *generous*, *noble*, *va-*, *wise*, *divine* and *Christianlike revenge*, to *passe by* and *forgive injuries*; *Saviour Christ*, in whom is the *fountain* of all *wisdome* and *knowledge*, as he *senses* are in the *head*, Zach. 4. 12. allowes none for *magnanimous*, such as together with forgiving, *blesse those that curse them*, *and do to such as hurt them*, Matth. 5. 44. The case of *Moses*, *Steven*, and ma-others; as I shall shew in *Chapter* 31. which is true *generosity* indeed. how contrary is the opinion of the World, to the *judgment* of *God*, the *wisest* of *men* concerning *valour*! For, should the *greatest* and *vost Divine* in the Land *preach* this; our *impatient Gallants* would not *eve*, but that it consists in a brave *revenge*, and that an humble *pa-ce* is an argument of *baseneſſe*, and that every *wrong* or *disgracefull* *d*, is quarrell just enough to shed *blood*. And lest there should want nces, or they *give place unto wrath*, as the *Apostle* adviseth, *Rom.* 12. 19. will *strive* for the *way*, or *contend* for the *wall*, even to the *death*: which ves them to be as *wise as a wall*, for they *come* short of the *wisedom* of *s*. *Pliny* tells us of two *Goates* (*Mutianus* being an eye-witnesse) ch meeting on a *straight* and *narrow bridge*, that the *one* could not passe he *other*, nor *turn* aside to *return* back again: neither made his way by overturning

overturning the other, but the *one lay down*, that the *other* might him. I pray *God* their *too much* turning to the *right hand* before ma them not to be ſet at *Chriſts left hand*, with thoſe *Goates* which ar ned to *everlaſting fire*. But certainly, if they amend not their cou ſhall *condemn* them for *invading* his *office*, for *vengeance* is his, and th call *courage*, he ſhall judge *outrage*.

Woe is me, into what unhappy *times* are we *fallen*, and how ha *devill blinded* and *bewitcht* our *Gallants*; that the *wretchedeſt* and *cowardiſe*, ſhould *ruffle* it out in the *garb* of *valour*; while the *truly* paſſe for, and are *reputed cowards*. And how great is the *corruption* o *heart*, which is not *aſhamed* of things *ſhamefull*; and yet *aſhamed* of wherein they ought to *glory*. Is this *courage*, to *kill* one another *wall*? as though *either of their honours* were of more worth then *ha ſoules*. Yea, ſuppoſe they *overcome*, is not this *power* of theirs the *infirmity*? for whether they thus *die* or *kill*, they have committed m if they *kill*, they have *murthered another*; if they *die*, they have *mu themſelves*: *Surviving*, there is the *plague of conſcience*: *dying*, there *plague of torments*: if they both *eſcape*, yet it is *homicide*, that they *kill*. O that they would take notice of this, and lay it to *heart*!

But what's the reaſon of this their *miſtake*? what makes them *Job a fool*? and count *David a coward*? for their *humble patience*? the difference; there was the *faith*, *and patience of the Saints*; here *infidelity*, *and impatience of ſinners*, whom the *Devill* hath bewitcht, ry in their *ſhame*; or in plain *Engliſh*, a *reprobate judgment* is the cauſe: for with them, every *vertue* is counted a *vice*, and every *vice tue*, as their *own words witneſſe*: in nicknaming each *vice* and *gra* oppoſite *titles*. But as when it was objected to a *Martyr*, that his was but a *Carpenters ſonne*; he anſwered, yea, but *ſuch a Carpenter Heaven and Earth*: ſo we grant, we are *Cowards*, as they tearm us, *cowards* as are able to *prevail with God*, Gen. 32. 26, 28. Exod. 32. 10. *overcome* the *World*, the *Fleſh*, and the *Devill*, 1 Joh. 5. 4. Gal. 5. 24. 2. 14. which is as much *valour* and *victory* as we care for.

## CHAP. XIX.

### *That ſuffering is the only way to prevent ſuffering.*

3. BEcauſe *ſuffering* is the only way to *prevent ſuffering*? *Revenge* one of thoſe *remedies*, which, not ſeldom, proves more grievo the *diſeaſe* it ſelfe. When once *Xantippe*, the wife of *Socrates*, in th *ſtreet* pluckt his *cloak* from his *back*; and ſome of his *acquaintance* ſelled him to *ſtrike her*: he anſwers, You ſay well; that while *brawling* and *fighting* together, every one of you may *clap us on the b* cry; Hoe, well ſaid, to it *Socrates*: yea well done *Xantippe*, the w the twain. When *Ariſtippus* was asked by one in deriſion, wh great high *friendſhip* was become, that formerly had been be: we and *Æſchines*? he anſwers, It is *aſleep*, but I will go and *awaken*

d ſo, leſt their *enemies* ſhould make it a matter of *rejoycing*. When *Phi-* *of Macedon* was told that the *Grecians* ſpake *evil words* of him, not-ithſtanding he did them *much good*, and was withall counſelled to *cha-iſe* them; he anſwers, Your *counſel* is not good, for if they now *ſpeak* il of us, having done them *good only*; what would they then if we ſhould them any *harm*? And at another time, being counſelled either to *ba-ſh*, or put to *death* one who had ſlandered him; he would do neither both, ſaying, It was not a ſufficient cauſe to *condemn* him: and for *niſhing*, it was better not to let him ſtirre out of *Macedoneia*, where all en knew that he lyed; then to ſend him among ſtrangers, who not nowing him, might admit his *ſlanders* for *truth*: better he ſpeak where e are *both known*, then where we are *both unknown*. And this made *ryſippus*, when one complained to him, that his *friend* had *reproached him vately*; anſwer, Ah, but chide him not, for then he will do *as much in blike*. *Neglect* will ſooner kill an *injury*, than *Revenge*. Theſe *tongue-ibs*, or *crackers of the brain*, will *die* alone, if we *revive* them hot: the ſt way to have them *forgotten by others*, is firſt to *forget them our ſelves*. ea, to *contemn* an enemy, is better then either to *fear him*, *or anſwer him*. hen the *Paſſenger gallops* by, as if his *fear* made him *ſpeedy*, the *Cur* fol-wes him with *open mouth* and *ſwiftneſſe*: let him *turn* to the brawling *ur*, and he will be *more fierce*; but let him ride by in a confident *neglect*, nd the *Dog* will never ſtir at him, or at leaſt will ſoon give over and be *iet*. Wherefore, when aſperſed, labour as the *eclipſed Moon*, to keep on r motion, till we wade out of the ſhadow, and receive our former lendor. To *vex other men*, is but to prompt them how they ſhould again *x us*. Two *earthen pots floating* on the *water*, with this *Inſcription*, If we *ock*, we *crack*; was long ago made the *Emblem* of *England* and the *Low-ountreys*. When *two friends* fall out, if one be not the *wiſer*, they turn *love o anger and paſſion*, *paſſion into evil words*, *words into blowes*; and when ey are *fighting*, a third *adverſary* hath a fair *advantage to inſult* over them th. As, have you not ſometimes ſeen two *neighbours*, like *two Cocks* of e Game *pick out one anothers eyes*, to make the *Lawyers* ſport; it may be ll them? As while *Judah* was hot againſt *Iſrael*, and *Iſrael* hot againſt *dah*, the King of *Syria* ſmote them both. At leaſt *Sathan* that common d arch *enemy* will have us at *advantage*. For as vain *men* delight when o *Dogs*, or two *Cocks* are *a fighting*, to encourage and prick them for-ard to the *combate*: Even ſo doth *Satan* deal with us; *Controverſies*, e a pair of *Cudgels*, are thrown in by the *Devill*, and taken up by *male-tents*, who *baſte* one another while he ſtands by and laughs. And we nnot pleaſe the *Divell* better: for as the *Maſter of the Pit* oft ſets two *cks* to *fight* together, unto the *death* of them *both*; and then after mu-ll conqueſt, *ſuppeth* perchance with the *fighters bodies*: Even ſo, ſaith *egory*, doth the *Devill* deal with *men*. He is an *enemy* that *watcheth* his *ne*, and while *we wound one another*, he wounds and *wins all our ſouls*. hus, like the *Frog* and the *Mouſe* in the *Fable*; while *men fight* eagerly for *y*; the *Kite* comes (that *Prince*, and *chief Fowl* that ruleth in the *aire*,)

and ſnatcheth away both theſe *great warriours*. Or, like two E… the *mole-hill* of this *earth*, we *fight for the maſtery*; in mean while the *Robin-red breaſt* and picks both up, and ſo *devours them*. But on ther ſide, *by gentleneſſe* we may as much *pleaſure our ſelves*. It is ſaid … *ſtides*, when he perceived the *open ſcandall* which was like to ariſe, by of the *contention* ſprung up between him and *Themiſtocles*, that he be… him mildly after this manner: Sir, we both are *no mean men* in thi… *mon-wealth*; our diſſention will prove *no ſmall offence unto others*, … *paragement to our ſelves*: wherefore good *Themiſtocles*, let us be at… gain; and if we will needs *ſtrive*, let us *ſtrive* who ſhall *excell* other … *tue and love*. And we read of *Euclides*, that when his *Brother* (in … *ance* between them) ſaid, *I would I might die* if I be not *revenged* of… he anſwered again, Nay, *let me die for it*, if I perſwade thee not oth… before I have done: by which *one word* he preſently ſo *won his* … *heart*, that he *changed his minde*, and they *parted friends*. Milde word… gentle behaviour may be reſembled to *Milk*, that quencheth *Wild-fi… Oyl*, that quencheth *Lime* which by water is kindled. And thi… *Davids* way of overcoming, 1 *Sam.* 24. He whoſe *Harp* had wont t… *Sauls frenzie*, now by his *kindneſſe* doth *calm his fury*, ſo that now h… *tears inſtead of blood*: here was a *victory gotten*, and no *blow ſtricken*… King of *Iſrael* ſet *bread* and *water* before the *hoſt* of the King of … when he might have *ſlain them*, 2 King. 6. 23. What did he loſe by … had he cauſe to repent himſelf? No, he did thereby ſo *prevent ſuch … quarrels*, that as the Text ſaith, *the bands of Aram* came no more … *Land of Iſrael*; ſo every *wiſe Chriſtian* will do good to them that … to him, yea bleſſe and pray for them that *curſe him*, as our *Saviour* … ſeth: neither is he a fool in it, for if grace comes (and nothing wi… cure it ſooner than *prayers* and good examples) though before the… *evil enemies*; now they ſhall neither be evil, nor enemies. It was … ry anſwer of *Socrates*, who replied when one asked him, why he too… a mans *bitter railing* ſo *patiently*, ; *It is enough for one to be angry at…* For if a wiſe man contend with a fooliſh man, ſaith *Salomon*, whe… be *angry*, *or laugh*, there is *no reſt*, Prov. 29. 9. whereas *gentle ſpeech … wrath*, and *patience bridleth the ſecret pratling of mockers*, and *blun… point of their reproach*. Had not *Gideon*, Judg. 8. learned to *ſpeak* … well as to *ſmite*, he had found work enough from the *ſwords* of … ſonnes: but his *good words* are as *victorious* as his *ſword*: his *pacifi… friends*, better than his *execution of enemies*, Verſ. 2, 3.

As it is not good to *flatter* or *lye*, no more is it in ſome caſes, … the truth: we know the *Aſſe* and the *Hound* in the *Fable*, were b… by the *Lyon*; the one for hi *flattery* in commending the *ſweetneſs* … breath; the other for his *plain dealing*, when he affirmed, it had … *vour*; whereas the *Fox*, by pretending he could not ſmell, by rea… *cold* he had got, *ſaved his life*.

*Rage* is not ingendred, but by the *concurrence of cholers*, which … ly produced one of another, and *born at an inſtant*. When the …

*steel* meets, the *iſsue ingendred* from thence is *fire*; whereas, the *ſword anger* being *ſtruck* upon the *ſoft pillow* of a *milde ſpirit*, is broken. The *t* of the *Cannon* hurts not *Wool*, and ſuch like *yeelding things*; but that hich is *hard, ſtubborn, and reſiſting*. He is fuller of *paſſion* than *reaſon*, that ll flame at every vain *tongues puff*: A man that *ſtudies revenge*, keeps s own *wounds green* and *open*, which otherwiſe would *heal* and do *well*. *nger* to the *ſoul*, is like a *coal on the fleſh*, or *garment*; *caſt it off* ſuddenly, doth little harm; but, *let it lye*, it frets deep. Wherefore ſaith one, their *lice* ſhall ſooner ceaſe than my unchanged *patience*. A *ſmall injury* ſhall as it comes; a *great injury* may *dine or ſup* with me, but none at all ſhall *lge* with me; for why ſhould I *vex my ſelf*, becauſe *another hath vexed* ? That were to imitate the *fool* that would not come out of the *Pound*, ying, They had *put him in by Law*, and he he would *come out again by Law*: *Ahab*, who becauſe he could not have his will on *Naboth*, would be *re-nged on himſelf*. As the *mad-man* tears his own *hair*, becauſe he cannot me at his *enemies*: Or *Thamar*, who defiled her ſelf, to be revenged of r Father in law *Judah*. Or *little children*, who one *while* forbear their *at*, if you *anger* them; *another* time, if you chance to take away but one their *gugawes*, amongſt many other *toyes* which they play withall, will row away the reſt, and then fall a *puling* and *crying* out-right: Or the *edg hog*, which having *laden* himſelf with *Nuts* and *fruits*, if but the aſt *Filberd* chance to fall off, as he is going to *disburden* them in his *ore-houſe*, will fling down all the reſt, in a peeviſh humour, and beat the ound for anger, as *Pliny* writes: Or *Dogs*, which ſet upon the ſtone that th hurt them, with ſuch irefull teeth, that they hurt themſelves more an the thrower hurt them; and feel greater ſmart from themſelves, an from their enemy: which makes *Archelaus* ſay, it is a great evill, ot to be able to ſuffer evill: And a worthy *Divine* of ours, I will rather ffer a thouſand wrongs than offer one; I will ſuffer an hundred rather an *return one*; I will ſuffer many ere I will *complain* of one, and indea-our to right it by contending: for, ſaith he, I have ever found, that to ive with my *ſuperiour*, is *furious*; with my *equals*, *doubtfull*; with my *ferior*, *ſordid and baſe*; with *any*, *full of unquietneſſe*. *Satyrus*, knowing mſelf *cholerick*, and in that whirry of minde apt to tranſgreſſe; when he *ſuſpected ill language* from any, he would *ſtop his ears with wax*, leſt e ſenſe of it ſhould cauſe his *fierce blood* to *ſeeth in his diſtempered skin*, nd good *reaſon*; if not for *wiſdomes* ſake, yet for a mans own bodily *alths* ſake: For the Emperour *Nerva*, by paſſionate anger got a *Feaver* at kild him. And the Emperour *Valentinianus* died by an *eruption of blood* rough anger. And *Vinceſlaus* King of *Bohemia*, in his rage of choler a-inſt *his Cup-bearer*, fell into a *Palſie* that killed him. Again, *Cæſar*, al-ough he could *moderate* his *paſſions*, having in that civil garboyl inter-pted a *Packet of Letters* written to *Pompey* from his Favorites, *brake em not open but burnt them* immediately. And *Pompey* committed thoſe *etters* to the *fire* before he read them, wherein he expected to finde the uſe *of his grief*. Both upon wiſe and mature ground, that they might not

play booty againſt themſelves, in furthering an enemies ſpite. A
tainly if we well conſider it, we ſhall meet with *vexations* enough
cannot avoid if we would never ſo fain. We need not (like
*Suidas*) *wreſtle*, or (with fooliſh *Pannus*) go to *law* with every
meet. And yet ſome (as if they did delight to vex their own ſoul
the *Ethiopians*, who, as *Diodorus* relates, *lame themſelves* if their
lame) will be very inquiſitive to know what ſuch a one ſaid of
private: but had they *as much wit as jealouſie*, they would argue
themſelves, Small *injuries* I would either *not know*, or *not mind*;
ing them, I would not *know the Author*; for by this I may *mend*
never *malice the perſon*.

I might go on, and ſhew you, that *Greece* and *Aſia* were ſet on
an *Apple*: That, not a few have ſuffered *a ſword in their bowels*,
they would not ſuffer the *lye in their throats*: As, how few of theſe
ders who are never well but when they are in the *fire of contention*,
lived? Like *Xenophilus*, who as *Pliny* reports lived a hundred
years without ſickneſſe: Whereas the *Raven*, the *Elephant*, the
the *Dove*, which have no *gall* [Patient Chriſtians] *one of them*
*many of the other*. And laſtly, I might ſhew, that if we *ſuffer not*
*patience*, we ſhall *ſuffer hereafter with grief*; for the *wages* of *anger*
*ment*, even the *judgement of hell fire*, Mat. 5. 22. But two and twenty
is enough for a piece.

## CHAP. XX.

*That they bear injuries patiently, becauſe their ſinnes have deſerved it, and
greater affliction.*

4. HE *ſuffers* his enemies *reproaches* and *perſecutions patiently*, becauſe
ſinnes have *deſerved* it, and a farre greater affliction. *David*
the *ſpite* of his *enemies*, but he acknowledgeth his *ſinne* to be the
(2 *Sam.* 16. 11.) and *God* the *Author*, Pſal. 39 8. From which conſi-
tion he drawes this inference; I ſhould have been *dumb*, and not
opened my mouth, becauſe thou didſt it, *Verſ.* 9. and ſo goeth on:
move thy ſtroak from me, for I am conſumed by the blow of *thine*
*Verſ.* 10. Whatſoever is the *weapon*, it is thy blow. Whence it hath
been the manner of Gods people, to look up from the ſtone to the
which threw it; and from the effect, to the cauſe. What ſaith *Joſeph* to
his envious brethren that ſold him into *Ægypt*? Ye ſent not me hither
but God, *Gen.* 45. 8. And *Job* being robbed by the *Sabeans*, they being
on by *Satan*; doth not ſay, the *Devill* took away, or the *Sabeans*
away, but the *Lord hath taken away*, Job 1. 21. And *David* ſpeaking
ſonne *Abſoloms treaſon*, I was dumb and ſaid nothing; why? becauſe
it was thy doing, *Pſal.* 39. 9. And what, think you, was the reaſon
*Saviour Chriſt held his peace* and anſwered nothing, as the Text ſaith,
ſuffered his enemies, the *Chief Prieſts*, *Scribes* and *Phariſees*, and
to revile him, and crucifie him? but to approve the equity and juſtice of
God the Author thereof: for, although it were blaſphemy to ſay

*er*; yet taking upon him the *ſinnes* of the whole *world*, he knew thoſe
s had deſerved as much, and therefore he is ſilent, *Mat.* 26.62,63.
true, other reaſons are given, as that he anſwered nothing, becauſe
s now his time to ſuffer, not to do; his work was now to be crucified,
not to be dignified: or, as another, he ſpake not a word to *Herod*, be-
*Herod had taken away his voice* in beheading *John Baptiſt*; but this
out doubt was the main reaſon. Even in like manner it is with the
gracious; they being wronged, do not ſuffer rage to tranſport them,
doth *beaſts* to ſet *upon the ſtone* or weapon that hath hurt them, like
*Children*, who if they fall, will have the ground beaten: their *falſe*
is ſatisfied with feigned *revenge*. But, they look higher, even to God
occaſioned it. Or if they be *angry*, they turn their malice from the
n *which puniſheth them*, to the *ſinne by which and for which he came to*
*leave and power to puniſh them*; and to themſelves, for committing
*ſins*. The cauſe of their *ſuffering* doth more vex them, than the things
h they *ſuffer*: and they grieve more for the diſpleaſure of *God*, than
he ſtripes of his *diſpleaſure*. It is not the puniſhment, but the *cauſe* of
akes them *ſorrowfull*: And indeed, to ſpeak home to every mans *con-*
*e*, why are we patient or impatient? it is worth the noting, when
lyes light, then *reproaches* and *contempt* lye heavy, whereas if we truly
he weight of *ſinne*; all *indignities* will be as nothing. Or thirdly, In
they do return an anſwer, it is after the manner of *Epictetus*, who
ld not deny the *ſins* his *enemy* taxed him with; but reproves his *ig-*
*ce* rather in that being unacquainted with the *infinity* of his *crimes*,
yes only two or three to his *charge*, whereas indeed he was guilty of a
*n*. Or as *Latymer* was wont; who rejoyced when any objected in-
tion againſt him in his Sermons: ſaying he knew by that, that
could not object againſt the matter it ſelf. Or according to *Philip*
*acedon* his example, who would not puniſh *Nicanor*, although he
*ſpake evill* of him; ſaying, when he heard thereof, I ſuppoſe *Nicanor*
good man, it were better to *ſearch* whether the *fault* be in us, or no:
o ſooner ſhall an holy mans enemy accuſe him of *hypocriſie*, *pride*, *paſ-*
*covetouſneſſe*, &c. but he will go to *God*, and accuſe himſelf, and com-
, I am ſo indeed; yea with *Paul*, I am the *chief of all ſinners*, I am
vile than his termes can make me, and I much marvell my *puniſh-*
*is no greater then to hear a few ill and bitter words*. And indeed one
ld think whatſoever is not pain nor ſufferance (or admit it be pain
ſufferance,) ſo long as it is not a curſe but a *croſſe*, may well be born
out *grumbling*. What ſaid that *Gentleman* in *Athens* to his friends?
*Aſſuerus* came and took away *half his plate*, as he was at dinner with
they admiring that he was *not a whit moved* thereat; *I thank God*,
h he, that his Highneſſe hath *left me any thing*.
ea, ſuppoſe we loſe all we have; our goods are *furtheſt* off us: and if
n theſe we *ſmart*, we muſt confeſſe to finde favour.
r admit, they hurt our bodies, or *kill us*, which they may ſoon do if
but give leave; for our life (even the beſt of us) is but like a *bubble*,
which

which *boyes blow up in the ayre*, and presently again blow into *Cæsar* goes an *Emperour* to the *Senate*, is brought a *Corps* ho What ever, I say, befals us, this would be our meditation; he th *me for a time*, could have held me longer; he that *touched me in* have *stricken me in whole*: he that laid this upon my *body*, hath lay a greater *Rod* both upon my *body* and *soul*, without doing m *wrong*.

That all *crosses* and *curses*, *temporall*, *spirituall* and *eternall*, even *pains of the damned*, to the very *Itch*, as *Moses* sets down, *Deut.* *deserved*, and come not upon us against *equity* (*equity* I say in God, not in respect of men; they come from a just *Author*, though unjust instrument,) And that *sinne* is the ground of all our gr *source of all our sufferings*, *wickednesse* the root of our *wretched* we are *disciplin'd*, is from our *defects*; is a truth undeniable appe ly: for, first *God affirms it*, Deut. 28. Isa. 57. 17. Hos. 13. 9. Je and 4. 18.

Secondly, His servants *confirm it*, 1 Chron. 21. 17. Isa. 64. 5. 8, *&c.* Lam. 1 5, 8. and 3. 39, *&c.* Ezra 9. 13. Luk. 23. 41.

Thirdly, Good *reason makes for it*, sinfull *men smite* not their *do* lesse their *children*, without a *cause*: and shall we think the just smite without just *cause*? his *judgements* (saith a *Father*,) are *som cret*, *alwayes just*. No misery had ever *afflicted us*; if *sinne* had no *fected us*.

What's the reason we all *die*? it could not be in justice if w all *sinned*; and so, of all other evils: even *sicknesse* originally from *sinne*, and all *weaknesse* from *wickednesse*: one man languis *Consumption*, another laboureth of a *Feaver*, a third is rackt with a fourth swoln with the *Dropsie*, a fift hath his *soul let out with* every one hath a severall way to bring him to the common en but, *sinne* is the universall *disease*, *Death passed upon all*, *for all ha Rom.* 5. 12. *James* 3. 2. Yea as we brought a world of *sinne* into *with us*; so since, each man hath broken every one of Gods *ten L* thousand times, and ten thousand wayes: which is far from a *pri lineſſe*, in reforming that which is *evill*, and a *positive holinesse*, in ing that which is good, *Eph.* 4. 22, 23. and every *sin* helps: for as *sin* is the *originall cause* of death, so actuall *sins* hasten it.

But to conclude in *generall*, that *sin* is the cause we *suffer*, is cient: for commonly no *judgement* comes from God, but, some *provocation* of *man* went before it: the *hand* of Divine *Justi* makes us *smart*, without some eminent cause foregoing: there seeing a *famine* in the Land, inquires for the particular pro 2 Sam. 21. 1. so when we suffer, our question should be, Wh done? yea, what have we done in the same kinde? for, ofte may read our *sin* in our *punishment*, as it fared with *Adonibezeck* and many other mentioned in Scripture. *Sodom* was *burnt* wit *unnaturall*, as they *burned* with *lust unnaturall*. *Absoloms* chief *pride*

and that became his *halter*. *Salomon* dividing Gods *Kingdom*, had his *Kingdom* divided. *David* hath ſlain *Vriah* with the *ſword*, therefore *ſword* ſhall not depart from his *houſe*. *Dives* would not give *Lazarus* *m*, *Lazarus* ſhall not bring *Dives* a *drop*. *Judas* was the inſtrument *s Maſters death*, he ſhall be the inſtrument of his *own death*. Proud *et* vowes to impriſon *Tamberlaine* in an *Iron Cage*, and carry him *t* the *world* in triumph: But, *Tamberlaine* having conquered that *ging Turk*, carried and carted him through all *Aſia*; to be ſcorned *s* own people. For inſtance, Is any one cenſured, reviled and perſe- *d* of lewd men, for being *religious*? Let him *reflect* upon his *life* paſt, happily their revilings and perſecutions will bring to his remem- *ce*, that he himſelf, before his *converſion*, hath likewiſe *cenſured*, *revi- perſecuted others*: It may be his naturall, ſpirituall or politicall pa- , in ſome kind or other: as who can plead innocency herein? and *at* is not *humbled* for his *ſin*, is not yet *juſtified* from his *ſin*. Yea, *ſo often* *ou remembreſt* thy *ſins* without *grief*, ſo *often* thou repeateſt thoſe *y* not *grieving*. *Dion* of *Syracuſa* being *baniſhed*, came to *Theodorus* *rt* a ſuppliant, where not preſently admitted, he returned to his *p*anion with theſe words: I remember I did *the like* when I was in *ike dignity*: He called his deeds paſt to a new reckoning. So when *receiveſt* an injury, remember what injuries thou haſt *offered*: look to be exempt from the ſame *wrongs* which thou haſt done; for he that *n* wrong, may well receive it: we may well *ſuffer patiently*, when we *y* we *ſuffer* juſtly. To *look for good*, and to do *bad*, is againſt the Law *aliation*.

*r* ſecondly; Is any one wronged in his *good name*, without giving *eaſt* cauſe of ſcandall, either at preſent or heretofore, which troubles above meaſure? let him nevertheleſſe *reflect* upon *himſelf*, and per- *he* ſhall finde the cauſe lie lurking in his own boſome: as thus it *be*, thou haſt not defamed thy neighbour; but haſt thou not *delighted* *ar* others *ſpeak* evil of him? Haſt thou been tender of his *reputation*, *s* much as thou couldeſt *vindicated his good name*?

*r* thirdly, Doth not a *proud heart* make thee over-*apprehenſive* of the *g*? Does not the injury *ſeem great to thee*, becauſe thou *ſeemeſt great* *ſelf*? If ſo; be but little and lowly in thy own eyes, and the *wrong* ſeem leſſe: for no man can *ſweetlier* put up diſgraces *from others*, than *ho* hath firſt learned to *deſpiſe himſelf*. Yea, this *Straw-diadem hurts* but the *proud* and *impatient*: for, ſuppoſe thou findeſt here but hard and as ill *dreſt*; a poor hungry humble *ſoul* will down with all, well *gh*.

*r* fourthly, Hath not *ſelf-conceitedneſſe* broken thy credit? probably, *u* wouldeſt think *worſe of thy ſelf*, thou ſhouldeſt be better thought But commonly *all is well* while we are *well eſteemed*; yea, with many, *reputation* is more cared for, than their *God*. Neither would he be *red* for *ſin*, that fears not to be *damned for it*. If this hath been thy henceforward, let it trouble thee more to *do a fault*, than to *hear of*

*it*;

*it:* and when thou art *evill ſpoken of* by *another*; call *thy ſelf to* a*him:* it may be thou *deſerveſt it*; be more ſorry that *it is true*, *it is known.*

Or laſtly, Admit men *charge thee wrongfully*, and thou canſt out thy ſin by thy *puniſhment*; yet know, that what thou ſuffer*juſt* in reſpect of *God* who is the *Author*; and who does not alw*ſin in kinde:* As for example, how many Murthers have been p*a mutinous word?* the tongue in ſome *raſh language*, hath ſcourg*iquity* of the *hand*. One hath done many *robberies*, ſcap't man*at* laſt when all hath been forgotten, he hath been *hanged* for a*a Theft* he never knew: *Suſpected felony* hath often paid the p*unknown Rape*. And they that have gone away with *unnatural* have yet clipt off their dayes with their *own Coyn*: ſo that ſtill *ments are juſt*, even when mans *may be unjuſt*: which in all c be acknowledged, as the *godly* ever do. *Mauricius* that good when *he*, his *wife* and his *five ſons* were taken, his *wife* and ſ death, and himſelf waiting for the like *fatall ſtroke*, could conc*Juſt art thou, O Lord, in all thy wayes, and holy in all thy works*, as *Pſalms*. And a *Martyr*, when he was burning at a ſtake; Welco my ſin hath deſerved more than here I can be able to ſuffer. An ly, they are *angry with Heaven for juſtice*, that are *angry with the ſtice*. Wherefore, if thou haſt been heretofore ſo ſimple as to ret*like*; hencefoward, lay thy hand upon thy mouth, and ſay with *have I ſpoken, but I will anſwer no more*; *yea twice, but I will proc ther*, Job 40.4,5 I will not ſo much conſider how *unjuſt* m gives the wrong, as *how juſt God is*, that guideth it. And this wo meditation in all other caſes; namely, to think whoſe *hand* ſtri ther by a *Pluriſie*, or a *Feaver*, or a *Sword*, or whatever the Inſtru and to conclude the blow is *Gods*, whatſoever, or whoſoever i the *weapon*. Yea it comes not without our deſert, for *God is juſt*: be without our profit, for *God is mercifull*. And he that doth thus, comes ſhort of the very Heathen. For *Socrates* could tell *uians*, when they condemned him to die, that they could do no what the *gods permitted*, and *nature* had before *ordained*. And in reaſon; can a *Clock* go without a *weight* to move it? or a Ke it? No.

Now this being premiſed, namely, that we endure nothing fr*mies*, but that we have juſtly deſerved *from God*: Yea, that we are holding to our greateſt enemies, touching the *knowledge of our* ſ the beſt friends we have; how ſhould we not with *David*, refuſe t our ſelves, in caſe any wicked *Shemei*, *rayl*, *curſe*, or caſt *ſtones* at u never ſo much *power* and *opportunity* to do it? Yea, admit ſo would do it for us, how ſhould we not ſay, *Let him alone, ſuffer hi for the Lord hath bidden him*, 2 Sam. 16.11.

Again ſecondly, If we make this uſe of our ſufferings; w precious than the *reproaches* of an *enemy*? for thereby we ſhall ſ

re plainly hear of our *faults*, than by a *friend*; although neither in a *d manner*, nor to a *good end*. We have great need (quoth *Diogenes*) of *thfull friends*, or sharp enemies: Every one hath uſe of a *Monitor*: but ends in this kinde, are ſo rare, that no *wiſe man* would willingly forego *enemy* at any rate. Wherefore ſaith one, He ſhall be no *friend to me*, that *friend* to my *faults*, and I am no *friend* to my ſelf, if I think him my *my* that tells me of them.

## CHAP. XXI.

*ey are Patient, becauſe their ſufferings are counterpoyſed and made ſweet with more then anſwerable bleſſings.*

HE beareth the *Croſſe* patiently, becauſe it is *counterpoyſed* and made ſweet with more than anſwerable bleſſings. *Satan* and the *world* y take many things from us, as they did from *Job*, viz. *health*, *wealth*, *ward peace*, *friends*, *liberty*, *credit*, &c. but they can never take *God* from *who gives all*: and at the ſame time ſupplies the want of theſe, with *forts* farre furpaſſing, and tranſcending them. And therefore in the *ſt of miſery* we ſay with *Job*, *Bleſſed be the name of the Lord.*

*Queſt.* But with what *comforts* doth the Lord *ſupply* our *loſſes?*

*Anſw.* The *aſſurance* of the pardon of *ſinne* alone, is able to cleer all *rms* of the *minde*: it teacheth *miſery*, as *ſickneſſe*, *poverty*, *famine*, *impriſon-t*, *infamy*, &c. to laugh: not by reaſon of ſome imaginary *epicycles*, but *naturall* and *palpable reaſons*. Yea, let *death happen*, it matters not: When *alefactor* hath *ſued out his pardon*, let the *Aſſiſes* come when they will, the ner the better.

But, to this is added the *peace of conſcience* (the marrow of all *comforts*,) erwiſe called the *peace of God*, which *paſſeth all underſtanding*, and ſur-ſeth *all commending*: and never did man finde pleaſure upon *earth*, like ſweet *teſtimony* of an appeaſed *conſcience*, reconciled unto *God*, cleanſed the *blood* of the *Lamb*, and *quieted* by the preſence of the *holy Ghoſt*. ,hadſt thou (who moſt *doteſt* upon the *world*) but theſe *comforts*, thou uldeſt not change them for all that *Satan* once offered to our *Saviour*, are now accepted by many. O *good life* (ſaith an Ancient *Father*) t a *Joy* art thou in time of *diſtreſſe!* And another, *Sweet* is the feli-of that man, whoſe *works are juſt*, and whoſe *deſires are innocent*: ugh he be in *Phaleris Bull*. For theſe are priviledges which make *Paul* pier in his chain of *Iron*, than *Agrippa* in his chain of *Gold*, and *Peter* e merry under *ſtripes*, than *Caiphas* upon the *Judgment-ſeat*: and *Ste-*the like: For though he was under his *perſecutors* for *outward* condi-, yet he was far above them for inward *conſolation*. Neither had weal-*Cræſus* ſo much *riches*, in his *coffers*, as poor *Job* had, in his *conſcience*. , how can he be *miſerable*, that hath *Chriſt* and all his *merits* made *ſure* im; that hath his *Name written in Heaven*, yea, that is already in *uen!* for, where our *deſires* are, there our *ſelves* are. And the heavenly-ded live not ſo much, *where they live*, as where they *love*; that is to ſay,

in *Christ*: Surely, his ſoul muſt be brim full of *brave thoughts*, able to refreſh himſelf with this Meditation, *God* is *my Father*, my *Mother*, *Chriſt the Judge* my elder *Brother* and *Advocate*, *Ghoſt* my *Comforter*, the *Angels* mine *attendance*; *all the Creatures* for *uſe*, the *ſtock of the Churches Prayers* mine *for* benefit; the *world Inne*; *Heaven* my *home*; God is alwayes with me, before me, overſeeing me; I talk with him in *Prayer*, he with me in his Sure if theſe be the accuſtomed *meals of a good ſoul*, it cannot keep naturall heat from decaying, and make it *happy*.

But behold yet a greater *priviledge*; Theſe comforts do not only and refreſh us, and ſo ſupply our loſſes in common *calamities*; but the midſt of tortures and torments, which otherwiſe were intol The *naturall mans ſtomack* cannot (of all enemies) endure hunger *priſon*, where he muſt alwayes lie under *hatches*, makes him all *am* worthy *Hawkes* could clap his hands for joy in the midſt of the *fla Vincentius* (as *Luther* reports) made a ſport of his torments, and when they made him go upon hot *burning coales*, as if they had be And another that I read of, ſay; My good friends, I now finde it deed, he that *leaveth all to follow Chriſt*, ſhall have in this world a hundred fold more; I have it in that *centuplum peace of conſcience* at parting. And this made *Ignatius* ſay, he had rather be a *Mar Monark*: Nor did he ever like himſelf, before he was thus tryed: he heard his bones cruſh between the wild beaſts teeth, he ſaid, gin to be a Chriſtian. And *Anaxarchus* being laid along in a *ſtone*, and ſmitten with *Iron ſledges* by the appointment of *Nic Tyrant* of *Cyprus*, ceaſed not to cry out, *ſtrike ſmite* and *beat*; it is *archus*, but his *vail* you *martyr* ſo. And a *Child* in *Joſephus*, being to death with *biting ſnippers* at the commandment of *Antiochus*, with a *loud*, *aſſured*, and *undaunted voice*; *Tyrant*, thou loſeſt time, ſtill at mine *eaſe*: what is that *ſmarting pain*? where are thoſe which whilome thou didſt ſo *threaten* me withall? my *conſtancy* bles thee, than thy *cruelty me*. And how many more of thoſe Queen *Maryes* Raign, were even *raviſhed*, before they could be to *die*? ſo *great*, and ſo *paſſing* all *expreſſing*, is the *peace* and *good conſcience*.

Now as the *Prieſts* of *Mercury* when they eat their *figgs* and ed out, *O how ſweet is truth!* ſo if the worſt of a Beleevers *world*, be ſo *ſweet*; how ſweet ſhall his life be in *Heaven!* but Ile no longer in this.

A man that hath his *ſins pardoned*, is never compleatly miſer *conſcience* again turns his *enemy*: whereas on the contrary; take happy *worldling* that ever was, if he have not his *ſins pardoned*, compleatly-wretched (though he ſees it not:) ſuppoſe him *Empe* whole *world*, as *Adam*, when he was in *Paradiſe*, and *Lord of all*; it avail him ſo long as he had a *tormentor* within, a ſelf-con *conſcience*? which told him, that God was his *enemy*, and knew

that hell ſhould be *his everlaſting portion?* Certainly this like a damp, d not chuſe but put out all the lights of his *pleaſure*, ſo that *Paradiſe* it was not *Paradiſe* to him: which is the caſe of all *wicked men*, be they ſo *great*, never ſo ſeemingly *happy*.

True; *wicked men* think the *godly* leſſe merry, and more *miſerable* than nſelves: yea ſome, that *mirth* and *miſchief* are only *ſworn brothers*, but is a *foundationleſſe* opinion. For firſt, no man is *miſerable*, becauſe an- er ſo thinks him. Secondly, *Gods word* teacheth, and a *good conſcience* eth, that no man can be ſo *joyfull* as the *faithfull*, though they want y things which others may have. S^t *Auſtin* before his converſion, d not tell how he ſhould want thoſe delights, he then found ſo much entment in: but after, when his nature was changed, when he had her ſpirit put into him; then he ſayes, O how ſweet is it to be without e former ſweet delights! Indeed, *carnall men* laugh more, but that hter is only the *hypocriſie*, of mirth: they *rejoyce in the face only, and not in eart*, as the Apoſtle witneſſeth. 2 *Cor.* 5. 12. or as another hath it,

*Where O God there wants thy grace,*
*Mirth is onely in the face.*

ea, their own *conſciences* bear me witneſſe, as that *Spaniſh Judge* well idered; who when a *murther* was committed in a tumultuous crowd of ple, bared all their *boſomes*, and feeling upon their breſts, diſcovered the Author by the *panting* of his *heart*. And *Tully* who makes it an argu- t of *Roſcius Amerinus Innocency*, that he killed not his *Father*, becauſe o ſecurely ſlept. Yea, as in *prophane joy*, even in laughter the *heart is ſor- full*; ſo in godly ſorrow, even in *weeping*, *the heart is light and cheerfull*. e tears of thoſe that *pray*, are ſweeter than the joyes of the *Theatre*, S^t *Auguſtin*; for our cheeks may run down with *tears*, and yet our thes ſing forth praiſes; the face may be *pale*, yet the heart may be t and *cheerfull*: ſo S^t *Paul*, *as ſorrowing, and yet alwayes rejoycing*, r. 6. 10. Neither can it be ſolid comfort, except it hath his iſſue from *d conſcience*. Indeed we therefore are not *merry enough*, becauſe we are *Chriſtians enough*.

Now if all our ſufferings are thus *counterpoyſed*, and exceeded *with bleſ-* have we any cauſe to be angry and impatient? What ſaith *Job? ſhall eceive good at the hand of God, and not evill?* He was content to eat the t with the crumme. Indeed his *wife* (like the *wicked*,) would only e fair weather, all *peace* and *plenty*, no touch of trouble: but it is not ſo the *godly*, who have learnt better things. Who will not ſuffer a few es from a Father, by whom he receiveth ſo much good, even all that ath? *Diogenes* would have no nay, but *Antiſthenes* muſt entertain his *Scholer*, inſomuch that *Antiſthenes*, to have him gone, was 't to cudgell him: yet all would not do, he ſtirs not, but takes the es very *patiently*; ſaying, Uſe me how you will, ſo I may be your ler and hear your daily *diſcourſes*, I care not. Much more may a *Chri-* ſay unto God, Let me enjoy the ſweet *fruition of thy preſence*; ſpeak *peace unto my conſcience*, and ſay unto my *ſoul*, I am thy *ſalvation*, and I

then *afflict* me how thou pleaſeſt, I am content, yea, very willing it. Yea, if we well conſider the *commodity* it brings, we ſhall rat for *affliction*, than be diſpleaſed when it comes, *Col.* 1.24. For, bringeth with it the *company of God* himſelf: *I will be with you i tion*, ſaith God to the diſconſolate *ſoul*, Pſal. 91.15. When *Sidrach* and *Abednego*, were caſt into the *fiery furnace*, there was preſently came to bear them company, and that was God himſelf, *Dan.* 3.2 And his preſence makes any condition *comfortable*, were a man *hell* it ſelf. Yea, as when S^t *Paul* was rapt up to the third *Heaven*, ſo *raviſhed* with the joy thereof, that he knew not whether he had about him or not, 2 *Cor.* 12.2. *Whether in the body, or out of the bo not tell, God knoweth.* So *Gods preſence* ſo *raviſheth* the *ſoul*, that man *ſuffers* the greateſt pain, he knows not whether he be in Yea God is not only *with them*, to comfort them in all their trib 2 *Cor.* 1.4. but in them: for at the ſame time when the *Diſci perſecuted*, they are ſaid to be *filled with joy*, and with the *holy Gho* 13.52. And *as our ſufferings in Chriſt do abound, ſo our conſolatio boundeth through Chriſt*, 2 Cor. 1.5. And laſtly, he doth comfor cording to the dayes we are *afflicted*, and according to the years ſeen evil, *Pſal.* 90.15. So that a *Chriſtian* gains more by his lo croſſes, than the happieſt worldling by all his immunities: as it of *Demoſthenes*, that he *got more by holding his peace, than other La by their pleading.*

And if ſo; our *ſufferings* require *patience* with thankfulneſſe: red with *Job*.

*Object.* But what ever others finde, thy ſufferings are not thus *poyſed* and *ſweetned?*

*Anſw.* What's the reaſon? get but the *light of grace* to ſhin heart, thy *priſon* ſhall be an *Heaven*: thy *Keepers Angels*: thy *glory*: and thy *deliverance ſalvation*: Grow but *heavenly minded*, ſhalt be able to extract *gain* out of *loſſe*: *peace* out of *trouble*: of *infirmity*: out of *tears joy*: out of *ſin holineſſe*: out of *perſecuti* out of *affliction comfort*: For godlineſſe in every ſickneſſe, is a in every contention, an *Advocate*: in every doubt, a *Schoolma* heavineſſe, a *Preacher*; and a comforter unto whatſoever eſtate making the whole life, as it were, a perpetuall *hallelujah*.

Beſides, we look for a *Crown of glory*, even that moſt excellent nall weight of glory, to ſucceed this wreath of Thorns: but if we ver tryed in the field, never ſet foot to run the race of patience, we look for a *Garland?* Ten repulſes did the *Iſraelites* ſuffer, be could get out of *Ægypt*; and twice ten more, before they could ſeſſion of the promiſed Land of *Canaan*. And as many did *Da* before he was inveſted in the promiſed *Kingdom*: many lets ca the *Temple* was *re-edified*.

All men would come to *Heaven*, but they do not like the w like well of *Abrahams* boſome, but not of *Dives door*. But, God

ns to *taſt of that Cup*, of which his *Sonne* drank ſo deep; that we ſhould a little *what ſin is*, and *what his love was*; that we may learn *patience in erſity*, as well as *thankefulneſſe in proſperity*; while one *ſcale* is not alwayes *epreſſion*, nor the other lifted ever high; while none is ſo miſerable, he ſhall hear of another that would change *calamities* with him.

## CHAP. XXII.

*That they are patient, becauſe patience brings a reward with it.*

BEcauſe *Patience* in ſuffering brings a *reward* with it. In reaſon a man would forgive his enemy even for his own ſake, were there no o- motive to perſwade him: for to let paſſe many things of no ſmall ment, as that, if we *forgive not*, we can do no part of Gods worſhip that leaſing to him; for we cannot *pray aright*, 1 Tim. 2. 8. We cannot *municate* in the *Sacrament*, but we make our ſelves *guilty of Chriſts blood*, *r.* 11. 27. *Matth.* 5. 24. We cannot be good hearers of the Word, *es* 1. 21. and that it makes a man *captive to Satan*, Epheſ. 4. 26, 27. many the like: *If ye forgive men their treſpaſſes* (ſaith our Saviour,) *heavenly Father alſo will forgive you; but if you forgive not men their treſ- es, neither will your heavenly Father forgive you your treſpaſſes*, Mat. 6. 14, So he that will not *be in charity*, ſhall never be *in Heaven*: And why uld I do my ſelf a ſhrewd turn becauſe *another would*? Yea, we *deſire don*, as we *give pardon*; and we would be loath to have our *own lips con- n us*. When we pray to *God* to forgive us our treſpaſſes, as we alſo for- e them that treſpaſſe againſt us, and do not reſolve to forgive our *bren*; we do in effect ſay, *Lord condemn us*, for we will be *condemned*: ereas he that *doth good to his enemy*, even in that act, doth better to him- . It is a ſigular *ſacrifice to God*, and well-pleaſing to him, to do *good* inſt *evill*, and to *ſuccour* our very enemy in his neceſſity: but we may chance heap *coals* of fire upon the others head, *Rom.* 12. 20. though we ſt not do it with an intent to make *his reckoning more*, but *our reck- leſſe*.

Again, *Bleſſed is the man* (ſaith S^t *James*) *that endureth temptation* (viz. h patience) *for when he is tried, he ſhall receive the Crown of life*, James 2. And this made *Moſes* not only patient in his ſufferings, but joyfull, eeming *the rebuke of Chriſt greater riches than all the treaſures of Ægypt*: , ſaith the Text, he had *reſpect unto the recompence of the reward*, Heb. 26. And well it might; for whereas the *higheſt* degree of ſuffering, is worthy of the *leaſt* and *loweſt degree of this glory*, Rom. 8. 18. S^t *Paul* neſſeth, that *our light affliction which is but for a moment* (if it be borne h patience) *cauſeth unto us a far moſt excellent and eternall weight of y, while we look not on the things that are ſeen, but on the things which are een*, 2 Cor. 4. 17, 18. Where note the incomparableneſſe and infinite erence between the work and the wages: light *affliction* receiving a ght of glory; and momentary *afflictions*, eternall *glory*: anſwerable to reward of the wicked, whoſe empty delights live and die in a moment:

but

but their inſufferable *puniſhment* is interminable and endleſſe: fared with Pope *Sixtus* the fifth (who ſold his ſoul to the *Devill*, to the glory and pleaſure of the *Popedom* for ſeven years) their pl *ſhort*, their pain *everlaſting*: our pain is *ſhort*, our joy *eternall*. W not men undergo, ſo their *pay* may be *anſwerable*? The old exper *Souldier* fears not the *rain* and ſtorms above him, nor the *numbers* before him, nor the troops of enemies againſt him, nor the ſhot o dring *Ordnance* about him; but looks to the honourable *reward* pr him. When *Philip* asked *Democritus*, if he did not fear to loſe h he anſwered, No: for (quoth he,) if I die, the *Athenians* will giv *life immortall*: meaning, he ſhould be ſtatued in the *treaſury* of e fame: if the *immortality* (as they thought) of their names, was ſtrong *reaſon* to perſwade them to *patience*, and all kind of worthi what ſhould the *immortality of the ſoul* be to us? Alas, *vertue* were thing, if *fame* only ſhould be all the *Garland* that did *crown* her: *Chriſtian knowes*, that if every pain he ſuffers were a *death*, and ever an *hell*; he ſhall have amends enough. Why, ſaid *Ambroſe* on his bed, we are happy in this, we ſerve a good *Maſter*, that will not ſuffe be loſers. Which made the *Martyrs* ſuch *Lambs* in ſuffering, th *perſecutors* were more weary with *ſtriking*, than they with ſuffering; many of them as willing to *die* as *dine*. When *Modeſtus* the *Em* Lieutenant, told *Baſil* what he ſhould ſuffer; as confiſcation of truell tortures, death, *&c.* He anſwered, If this be all, I fear not: y I as many lives, as I have hairs on my head, I would lay them all for *Chriſt*, nor can your maſter more benefit me than in this. I abound with examples of this nature. No matter (quoth one of t what I *ſuffer on earth*, ſo I may be *crowned* in *Heaven*. I care not, another, what becometh of this frail *Bark my fleſh*; ſo I have the p ger, my *ſoul*, ſafely conducted. And another,

*If (Lord) at night thou grant'ſt me* Lazarus *boon,*
*Let* Dives *dogs lick all my ſores at noon,*

And a valiant *Souldier* going about a *Chriſtian* atchievement; My fort is, though *I loſe my life* for Chriſts ſake, yet I ſhall not *loſe my l* yea, I cannot endure enough to come to *Heaven*. Laſtly, *Ignatius* to his *Martyrdom*, was ſo ſtrongly *raviſhed* with the joyes of *Heaven* he burſt out into theſe words; Nay, come *fire*, come *beaſts*, come *b* my *bones*, *racking* of my *body*, come all the *torments* of the *Devill* t upon me, come what can come in the whole *earth*, or in *hell*, ſo I may *Jeſus Chriſt* in the end.

They were content to *ſmart* ſo they might *gain*; and it was no but light which was exacted of them, in reſpect of what was *exp them*, and *promiſed to them*, 2 Cor. 4. 17. Neither did they think th is bound to reward them any way for their *ſufferings*; no, if he *acc* when I have given my *body to be burned* (ſaith the beleever) I m count it a mercy.

I might ſhew the like touching temptations on the right hand,

ve commonly more ſtrength in them, and are therefore more *dangerous*, cauſe more *plauſible* and *glorious*. When *Valence* ſent to offer *Baſil* great ferments, and to tell him what a great man he might be: *Baſil* anſers, Offer theſe things to Children not to Chriſtians. When ſome d, ſtop *Luthers* mouth with preferment: one of his adverſaries anſwer- ; it is in vain, he cares neither for *Gold*, nor *Honour*. When *Pyrrhus* mpted *Fabritius*, the firſt day with an *Elephant*, ſo huge and monſtrous eaſt as before he had not ſeen, the next day with *Money* and promiſes *Honour*, he anſwered, I fear not thy force, and I am too wiſe for thy ud. But I ſhall be cenſured for exceeding.

Thus *hope refreſheth* a Chriſtian, as much as *miſery depreſſeth* him; it kes him defie all that *men* or *Devils* can do, ſaying, Take away my ds, my *good name*, my *friends*, my *liberty*, my *life*, and what elſe thou canſt agin; yet I am well enough, ſo long as thou canſt not take away the *ward of all*, which is *an hundred fold more even in this world, and in the world come, life everlaſting*, Mark. 10. 29, 30. As when a *Courtier* gave it out, at *Queen Mary* (being diſpleaſed with the *City*) threatned to divert h *Terme* and *Parliament* to *Oxford*; an *Alderman* askt whether ſhe eant to turn the *Channell of the Thames* thither or no: if not (ſaith he,) *Gods grace* we ſhall do well enough. For what are the things our *ene- ies* can take from us, in compariſon of *Chriſt*, the *Ocean* of our *comfort*, d *Heaven* the place of our *reſt*? where is *joy* without *heavineſſe* or inter- ption; *peace* without *perturbation*: *bleſſedneſſe* without *miſery*: *light* ithout *darkneſſe*: *health* without *ſickneſſe*: *beauty* without *blemiſh*: *a- ndance* without *want*: *eaſe* without *labour*: *ſatiety* without *loathing*: erty without *reſtraint*: *ſecurity* without *fear*: *glory* without *ignominy*: owledge without *ignorance*: *eyes* without *tears*: *hearts* without *ſorrow*: ds without *ſinne*: where ſhall be no *evill preſent*, or *good abſent*: for we all have what we *can deſire*, and we ſhall *deſire* nothing but what is od. In fine, that I may *darkly ſhadow* it out, ſith the lively *repreſentation* it is meerly impoſſible, this *life everlaſting*, is the perfection of all od things: for *fullneſſe* is the perfection of *meaſure*, and *everlaſtingneſſe* e perfection of *time*, and *infiniteneſſe* the perfection of *number*, and *im- tability* the perfection of *ſtate* and *immenſity* the perfection of *place*, d *immortality* the perfection of *life*, and *God* the perfection of *all*; who all be *all* in *all* to us: *meat* to our *taſt*, *beauty* to our *eyes*, *perfumes* to our ell, *muſick* to our *ears*; and what ſhall I ſay more? but as the *Pſalmiſt* ith; *Glorious things are ſpoken of thee thou City of God*: but alas ſuch mans *parvity*, that he is as far from comprehending it, as his arms be om *compaſſing it*; *Heaven* ſhall *receive us*, we cannot *conceive Heaven*. Do u *aſk* what Heaven is (ſaith one?) when I meet you there, I will *tell* u; for could this *ear* hear it, or this *tongue* utter it, or this *heart* conceive ; it muſt needs follow, that they were *tranſlated* already thither.

Now if this be ſo; how acceptable ſhould *death* be, when in *dying we eep*, and in *ſleeping we reſt* from all the *travels* of a *toyſome life*, to live in and *reſt* for evermore! Let us then make that *voluntary*, which is

*neceſſary*,

*necessary*, and yeeld it to *God* as a *gift*; which we ſtand bound to *due debt* ſaith *Chryſoſtom*: Yea, how ſhould we not with a great *comfort* and *ſecurity*, paſſe through a *Sea of troubles*, that we may that *haven of eternall reſt*? How ſhould we not cheer up one another the *mother* of *Melatho* did her *ſonne*, when ſhe ſaw his *leggs broken*, *body bruiſed*, being ready to *yeeld* up his *ſpirit* in martyrdome: *my ſonne*, hold on yet but *a little*, and behold *Chriſt* ſtandeth by, bring *help* to thee in thy *torments*, and a large *reward* for thy *ſuffer* as *Jewell* did his friends in *baniſhment*; ſaying, This world will ever. And indeed we do but ſtay the *tyde*, as a *fiſh* left upon the *ſa*

*Ob.* I, but in the mean time, my *ſufferings* are *intollerable*, ſaith *ing ſoul*?

*Sol.* It is no *victory to conquer an eaſie and weak croſſe*; the evils have *crowns anſwerable* to their difficulty, *Rev.*7.14. No low *a ſtar-like glory* brings; but ſo long as the *hardneſſe* of the *vict* increaſe the *glory* of the *tryumph*; indure it *patiently*, *chearfully*.

2. Secondly, As *patience* in ſuffering brings an eternall *reward* in *Heaven*, ſo it procureth a *reward here* alſo: Suffer him to curſe *David* touching *Shemei* (here was patience for a *King*, to ſuffer potent *ſubject*, even in the *heat of blood*, and *midſt of warre to ſhe* and *caſt ſtones* at his Soveraign, and that with a purpoſe to encr *rebellion*, and ſtrengthen the adverſe part,) but mark his reaſon: *he the Lord will look upon mine affliction, and do me good*: Why? *ex curſing this day*, 2 Sam.16.12. And well might he expect it, for this was Gods manner of dealing: as when he turned *Balaams* a *bleſſing* upon the children of *Iſrael*, Numb.23. And their mal ſold *Joſeph*, to his great advantage. Indeed theſe *Shemeis* and whoſe hearts and tongues are ſo ready to curſe and rail upon th of God, are not ſeldom the very *meanes* to procure a contrary bleſ to them; ſo that if there were no *offence to God* in it, nor *hurt* ſelves; we might wiſh and call for their *contempt*, *cruelty* and *curſe* many *curſes*, ſo many *bleſſings*.

I could add many examples to the former, as how the malic *man* turned to the good of the *Jews*: the malice of *Achitophel*, to *David*, when his counſell was turned by God into fooliſhn malice of the *Phariſees* to him that was born *blinde*, when Chri their caſting him out of the *Synagogue*, admitted him into the *nion of Saints*, Joh.9.34. The malice of *Herod* to the Babes, could never have pleaſured ſo much with his *kindneſſe*, as he did cruelty; for where his impiety did *abound*, there Chriſts *pity* *abound*, tranſlating them from their *earthly mothers arms*, in this tears, unto their heavenly *Fathers boſome*, in his Kingdom of gl more pertinent to the matter in hand is that of *Aaron* and *Miria ſes*, when they murmured againſt him, *Numb.*12. where it is evid God had never ſo much *magnified him* to them, but for *their* that of the *Arians* to *Paphnutius*, when they put out one of h

with

ſtanding their *Hereſies* whom *Conſtantine* the Emperour, even for very cauſe, had in ſuch *reverence* and *eſtimation*, that he would often d for him to his *Court*, *lovingly imbracing him*, and *greedily kiſſing* the which had loſt his own *light*, for maintaining that of the *Catholike* *ctrine*: ſo that we cannot deviſe to *pleaſure Gods ſervants* ſo much, as *deſpiting them*.

And thus you ſee how patient ſuffering is rewarded, both here and reafter; that we *loſe* what ever we *do loſe* by our *enemies*, no otherwiſe n the *husbandman loſeth his ſeed*: for whatever we part withall, is but *ſeed caſt into the ground*, which ſhall even in this life, according to our *viours* promiſe, return unto us the *increaſe of an hundred fold*, and in the *rld to come, life everlaſting* Mark.10.29,30. But admit patience ſhould ither be *rewarded* here, nor hereafter; yet it is a ſufficient reward to it ſ: for, *hope* and *patience* are two ſoveraign and *univerſall remedies* for all eaſes. *Patience* is a *counterpoyſon* or *antipoyſon* for all *grief*. It is like the ree which *Moſes* caſt into the waters, *Exod.*15.25. for as that Tree de the *waters ſweet*, ſo *Patience* ſweetens *affliction*. It is as *Larde* to the *n meat* of adverſity. It makes the poor beggar rich, teacheth the *bond-n* in a narrow priſon to enjoy all *liberty* and ſociety: for, the patient *ever*, though he be alone, yet he never wants *company*: though his *diet* *penury*, his *ſawce* is *content*: all his *miſeries* cannot make him *ſick*, be-uſe they are *digeſted* by *patience*. And indeed, It is not ſo much the *eatneſſe* of their *pain*, as the *ſmalneſſe* of their *patience*, that makes many ſerable; whence ſome have (and not unfitly,) reſembled our *fancies*, to oſe *multiplying glaſſes* made at *Venice*, which being put to the *eye*, make *enty men* in *Arms* ſhew like a *terrible Army*. And every man is truly *amitous*, that ſuppoſeth himſelf ſo: as oftentimes we *die in conceit*, be-e we be *truly ſick*: we give the *battell* for loſt, when as yet we ſee not *enemy*. *Now* croſſes are either *ponderous* or *light*, as the *Diſciples* or *olers* eſteem them: every man is ſo *wretched*, as he *beleeveth himſelf* be. The taſt of goods or *evils* doth greatly depend on the *opinion* we ve of them; and *contentation*, like an old mans *ſpectacles*, make thoſe *racters* eaſie and familiar, that otherwiſe would puzzle him ſhrewd-*Afflictions* are as we uſe them; there is nothing *grievous*, if the thought ke it not ſo: even *pain* it ſelf (ſaith the *Philoſopher*) is in our power, not to be *diſanulled*, yet at leaſt to be *diminiſhed* through *patience*: very *lly ſlaves*, ſetting light by their *captivity*, finde freedom in *bondage*. *Pa-nce* is like a *golden ſhield* in the *hand*, to break the *ſtroak* of every croſſe, d ſave the *heart* though the body ſuffer. *A ſound ſpirit*, ſaith *Salomon*, *t bear his infirmity*, Prov.18.14. *Patience* to the ſoul, is as the lid to the ; for as the lid being ſhut, when occaſion requires, ſaves it exceeding-ſo *Patience* intervening between the *ſoul* and that which it ſuffers, es the *heart whole*, and *cheers* the *body* again. And therefore, if you rk it, when you can paſſe by an *offence*, and take it patiently and qui-, you have a kind of *peace* and *joy* in your heart, as if you had gotten *victory*, and the *more* your *patience* is, ſtill the *leſſe* your *pain* is: for as a

light burthen at the *arms end* weigheth *heavier* by much, than a
of treble weight, if it be born on the *shoulders* which are made to be
if a man ſet *patience* to bear his *croſſe*, the weight is nothing to w
would be if that were *wanting*: In a word, *Patience* is ſo ſoveraign
*dicine*, that it cures and overcomes all: it keeps the heart from e
hand from *revenge*, the tongue from *contumely*, the whole body from
it overcomes our *enemies* without *weapons*: finally, it is ſuch a vert
it makes *calamities* no *calamities*.

But, what needs all this? men commonly ſay in neceſſitated *ſuf*
what *remedy* but *patience*? therefore *patience* is a confeſſed *remedy*. W
fore, ſaith one; Being *unable to direct events*, *I govern my ſelf*; and
*apply not themſelves* to me, *I apply my ſelf* to them; if I *cannot fling*
would, yet I will ſomewhat *mend* it, *by playing the caſt* as well as I can.

O that all implacable perſons, who *double their ſufferings* throug
ſtudy of *revenge*, would learn this *leſſon*, and *bear* what they muſt b
tiently: then would they finde that *patience* can no leſſe *mitigate* evil
*impatience exaſperates them*. A *profitable proſcription* indeed (ma
ſay) but of an hard *execution!* Hard indeed to an *impenitent ſinn*
hath *two burthens* on his *back* at once (*viz.* his *affliction*, and his *ſin*,
adds weight to his *affliction*,) to carry them ſo eaſily, as he that h
one, namely his *affliction*. Yea, it is altogether impoſſible to fl
blood: for our *hearts* are like the *Iſle Pathmos*, in which nothin
*grow*, but on *earth* which is *brought from other places*: If the *will* be
*good will is Gods*. Wherefore if thou art only beholding to *nature*
haſt nought but what thou broughteſt into the world with thee;
mayeſt thou envy at it, but thou canſt never *imitate* it; for to ſpe
truth, *Faith* and *Patience* are two *miracles* in a Chriſtian. A *Pr*
*Martyr* being at the ſtake, in the midſt of furious and outragious f
cried out, Behold ye *Papiſts*, whom nothing will convince but *M*
here ſee one indeed, for in this fire I feel no more pain, than if I w
a *bed of Down*, yea it is to me like a *bed of Roſes*: and *Caſſianus* rep
that when a *Martyr* was tormented by the *Infidels*, and asked b
of reproach, What *Miracle* his CHRIST had done; he ans
He hath done what you now behold; enabled me ſo to bear your
*nclies*, and undergo all theſe tortures ſo *patiently*, that I am not ov
ved; and is not this a *miracle* worthy your taking notice of? I
what have we by our ſecond *birth*, which is not miraculous in co
ſon of our *naturall* condition? It was no leſſe than a miracle for Z
a man both rich and covetous, to give half his *goods* to the *poor*, and
*reſtitution* with the reſidue, and, all this in his *health*. It was a gre
racle, that *Joſeph in the arms of his Miſtreſſe*, ſhould not burn with
is a great miracle for a man to forſake *Houſes*, and *Lands*, and all
hath; yea, to hate *Father*, and *Mother*, and *Wife*, and *Children*, and
*life* to be *Chriſts Diſciple*. It is a great miracle to rejoyce in *tribulati*
ſmile *death in the face*. It is a great miracle, that of fierce and
*Wolves*, *Bears*, *Lyons*, we ſhould be transformed into meek *Lambs*,

*Doves:* and all this by the fooliſhneſſe of preaching *Chriſt* crucified. eed they were no miracles, if *Nature* could produce the like effects: ſhe muſt not look to ſtand in competition with *Grace*. S^t *Paul* before converſion, could do as much as the proudeſt *naturall man* of you all: his ds are, *If any other man thinketh that he hath whereof he might truſt in the ,much more I*, Phil. 3.4. Yet when he ſpeaks of *Patience*, and *rejoycing ribulation*, he ſheweth, That it was becauſe the *love of God* was ſhed oad in his heart by the *holy Ghoſt*, which was given unto him, *Rom.* 5. of himſelf he could do nothing, though he were *able to do all things ugh Chriſt which ſtrengthned him*, Phil. 4.13. Haſt thou then a deſire r this *invincible patience?* ſeek firſt to have the *love of God* ſhed a- oad in thy *heart* by the *holy Ghoſt*; which *love of God*, is like that *Rod of irtle*, which (as *Pliny* reports) makes the *traveller* that carries it in his d, never to be *faint* or *weary*. Wouldſt thou have the *love of God?* ask of him by *prayer*; who ſaith, If any of you lack in this kind, let him *of God that giveth to all men liberally, and upbraideth not, and it ſhall be en him*, Jam. 1.5. Wouldſt thou pray that thou mayeſt be heard? *Ask faith and waver not, for he that wavereth is like a wave of the Sea, toſt of winde, and carried away*, verſ. 6. Wouldſt thou have *faith?* be diligent *hear* the word preached, for *Faith comes by hearing*, Rom. 10.17. Unto m therefore that is able to do exceeding abundantly above all that we n ask or think, I commend thee.

## CHAP. XXIII.

*Becauſe our enemies are ignorant.*

| | | | |
|---|---|---|---|
| .Reaſons | 1 | Becauſe | They are *ignorant.* |
| regard of | 2 | | They are rather to be *pitied*, than maligned or |
| r enemies | | | reckoned of. |
| e three. | 3 | | Their *expectation* may not be anſwered. |

HE well conſiders the *ignorance of his enemies*, who being *carnall, fleſhly, unregenerate*, cannot diſcern the *ſpirituall Objects* at which ey are offended. *Father forgive them* (ſaith our *Saviour* of his enemies,) *they know not what they do*, Luk. 23.34. Alas poor ignorant ſouls, they d but imitate *Oedipus*, who kild his Father *Laius* King of *Thebes*, and ought he had killed his enemy. *Socrates* being perſwaded to revenge mſelf of a fellow that *kicked* him, anſwered, If an *Aſſe had kickt me*, ould I have ſet my wit to his, and *kicke him again?* or if a *Maſtiff* had tten me, would you have me *go to Law with him?* And when it was ld him another time, that ſuch an one ſpake *evill* of him, he replied; las the man hath not as yet *learned to ſpeak well*, but I have learned *to ntemn what he ſpeaks*. *Diogenes* being told that many deſpiſed him, an- wered; It is the *wiſe mans portion to ſuffer of fools*. *Ariſtotle*, being told at a ſimple fellow railed on him, was not once moved, but ſaid, Let hi n *ax me alſo being abſent*, I care not: we may well ſuffer their *words*, while

God doth deliver us out of [illegible] for if we go on in a ſilen[illegible]cy, ſay our ears be beaten, yet our hearts ſhall be free. And this [illegible] reſolution had S[t] *Paul*, that choſen veſſell; *I paſſe very little to* [illegible] *ed of you* (meaning blind ſenſualiſts:) *or of mans judgement, he* [illegible] *eth me is the Lord*, 1 Cor. 4. 3, 4. and indeed, an ounce of credit w[illegible] is more worth than a talent of *mens* praiſes. *I regard not* (quoth [illegible] *what every one ſaith; but what he ſaith that ſeeth all things:* he kn[illegible] enough, that the fame which is derived from *fools* and *knaves* is [illegible] *Cato* was much aſhamed if at any time he had committed any thing [illegible] *neſt*; but elſe, what was reproved by opinion only, never troubl[illegible] Yea, when a *fool ſtruck him in the Bath*; and after being ſorry for [illegible] *him mercy*; he would not come ſo *neer revenge*, as to *acknowledge* he [illegible] *wronged*. Light injuries are made none by a not regarding. The ig[illegible] multitude among the *Jews* ſaid, that S[t] *John* had a *Devill*; and tha[illegible] was a *Glutton*, and a *Wine bibber*: But what ſaith he by way of a[illegible] *Wiſedom is juſtified of her children*, Matth. 11. 18, 19.

Let none object the *Scribes* and *Phariſees* joyning with them [illegible] were *great Soholers*; for no man knows ſo much, but it is through [illegible] *rance* that he *doth ſo ill*. Neither doth our *Saviour* enquire, what t[illegible] *riſees* or *Prieſts* reputed him; but *whom ſay men* (meaning tho[illegible] minded his Doctrine) *that I the ſonne of man am?* Mat. 16. 13. B[illegible] point I have handled at large in another place, therefore to avoi[illegible] *cidence of diſcourſe*, I paſſe it.

If men ſhall hate and revile thee for thy *goodneſſe*, it muſt needs [illegible] that they are as *fooliſh* as they be *ungodly*: Now ye *ſuffer fools* and [illegible] to *jeſt* and *play* upon you; yea, you take *pleaſure in it*: ſo ſhould ye [illegible] *theſe fools gladly becauſe ye are wiſe*, as the *Apoſtle* ſpeaks, 2 *Cor.* 11. 19. certainly if the whole world do *contemn* a generous *Chriſtian*, he wi[illegible] *contemn* that *contempt*, and not think it worthy a room in his very th[illegible] that common *receptacle* or place of entertainment. Much more if [illegible] gle perſon, none of the wiſeſt, will he hear *with patience*, and ſay wi[illegible] *citus*, You are able to *curſe*, and I to *contemn*: *Tu linguæ ego aurium* [illegible] *minus*, you are maſter of *your tongue*, and I, of *mine ears*. What ſai[illegible] adviſedly? When we are provoked to *fight* with *women*, the *beſt* w[illegible] *run away*. And indeed, he that *lets looſe* his *anger* upon every occ[illegible] like him that *lets go* his *Hawk* upon every *hayt*.

True, our *Gallants* that have more *heart* than *brain*, and more pri[illegible] either, think they play the men, when they dare one another to [illegible] like *boyes*, who ſhall go fartheſt into the *durt*; or vie to ſee who c[illegible] moſt *Oathes*, whereof the *deepeſt* is a winning *Card* in this their [illegible] *glory*. But what ſaith *Salomon*? If a *wiſe man* contend with a *fooli*[illegible] whether he be *angry* or *laugh*, there is no reſt, *Prov.* 29. 9. Beſides, [illegible] *apprehend* it a wrong, when it is none, if we take not heed: ſo [illegible] things paſſe many times for *wrongs* in our *thoughts*, which were [illegible] meant ſo by the *heart* of him that *ſpeaketh*. Words do ſometimes ſ[illegible] the *tongue*, that the *heart* did never *hatch* nor *harbour*; wherefore,

have *proofs* that carry *weight* and *conviction* with them, let not our *apprehension* grow into a *ſuſpicion* of evil; elſe while we think to *revenge* an *injury*, we may begin one; and after that, repent our *miſconceptions*: And is alwayes ſeen, that a good mans *conſtructions* are ever full of *charity* and *favour*; either this *wrong was not done*, or *not with intent of wrong*; or that, *upon miſinformation*; or if none of theſe, *raſhneſſe the fault*, or *ignorance* ſhall ſerve for an *excuſe*. Whence thoſe Noble Emperours, *Theodoſius* and *Honorius*; would not have any puniſhed that ſpake evil of them; (ſaid they;) if it comes from lightneſſe of ſpirit, it is to be contemned: if from madneſſe, it is worthy of pity; if from intended injury, it is to be pardoned; for *wrongs are to be forgiven*. And indeed, in things that may have a *double ſenſe*, it is good to think the *better* was intended; for ſo ſhall we both keep our *friends* and *quietneſſe*.

## CHAP. XXIV.

*Becauſe they are rather to be pitied than maligned, or reckoned of.*

BEcauſe their *adverſaries* are rather to be contemptuouſly *pitied* than *maligned* or *reckoned* of; and that whether we regard their *preſent*, or *future eſtate*. Concerning the *preſent*; If a man diſtracted (and ſo are wiſemen touching *ſpirituall things*) do rail on us, we are more ſorry *for him*, than for our ſelves: Yea, who will take in evil part the *reproaches* and *railings* of a man in his *feaver*? or who will be angry with a *Dogge* for *barking*? (and ſuch an one hath but the *minde of a beaſt*, in the *form of a man*:) Let us then do the like, in a caſe not unlike: and not reſemble *Apho* the *wraſtler*, who would not put up a *blow* at the *heels* of an *Aſſe*, but like an *Aſſe* kickt her again. When *Julian* in a mock asked *Maurice* the Bishop of *Chalcedon*, why his *Galilean God* could not help him to his eyes; he replied, I am contentedly blinde, that I may not ſee ſuch a *tyrant* as thou art. *Anger alone*, were it *alone* in them, is certainly a kinde of *diſeaſe* and *infirmity*, as well appears in the weakneſſe of thoſe Subjects in whom it raigneth, as *Children*, *Women*, *Old folkes*, *Sick folkes*; yea, a kinde diſeaſe of the minde. *Socrates* bidding good ſpeed to a *dogged fellow*, and in requitall of his kinde ſalutation, returned him a baſe *anſwer*; the reſt of the *Company rayling* on the fellow, were reprehended by *Socrates* in this manner; *If any one* (quoth he) *ſhould paſſe by us diſeaſed in his body, or affected in his minde, ſhould we therefore be angry? or had we not more cauſe to be fill'd with joy and thankefullneſſe, that we our ſelves are in better caſe?* What need we return *raylings* for *raylings*? All the harm that a common *blaſphemer* can do us with his foul mouth, is to ſhame himſelf. For his *blaſphemies* are like *duſt*, that men throw againſt the *winde*, which flyes back in the throwers *face*, and makes him blinde: for as the *blaſphemer* wounds *himſelf* by wounding *Chriſt*: ſo the rayler *ſhames himſelf*, when he labours to *ſhame another*. Neither have they power to hurt us; *ſtrong malice* in a *weak breaſt*, is but like a *heavy houſe* built upon *ſlender crutches*. True, they conceit of their *ſlanders* as the *Pope* of his *cenſures*, who if he

he put a *Traytor* into the *Rubricke*, he is preſently a *Saint in H*
he curſe, or excommunicate a Chriſtian, he muſt needs be *inroll*
but we know their words, meer Idols, which as the Apoſtle w
*are nothing in the world*; and therefore trouble not thy ſelf abo
What need had *David* to load himſelf with an unneceſſary *wea*
*ſword* can ſerve both his enemy and him; *Goliahs* own wea
ſerve to behead the Maſter: ſo this mans own *tongue* ſhall serve
himſelf, and acquit thee. Yea, as *David* had *Goliah* to bear his
him; ſo thy very enemy ſhall carry for thee both *ſword* and *ſhie*
ſufficient for defence, as well as for offence.

Wherefore in theſe caſes it hath been uſuall for *Gods people*, to
themſelves like *dead Images*, which though they be rayled on, and
by their *enemies*, yet *have ears, and hear not*; *mouthes, and ſpeak not*;
*and revenge not*; *neither have they breath in their noſtrils* to mak
*Pſal.* 115.5,6,7. If you will ſee it in an example, look upon *Da*
was as *deaf* and *dumb* at *reproach*, as any *ſtock* or *ſtone*. *They that ſ*
*my life* (ſaith he) *lay ſnares, and they that go about to do me evil, tal*
*things all the day*, (ſure it was their *vocation* to *backbite* and *ſlander*
*was as deaf, and heard not*; *and as one dumb, which doth not open his*
*was as a man that heareth not, and in whoſe mouth are no reproofs*, Pſa
13. This innocent Dove was alſo as wiſe as a Serpent, in ſtop
ears and refuſing to hear the voice of theſe blaſphemous Inc
charmed they never ſo wiſely.

And as their words are to be contemned by us, ſo are their ch
to fight. When a *young Gallant* would needs pick a *quarrell* wit
*cient tried Souldier*, whoſe *valour* had made him *famous*: it was g
held, that he might *with credit refuſe to fight* with him, untill h
ſhoult be known *equivalent* to his: ſaying, Your *ambition* is to wi
*upon me*, whereas I ſhall receive nothing but *diſgrace* from you. T
*hawke* ſcorns to *fly* at *Sparrows*: Thoſe noble *Doggs* which the
*Albany* preſented to *Alexander*, out of an overflowing of *courage*, a
to encounter with any *beaſts*, but *Lyons* and *Elephants*: as for *Stag*
*Boars* and *Bears*, they made ſo little account of, that *ſeeing th*
would not ſo much as *remove* out of their places. And ſo the R
*man*, which *fighteth* daily with their *King Satan*, ſcorns to *encou*
his ſervant and ſlave, the *carnall man*. And this is ſo far from de
that it adds to his *honour*, and ſhews his *courage* and *fortitude*, to
*generous* and *noble*.

Again ſecondly, The *wager is unequall*, to lay the *life of a Ch*
gainſt the *life of a Ruffian* (and the blind ſword makes no *differe*
*ſons*) *the one* ſurpaſſing *the other*, as much as *Heaven, Earth*; *Ang*
or *men beaſts*: even *Ariſtippus* (being derided by a *fearleſs ſou*
*drooping in danger of ſhipwrack*,) could anſwer, Thou and I hav
like cauſe to be *afraid*: for thou ſhalt only loſe the *life of an A*
the *life of a Philoſopher*. The conſideration whereof, made
(when he was commanded by *Philip* his Father to wraſtle in

*mpia,*) answer; he would, if there were any *Kings* present *to strive with* else not; which is our very Case: and nothing is more worthy *ride*, than (that which will make us *most humble* if we have it,) we are *Christians*. When an Embassadour told *Henry* the fourth that nificent King of *France*, concerning the King of *Spains* ample Do- ons; First said he, He is *King of Spain*: is he so? saith *Henry*; and *King of France*: but said the other, He is *King of Portugall*; and I *King of France*, saith *Henry*: He is *King of Naples*; and I am *King* of *ce*: He is *King of Sicily*; and I am *King of France*: He is *King of Hispaniola*; and I am *King of France*: He is *King of the West Indies*; I, said *Henry*, am *King of France*: He thought the *Kingdom of France* equivalent to all those Kingdoms. The *application* is easie, the *pra-* usuall with so many, as know themselves *heirs apparent, to an immor-* *crown of glory*. And as touching their *future estate*, *Fret not thy self* h *David*) *because of the wicked men, neither be envious for the evill doers*; *they shall soon be cut down like grass, and shall wither as the green herb*, Psal. 2. This doth excellently appear in that *remarkable example* of *Sa-* , besieged by *Benhadad* and his *Host*, 2 King. 7. 6, 7. As also in *Ha-* who now begins to *envy*, where half an hour since he had scorned: hat could so much vex that insulting *Agagite*, as to be made a *Lac-* o a despised *Jew*? yea, not to mention that which followed, stay but *hour* more, the basest *slave* of *Persia*, will not change conditions with great *favourite*, though he might have his *riches* and former *honour* oot.

might instance the like of *Pharaoh*, Exod. 15. 9, 10, 19. *Senacherib*, 7. 36, 37, 38. *Herod*, Acts 12. 22, 23. and many others; but *experi-* hews, that no man can sit upon so high a *Cogue*, but may with turn- prove the *lowest* in the *wheele*; and that *pride* cannot climbe so *high*, *Justice* will sit above her. And thus are they to be contemned and d *while they live*, and *when they die*.

After death, *the Lord knoweth how to deliver the godly out of temptation* h *Peter*) *and to reserve the unjust unto the day of judgement to be punish-* Pet. 2. 9. Alas, were thy enemy sure to enjoy more Kingdoms than the *Devill* shewed *Christ*: to be more healthfull than *Moses*: to live r than *Methuselah*: yet being out of Gods favour, this is the end; to his Body lye hid in the silent dust, and his Soul tormented in *hell* And upon this consideration, when *Dionysius* the Tyrant had plotted eath of his Master *Plato*, and was defeated by *Plato's* escape out of his inions: when the *Tyrant* desired him in writing not to speak evil m, the *Philosopher* replied; That he had not so much idle time, as to think of him, knowing there was a just God would one day call to a reckoning. The *Moon* looks never the paler when *Wolves* against it; neither is she the slower in her motion, howbeit *Sheepherd* or *Lyon* may watch them a good turn. Wherefore S^t *Gregory*, Pray for thine enemies; Yea, saith S^t *Paul*, be gentle rd, all that do thee evill, and *instruct them with meekness, proving*

if

*if God at any time will give them repentance that they may knrw the t come to amendment of life, out of the ſnare of the Devill, of whom they a priſoners to do his will,* 2 Tim. 2. 25, 26. Which thing himſelf had f found of force, for with that contrary breath, I mean that on e. which S^t *Steven* made at his death, he was of a *ſo* made a *fri Saul* a *Paul*, of a *Perſecutor* a *Preacher*, of an *Impoſter* a *Paſtor*; a D a *Seducer*, of a *Pirate* a *Prelate*, of a *blaſphemer* a *bleſſer*, of a *thie heard*, and of a *Wolf* a *Sheep of Chriſts fold*.

4. And laſtly, If we conſider our own future eſtate, we have cauſe to contemn their *evil words*; for it is not materiall to our *ill* being, what cenſures paſſe upon us; the tongues of the livi nothing to the *good* or *hurt* of thoſe that lye in their *graves*: they ther diminiſh their joy, nor yet add to their torment (if they find There is no Common-*Law* in the *New Jeruſalem*; there truth w ceived, though either *plaintiff* or *defendant* ſpeaks it. Yea, there *reſurrection* of our credits, as well as of our bodies. Nay, ſuppo ſhould turn their words into *blowes*, and (in ſtead of uſing their take up their *ſwords* and kill us, they ſhall rather pleaſure than When *John Baptiſt* was delivered from a double priſon, of his *Herods*, and *placed in the glorious liberty of the Sonnes of God*, wha loſe by it? His *head was taken off*, that it might be *crowned wi* he had no ill bargain of it, they did but haſten him to *immortal* the Churches daily *prayer* is, *Come Lord Jeſus, come quickly*. Ye ſaid bleſſed *Bradford*? *In Chriſts cauſe to ſuffer death, is the wa ven on Horsback*; which hath made ſome even ſlight the ſen *death*, and make nothing of it. It is recorded of one *Mar* hearing the ſentence of his *condemnation* read, wherein wa many ſeverall *tortures*, of *ſtarving*, *killing*, *boyling*, *burning*, and which he ſhould ſuffer; he turns to the *People*, and with a ſmilin tenance ſaies; *And all this is but one death*; and each Chriſtian (of what kinde ſoever his ſufferings be) *The ſooner I get home, I ſhall be at eaſe*. Yea, whatever threatens to befall him he may it as once that noble *Spartan*, who being told of the death of dren, anſwered, I knew well they were all begot *mortall*. Scond his goods were *confiſcate*, I knew what was but *for my uſe*, was n Thirdly, that his *honour* was gone, I knew no *glory* could be on this miſerable *Earth*. Fourthly, that his *ſentence* was to *dye*, T thing, *Nature* hath given like ſentence both of my condemner Wicked men have the advantage of the way, but *godly men* of t Who fear not death becauſe they *feared God in their life*.

So we ſee the *cudgell* is not of uſe when the *Beaſt* but only ba tell me how wouldeſt thou endure *wounds for thy Saviour*, that endure words for him? if when a man *reviles thee* thou art i how wouldeſt thou afford thy *aſhes to Chriſt*, and write *patience* w own bloud?

## CHAP. XXV.

### *That their expectation may not be answered.*

BEcause he will not answer his *enemies expectation*; in which kinde he is revenged of his *enemy*, even while he refuseth to *revenge him*. For as there is no such *grief* to a *Fetter* or *Jugler*, as when he doth see it with all his *jests*, *tricks* and *fooleries*, he cannot move mirth, nor change the *countenances* of them that *see* and *hear* him; so there can be greater *vexation* to a wicked and *malicious enemy*, than to see thee no [illegible] *grieved* nor *moved* at his malice against thee; but that thou dost so [illegible] his injuries, as if they were none at all. Yea, he which makes the [illegible] shall finde that his enemy is *more vexed with his silence*, than if he [illegible] *return like for like*.

*Dion* of *Alexandria* was wont to take this *revenge* of his *enemies*; a- [illegible] whom there was one, who perceiving that by injuring and revi- [illegible] of him he could not move him to *impatience*, whereby he might have [illegible] *scope to rayl*; went and made away with himself, as *Brusonius* reports. [illegible] *Montaigne* tells us of a Citizen, that having a *Scold* to his *Wife*, [illegible] could play on his *Drum* when she *brawled*, and rather seem to be *pleased* [illegible] it, than *angry*; and this for the present did so mad her, that she was [illegible] *vexed with her self, than with him*: but when she saw, how it succeed- [illegible] and that this would not prevail, in the end it made her quite leave [illegible] the same, and prove *a loving wife*, that so she might overcome him [illegible] kindnesse, and win him to her *bow*, by *bending* as much the other [illegible] *Martyr*; that so like a *prudent Wife*, she might command her *Husband* by [illegible] *ying*. And whosoever makes the tryall, shall finde, that *Christian pa-* [illegible] *ce*, and *magnanimous contempt*; will in time either *drain the gall out* of [illegible] *er* spirits, or *make it more overflow* to their own disgrace.

At least it will *still the barking tongue*, and that alone will be *worth our* [illegible] *me*, that.

*Satan* and his *instruments* cannot so *vex us with sufferings*, as we *vex them* [illegible] *our patience*. It hath been a *torment* to *Tyrants*, to see that they were [illegible] way able, either with *threats* or *promises*, *kindnesse* or *cruelty*, to make *Christians yeeld*: but that they were as *immoveable as a Rock*; it being [illegible] of them which is but *fained* of *Jupiter*; namely, that neither *Juno* [illegible] ough her *riches*, nor *Mercury* through his *eloquence*, nor *Venus* through [illegible] *beauty*, nor *Mars* through his *threats*, nor all the rest of the *gods*, though [illegible] *conspired together*, could pull him *out of Heaven*. Neither feared they [illegible] *ie*, knowing that death was but their passage to a state of immortali- [illegible]

But to go on; *you cannot anger a wicked man worse than to do* well; [illegible] he *hates* you more bitterly for this, and the credit you gain thereby, [illegible] if you had *cheated him of his patrimony* with *your own discredit*: nor do [illegible] more *envy our grace*, than they *rejoyce to see us sin*: For what makes [illegible] *angry* makes them merry. And they so *hunger* and *thirst* after our [illegible] *dit*, that should we through passion but overshoot our selves in re-

turning like for like, or in *doing* more than befits us, they w
*themselves* with the report of it: for like flesh-flies, our *wounds*
chief nourishment, and nothing so glads their *hearts*, or op
*mouthes*, with insolency and triumph.

Besides, what is scarce thought a *fault in other men*, is held in
*nous crime*: When they could not accuse *Christ* of *sinne*, they acc
for companying with *sinners*, and doing good on the *Sabboth da*
the *Rulers* and *Governours* could finde no fault in *Daniel* concer
Kingdom, he was so faithfull, they alledged his *praying to G*
brought that within compasse of a *Premunire*, Dan. 6. 4. 13.

The *World* is ever taxing the least fault (yea no fault, or r
wans of faults) in the *best men*, because one imaginary cloud i
*man*, shall in their censure darken all the starres of his *graces*,
smallest spot in his *face*, shall excuse all the *sores* and *ulcers* in their
so that by answering their expectation, or by returning like for
shall both *wrong ourselves* and *pleasure them*; which is like the sen
mans own *house on fire* through carelesnesse, in which case he
*bears the losse*, and *scorches himself* in it, but must give *five po*
*Sheriff* also, if it be in *London*. So that the best answer is either
*laughter*; or if neither of these will do, a *cudgell*. The *best answer*
of scorn and petulancy, saith learned *Hooker*, is *Isaacs Apologie* to
ther *Ishmael*; the *Apologie* which patience and silence make, (*na*
and we have our *Saviours* president for it: for when *false witnesses*
and *accused him fasly* before the *Priests*, *Scribes* and *Elders*, it is
*Jesus held his peace*: that infinite wisdome knew well, how little
tion there would be in answers, where the *Sentence* was decr
where the *Asker* is *unworthy*, the *Question captious*, *words bootlesse*,
answer is silence. Let our *Answer* then to their *Reasons* be, *No*;
*scoffs*, *nothing*. And yet, when the *slanders* which light on our *per*
bound to the discredit of our *profession*, it behoveth us not to be
answering truly, whenas our adversaries are *eloquent* in objecti
An indignity which only toucheth our *private persons*, may be dis
as *Augustin* replied to *Petillian*, *Possumus esse in his copiosi pariter*,
*mus esse pariter vani*. But in the other case, the *retorting* of a
*weapon* into the adversaries own *breast*, is laudable.

It is the weakneſse of some *good natures* (the more is the pitty)
and to be angry at wrongs received, and thereby to give *adver*
*enemy*. But what would *malice* rather have, than the *vexation*
whom it *persecutes*? We cannot better *please an adversary*, than b
*our selves*: and this is no other than to *humour envy*, to *serve*
*those that maligne us*, and draw on *that malice*, whereof we are *alre*
whereas *carelesnesse puts ill will out of countenance*, and makes it
*selfin a rage*, as that which doth but *shame the Author*, *without*
*Patient*. In a causeleſse wrong, the *best remedy* is contempt of the

## CHAP. XXVI.

*ause it is for our credit to be evill spoken of by them, and would be a disp a-gement to have their good word.*

Reasons joyntly { 1 } Because it: { Were a *disparagement* to have their good
acting our selves { 2 } { word.
our enemies are { 2 } { Is the *greatest praise* to be *dispraised* of
{ them.

These *two Reasons* being neer of kin, in speaking of them, I will cast *both* into the similitude of a Y, which is *joyned* together at one *end*, *bt* in the *middle*. And first to joyn them both together.

he *condemnation* and *approbation* of *wicked men*, is equally *profitable* *acceptable* to *good men*: for every word they speak of the conscionas a *slander*, whether it be good or evill: whether in *praise* or *dispraise*, ery *Name* is *defiled* by coming into their *mouthes*; or if this do not in all cases, yet (as a *Reverend Divine* saith) it is a *praise to the godly*, *dispraised of the wicked*; and a dispraise to be praised of them: their *aise is a mans honour*, their praise *his dishonour*: so that when *deboisshed* speak ill of a man, especially their *Minister*, *the worse the better*; for well spoken of by the *vicious*, *and evill by the vertuous*; to have the *e of the good*, and the *dispraise of the bad*, is all one in effect, as *Salomon* eth; *They that forsake the Law* (saith he) *praise the wicked*; *but they keep the Law*, *set themselves against them*, Prov. 28.4.

hus much of both *Reasons joyntly*, now of each *severally*; and first, t it is a *disparagement to a godly man to be well spoken of by the wicked*. hen it was told *Antisthenes*, that such an one who was a *vicious* perspake *good words of him*, he answered, *What evill have I done, that this peaks well of mee?* To be praised of *evill* men (saith *Bias* the Phiher) is as *evill*, as to be praised for *evill doing*: For such like *Garlick*, only the *ill vapours* from all they come neer. Out of which consion, our *Saviour Christ* rejected the *evill spirits testimony*, which gh it were *truth*, yet he would not suffer the *Devill* to say, *Thou art hrist the Sonne of God*, or *that holy One*; but rebuked him sharply, and yned him to hold his peace, *Luk.* 4.35, No he would not suffer the ls at another time to say, That they knew him, *Vers.* 41. And good n, for he knew that the *Devils* commendations would prove *the ll slander* of all. Neither would S^t *Paul* suffer that maid which had *it of Divination*, to say, he was *the servants of the most high God*, *which ed them the way of Salvation*, Acts 16.17, 18. well knowing that *Satan* to this end, that by his *testimony* and *approbation*, he might cause n (which formerly beleeved his doctrine) to *suspect him* for an *Impond deceiver*, and that he did his *miracles* by the help of some *Familiar*. And indeed, if the *good report of wicked men*, who are set on work by , did not derogate from the godly, or from the *glory of God*, *Satan*

ſhould be divided againſt himſelf: *and if Satan be divided againſt* ſaith our Saviour, *how ſhall his Kingdom ſtand?* Now we know to *advance his Kingdom* by all poſſible means, and conſequently

Wherefore if we enjoy any wicked mans love, and have his we may juſtly *ſuſpect our ſelves* are faulty in one kinde or other ſure he could not do ſo, except he ſaw *ſomething in us like himſelf.* thing were *unlike him*, how is it poſſible he ſhould love us? *breeds diſunion*, and ſweet congruity is *the Mother of love.* *Ariſtotle* when a *Rakeſhame* told him, he would rather be *neck*, than be *ſo hated of all men as he was*, reply, And I would *by the neck*, ere I would be *beloved of all, as thou art:* And *Phocion when the people praiſed him, What evill have I done?* It was a *him*, and not an unjuſt in any that are vertuous like him; whi ſioned *Luther* to ſay, I would not have the glory and fame of my greateſt fear is the praiſes of men. Yea, their reproaches ſpeeches are to me, matter of great joy. And another, *Their bu not*, neither do I *regard their good will.*

Secondly, *A wicked mans tongue*, is ſo farre from being a ſlan it makes *for our credit, to be evill ſpoken of* by them. *To be evill ſp wicked men*, ſaith *Terence*, *is a glorious and laudable thing:* And *is no ſmall credit; with the vile, to have a vile eſtimation.* As a *glory is in his ſhame*, ſo the *godly* mans *ſhame* (for doing good) and to be *evill ſpoken of for well-doing*, is *peculiar to good men*; uſed to ſpeak of *Kings.* Yea, ſaith *Epictetus*, *It is the higheſt degr tation, for a man to hear evill when he doth well.* And *Job* is of ment, which makes him ſay, *If mine adverſary ſhould write a b me, would I not take it upon my ſhoulder, and binde it as a Crown unt I would*, &c. *Job* 31.35,36,37. And who having the *uſe of Re* cially ſanctified) will not conclude, that *Religion and Holineſſe be an excellent thing, becauſe it hath* ſuch enemies as *wicked men*, an ſpirits? What ſaith that *Ethnick* in *Seneca*, in this behalf? *Me of me, but evill men: It would grieve me if* Marcus Cato, if *wi if the other* Cato, *or either of the* Scipioes, *ſhould ſpeak ſo of me*, b much comforts me: for to be diſliked of evill men, is to be p goodneſſe.

And *Luther* the like: I rejoyce, ſaith he, that Satan ſo rages phemes: It is likely I do him and his Kingdom the more whence *Ferom* told *Auſtin*, It was an evident ſign of glory to him *Heretick* did hate and traduce him. Indeed, to hear that ſpeaks evil of us (as its poſſible (though rare) for him to credit port, and ſo crediting it, to *report it too*) goes to the very *heart*, and from thence tears into the *eyes*, and into the *mouth*, *words of paſſ miration:* As when *Cæſar* ſaw that *Brutus* was one of them to *ſtab* him with bodkins in the *Senate houſe*, he cry'd out, A there my *Son*? but if a hundred other men do the ſame, *if wi it not.* Why? O happy art thou, ſaith *Picus Mirandula*, wh

ngſt the bad; for thou ſhalt either win them, or ſilence them, or
perate them: if thou win them thou ſhalt ſave their ſouls, and add
ine own glory: if thou ſilence them, thou ſhalt diminiſh of their
ent, and prevent the contagion of their ſin: if thou exaſperate them
eby to hate and traduce thee for thy goodneſſe, then moſt happy;
thou ſhalt not only be rewarded according to the good which thou
ſt, but much more according to the evill which thou ſuffer'ſt. And
*Peter, If any man ſuffer as a Chriſtian* (that is, for righteouſneſſe ſake)
*him not be aſham'd, but let him glorifie God in this behalf,* 1 Pet. 4. 15, 16.
reaſon is given by S^t *Auſtin*, with whom *this ſpeech* was frequent,
*that backbite me*, &c. *do againſt their wils increaſe my honour both with*
*, and good men.* Alas, the *durty feet* of ſuch *Adverſaries*, the more they
and *rub*, the more luſtre they give *the figure graven in gold*; their
leſſe aſperſions do but *rub our glory the brighter*. And what elſe did
*as*, touching *Mary*, when he *depraved* her in our *Saviours* preſence,
powring that *precious oyntment* on his *feet*? Joh. 12. which was the
y cauſe, that in remembrance of her it ſhould be ſpoken to *her praiſe*,
*reſoever the Goſpel ſhould be preached throughout the whole world*, Mar.
9. O what a glorious renown did the *Traytors reproach* occaſion her?
as the treaſon of *Pauſanias*, augmented the fame of *Themiſtocles*.
Yea, their evill *report* may poſſibly enrich a man; A friend of mine
me to *preferment* by being reproached for his *goodneſſe*, in the preſence
religious Gentleman.
And this is the hurt which lewd men do to the *godly*, if they are godly
e that hear them; when they think to tax, and *traduce*; they do in
h commend us: and we may ſay of their *words*, as he ſaid of good *fel-*
*s*, the better the worſe, and the *worſe* the *better*.
indeed, *ſwiniſh men* may beleeve their *miſreports*, becauſe they are *Jud-*
which for the moſt part will enquire no further, but beleeve at firſt:
the *wiſe* know their *tongues* to be no ſlander; yea, they will either
ll out the *Serpents enmity* in the relator, or ſpy out in his lyes one *lame*
or other; as lyes are rarely without. And indeed, if *ill tongues* could
e men *ill*, *good men* were in a *bad taking*.
Now to make ſome *uſe of this point*: If the *language* of *wicked men*
ſt be *read like Hebrew, backward*, and that all *good men* do ſo for the
ſt part, it being a *ſure rule*, that whoſoever preſently gives *credit to ac-*
*ions*, is either *wicked* himſelf, or very *childiſh* in diſcretion; then let us
nt their *ſlanders, ſcoffs* and *reproaches*, the moſt noble and *honourable*
*ges and enſignes of honour and innocency* that can be: And in caſe we are
that any ſuch perſon doth *rail* on us, let our *anſwer* be, He is not e-
*med*, nor his words *credited* of the meaneſt *beleever*, which underſtands
thing of *Satans wiles*.
Secondly, Care not to have *ill men to ſpeak well of thee*, for if thou were
ſe; thou ſhouldſt hear *better*; if thou wouldſt be as *lewd* as they are,
u ſhouldſt never hear *an ill word* from them.
Thirdly, Look not to have *every mans good word*, ſince ſome are as deep-

ly

ly *in love with vice*, as others are *with vertue*: Besides, a man may *draw* all the *aire* into his *mouth* with a *breath*, and keep it; as pure *mans good word*.

Indeed, if a man were able, and willing to be at the charge; to *stop* their *mouthes with money*: for *Philip* of *Macedon* having given *reward* to one that *spake evill* of him, was after that *highly praised*, which made him conclude, that it *lieth in our selves*, and in our power, either to be *well*, or *ill spoken of*; but this is not a *remedy of God to bring*: besides, a man had better endure *the soar*, than be at such *plaister*. And thus we see, that a man of a *good life*, needeth not who hath an *evill tongue*, but rather *rejoyce* therein; for he shall be of *Angels in Heaven*, who hath, by renouncing the *world*, escheu praises of *wicked men on earth*.

## CHAP. XXVII.

*Because our enemies may learn, and be won by our example.*

4. IN the fourth place, one Reason why we bear *injuries* so pa is, That our *enemies and others* may learn and be won by our *ple*, which oft prevailes more than *precept*: As, how many *Infi* won to the *Christian Faith*, by seeing *Christians* endure the flam *vently*? when their enemies were forc't to confesse, *slain* they *not conquered*. Those whom *precepts* do not so effectually move, them sometimes induced by *examples*. *Sozomen* reports, that the *of a poor captive Christian woman*, made a *King* and all his *family*, the *Faith of Jesus Christ*. *Eusebius* from *Clement* reports, that wh ked *accuser* had brought S^t *James* to *condemnation*; seeing his *fortitude*, he was touched in *Conscience*, confessed himself a *Christi* was taken to execution with him: where, after confession and *nesse*, they kissed, and prayed for each other, and so were *both* beh gether. In the *Duell* of *Essendon*, between *Canutus* and *Edmond* for the *prize* of the Kingdom of *England*; after long and equall finding each others *worth* and *valour*, they cast away their weapo braced and concluded a Peace, putting on each others *apparell* a as a ceremony to expresse the *atonement* of their mindes, as if th *transaction* of their persons one to the other; *Canutus* being *Edm Edmond Canutus*. Wherefore *in all things* (saith *Paul* to *Titus*) *sh an example of good works*, Tit. 2. 7. Under the generall of good included *Patience* as one main speciall, *The servant of the Lord strive* (saith *Paul* to *Timothy*) *but must be gentle towards all men, the evill men patiently, instructing them with meekness that are contrary proving if God at any time will give them repentance, that they may truth*, 2 Tim. 2. 24, 25.

And it stands to good reason, for first every *Christian* is, or ou a *crucified man*.

Secondly, *Love* is Christs badge, the nature whereof is to *cov* with the *mantle of peace*.

nd thirdly, *Religion* bindes us to *do good* unto all, even our *enemies*; ſembling the *Sunne*, which is not ſcornfull, but looks with the ſame upon every *plot of earth*; not only the ſtately *Palaces*, and pleaſant *dens* are viſited by his beams; but mean *Cottages*, neglected *Boggs* *Moates*. And indeed, *ſincerity* loves to be *univerſall*, like a *light in the* *low*, which not only gives light to them that are in the houſe, but to *paſſengers* in the *ſtreet*; well knowing that the whole earth, and condition is *equidiſtant* from *Heaven*, if God but vouchſafe to ſhew , in which caſe who would not do his utmoſt. *Ariſtippus* being de- ded why he took ſo patiently *Dionyſius* ſpitting in his face, anſwered, fiſhermen to take a little Gudgeon, do abide to be imbrued with and ſalt water; and ſhould not I, a Philoſopher, ſuffer my ſelf to rinkled with a little ſpittle, for the taking of a great Whale?

he Houſe of *God*, is not built up with blowes. A *word* ſeaſonably gi- after we have received an injury, like a *Rudder*, ſometimes *ſteers a man* into *another courſe*. The nature of many men is forward *to accept of* if it be offered them; and negligent *to ſue for it otherwiſe*. They can ſecret *wiſhes* upon that which ſhall coſt them no endeavour: un- their enemy yeelds firſt, *they* are reſolved to ſtand out: but if their deſire and *expectation* be anſwered, the leaſt *reflection of this* *h* makes them yeelding and pliable: and that *endeavour* is ſpent to oſe, which either makes a *friend*, or *unmakes* an *enemy*. We need not re pregnant example then the *Levites father in Law*, I do not ſee him any means for *reconciliation*: but when remiſſion came home to his no man could *entertain* it more *thankfully*, ſeeing ſuch a ſingular ple of *patience* and *good condition* in his Sonne. *Ariſtippus* and *Æſ-* two famous Philoſophers, being fallen at variance, *Ariſtippus* came *Æſchines*, and ſaies, Shall we be friends again? Yes, with all my ſaies *Æſchines*; Remember then ſaith *Ariſtippus*, that though I r elder, yet I ſought for peace: true ſaith *Æſchines*, and for this, I er acknowledge you the more worthy man; for I began the ſtrife ou the peace. When *Iron* meets with *Iron*, there is a harſh and n *jarre*; but let *wool* meet that *rougher mettle*, this yeelding turns nce into *embracing*: Yes, a man ſhall be in more *eſtimation* with emy (if ingenuous) having vanquiſht him this way; then if he ever been his enemy at all. Thy greateſt enemy ſhall if he have any of *grace*, yea, if he have either *bowels* or *brains*, confeſſe ingenu- o thee (as *Saul* once to *David*) *Thou art more righteous then I, for* *haſt rendred me good, and I have rendred thee evil*; as what heart of could have acknowledged leſſe: *Saul* would have killed *David*, and not, *David* could have killed *Saul* and would not: Beſides the up- ion of an enemy (as one ſaith) is more then the teſtimony of a Pariſh of friends or neuters. And ſuch a *conqueſt* is like that *Evagrius* recordeth of the *Romans*, namely, That they got ſuch a over *Coſroes*, one of the *Perſian* Kings, that this *Coſroes* made a That never after, any Kings of *Perſia* ſhould move warre againſt

the

the *Romans*. Actions ſalved up with a free *forgiveneſſe*, are as yea, as a *bone* once broken is *ſtronger* after well *ſetting*, ſo is love a *reconcilement*.

Whereas by returning a bitter *anſwer* he makes his enemie own, even as a *mad dog* biting another dog, maketh him that become *mad* too.

But this is not all, for happily it may (and not a little) fur *glory*, and make *Satan* a loſer; as thus let us ſhake off their *Paul* did the *Viper*; and theſe *Barbarians*, which now conceiv of *Gods people*, will change their mindes, and ſay we are *pe* will they ſay, ſurely theirs is a *good* and *holy*, and operative thus changes and transforms them into *new Creatures*. The ho of ſhould make us think no *endeavour* too much. For if *Zopyrus* was content (and that *voluntarily*) to ſuſtain the cutting off *and lips*, to further the enterpriſe of his Lord *Darius* againſt *lon*; what ſhould a Chriſtian be willing to ſuffer, that the Lo *ven* and *Earths* Cauſe may be furthered againſt proud *Lucifer* the powers of darkneſſe? But ſuppoſe thy patient yeelding ſuch effect, as may anſwer theſe or the like hopes, yet have pati and that for three Reaſons.

1. Seem you to *forget him*, and he will the ſooner *himſelf*.

2. It oft fals out, that the end of *paſſion* is the beginning of Therefore if not for his *ſake*, yet at leaſt for thy *own ſake* be ſi then in caſe thou *beareſt* further of it from *another*, if ill, *ben but condemn him not*, until thou heareſt his own *Apology*, for,

*Who judgement gives, and will but one ſide hear;*
*Though he judge right, is no good Juſticer.*

Or laſtly, if not for his *ſake* nor *thine own*, then for *Gods* patience, and *bear with him* becauſe *his maker bears with thee*.

## CHAP. XXVIII.

*Becauſe they will not take Gods office out of his hand.*

5. Reaſons in regard of God are three. The 1, 2, 3 hath reſpect to his *Office*. *Commandement*. *Glory*.

*Reaſon,*

1. BEcauſe he will not take Gods *Office* out of his hand, who ſ *venge not your ſelves but give place unto wrath, for vengeance i I will repay it*, Rom. 12. 19. *Peter* ſpeaking of our Saviour Chri *When he was reviled, he reviled not again; when he ſuffered, he thr but committed it to him that judgeth righteouſly*, 1 Pet. 2. 23. And

*David* of himſelf, *I return not reviling for reviling, for on thee O Lord do it, thou wilt hear me my Lord my God*; meaning, If I call to thee for a revenge *Pſal.*38.13,14,15. If the *Lord* ſee it meet that our *wrongs* ould be *revenged* inſtantly, he will do it himſelf; as he revenged the *elites* upon the *Ægyptians*: and ſo that all ſtanders by ſhall ſee their lt in their *puniſhment*, with admiration. *Now I know*, ſaith *Jethro*, *that Lord is greater than all the gods*; *for as they have dealt proudly with them, re they recompenſed*, Exod.18.11. And as once he revenged *Davids* cauſe *Nabal*; For *about ten dayes after, the Lord ſmote Nabal that he died*, the Text: and it followes, when *David* heard that *Nabal* was dead, id, *Bleſſed be the Lord, that hath judged the cauſe of my rebuke at the hand abal, and hath kept his ſervant from evill*; *for the Lord hath recompenced wickedneſſe of Nabal upon his own head*, 1 Sam.25.38,39. And that in- nt and intolerable wrong of railing *Shimei*, being left to the Lord, he revenge it; in giving *Shimei* up to ſuch a *ſtupidity*, that he ran himſelf fully upon his own *deſerved* and *ſhameſull death*.

Or if God do it not himſelf by ſome immediate *judgement*, nor by the d of the *Magiſtrate*, yet he will ſee that *ſome other* ſhall do it, though wronged party be willing to put it up; as for example, *Sampſons Fa- r in Law*, for taking away his *Wife*, and ſhe for her *falſhood*, though they re not puniſhed by him that received the wrong, yet the *Philiſtims* both *her* and *her Father*, Judg.15. Again, though the *Philiſtims* were puniſhed by the *Timnite*, or his *daughter*, whom they burnt with fire; they were by *Sampſon*, who ſmote them *hip* and *thigh* with a mighty gue, *Judg.*15. From which examples we may draw this argument, If *Lord* thus revenge the cauſe of mens particular and perſonall wrongs, ch more will he revenge *his own cauſe*: for in this caſe I may ſay to ry *childe of God* which ſuffereth for *Religion ſake*, as *Jehaziel* by the Spi- of God ſaid unto all *Judah*, the inhabitants of *Jeruſalem*, and King oſaphat; *The battell is not yours, but Gods, wherefore you ſhall not need to in this battell, ſtand ſtill, move not, and behold the ſalvation of the Lord ards you*, 2 Chron.20.15,17. Yea; it ſtands upon Chriſts honour to intain thoſe that are in *his work*; And Gods too, to defend ſuch as r for *his ſake*; and he that traduceth, or any way wrongs thee, for thy dneſſe; his envy ſtrikes at the *Image of God* in thee, becauſe he hath other way to extend his *malice* to the *Deity* it ſelf: as is apparent by ſe *Scriptures*, which will be worth thy turning to: *Pſal.*44.22. & 69. 83.2, to 10. *Prov.*19.3. *Rom.*1.30. *Matth.*10.22. & 25.45. *Luk.*21. *Zach.*2.8. 1 Sam.17.45. *Pſal.*74.22,23. *Acts* 5.39. *Pſal.*139 20. *Iſa.* 17.1 *Theſ.*4.8. *Joh.*15.18, to 26. *Numb.*16.11. *Saul, Saul*, ſaith Chriſt, ng him make havock of the Church, *why perſecuteſt thou me? I am Jeſus thou perſecuteſt*, Acts 9.4,5. and *Jeſus* was then in Heaven. *Cain* ews his hands in the *blood* of his own brother, becauſe he was *better*, *better accepted* than himſelf: God takes upon him the quarrell, and ed it was for his ſake that *Abell* ſuffered.

Now if we may ſafely *commit our cauſe*, and our *ſelves to God*, in the

*greater matters:* much more in *petty things*, as are evill words.

I but, ſaith the *weak Chriſtian*, I am ſo *wronged*, *reviled* and ſ that it would make a man ſpeak, like *Æagles* that *famous* w never ſpake before in his life. *Anſwer*, There is no ſuch neceſſi

For firſt: Who ever was, that was not ſlandered?

Secondly, Let him *ſpeak* evill of thee, yet others ſhall not *beli* or if the *evill* and *ignorant* do, yet report from *wiſe* and *good men* thee vertuous.

Yea, thirdly: Though of ſome the *ſlanderer* be *beleeved* for yet at laſt *thy actions* will outweigh *his words:* and the *diſgrac* with the intender of the ill. The *conſtancy* of a mans *good behavi* cates him from *ill report.*

Fourthly, There's no cauſe of thy *anſwering*; innocency ſtand upon its own juſtification; for *God* hath undertaken *cate* it, either by *friends*, as when *Jonathan* and *Michol*, both *daughter*, oppoſed their own *Father* in his evill intents to t part, and vindicate his *reputation*, 1 Sam. 19.4,5,11,12. Or by when *Pilate* pronounced him *innocent*, whom he *condemned* to di ſhewes that innocency cannot want abetters: and when *Ca* forc't to *approve* that *Chriſt* in the *Chair*, whom he *condemned* on t And when *Julian* was compelled to cry out, O *Galilean*, thou h come. And when *Balaam* was forc't to *bleſſe* thoſe for *nothing*, was *hired* to *curſe*. They that will *ſpeak the evill* they ſhould not driven to *ſpeak the good* they would not.

Or by *ſtrangers* that ſtand by; as when young *Daniel* ſtept u *Suſanna* of that foul aſperſion.

Or laſtly, by *himſelf*, as he often vindicated *Mary:* O holy *M* mire thy *patient ſilence:* thy *Siſter* blames thee for thy *piety*; th (afterwards) blame thee for thy *bounty* and *coſt*, not a word falls lips in a juſt vindication of thine *honour* and *innocency*; but in *taciturnity*, thou leaveſt thine anſwer to thy *Saviour:* How learn of thee, when we are complained of for well doing; to *lipps*, and expect our righting from above! And how *ſure*, how thou O *Saviour* to *ſpeak* in the cauſe of the *dumb! Martha, Martha careſull, and troubled about many things; but one thing is needfull, hath choſen the better part.* What needed *Mary* to ſpeak for her ſ ſhe had ſuch an *Advocate?* ſhe gave *Chriſt* an *unction* of *thankeſu* gave her an *unction of a good Name*; a thing better then *oyntmen* 1. Again, *the Leper* praiſeth *God*, *Chriſt* praiſeth the *Leper.*

True, ill *tongues* will be walking, but we need not *repine* at th *ey*; why ſhould we anſwer every *dog* that *barks*, with *barking* ag

But admit God ſhould omit to *revenge* thy cauſe, yet, reven ſelf in any caſe; for by revenging thine own quarrell, thou m ſelf, both the *Judge*, the *Witneſſe*, the *Accuſer*, and the *Executione* for thy reſcue, *Prayer to God*, and ſay as *Chriſt* hath enjoyned, *into temptation, but deliver me from evil*, Matth. 6.13. and it ſuffic

wilt ſee what *God hath done*, and what he can and will do, if there be eed; hear what *Ruffinus* and *Socrates* write of *Theodoſius*, in his *wars* ſt *Eugenius*.

hen this good Chriſtian *Emperour* ſaw the *huge multitude* that was ng againſt him; and that in the ſight of man there was apparent row at hand, he gets him up into a *place eminent*, and in the *ſight of all rmy, falls down proſtrate upon the earth*, beſeeching God, if ever he d look upon a ſinfull creature, to *help* him at this time of *greateſt* whereupon there aroſe ſuddenly ſuch a mighty *wind*, that it *blew arts of the enemies back upon themſelves*, in ſuch a wonderfull manner, *Eugenius* with all his *Hoſt*, was clean *diſcomfited*; and ſeeing the *r of Chriſt* ſo *fight for his people*, was forced in effect to cry out, as the *ians* did, *God is in the cloud, and he fighteth for them.*

o *forces* are ſo *ſtrong* as the *ſpirituall*; the *prayers* of an *Eliah*, are *powerfull* than all the *Armies of fleſh*: which made the Queen- er of *Scotland* confeſſe, That ſhe *feared* more the *prayers* and *faſting* *Knox* and his *aſſiſtants*, than an *Army of twenty thouſand men.*

hus God either *preventeth our enemies*, as here he did; or *delivereth his nts* out of perſecution, as he did *Peter*; or elſe, if he *croweth* them *Martyrdom*, as he did *Stephen*; he will in his *Kingdom of glory*, give in ſtead of this *bitter*, a *better* inheritance; *pro veritate morientes, cum ate viventes.*

herefore in this and all other caſes, caſt thy burden upon the *Lord*, ſay with the Kingly Prophet, *I will lay me down in peace, for it is thou only that makeſt me dwell in ſafety*, Pſal.4.8.

## CHAP. XXIX.

*Becauſe they have reſpect unto Gods Commandement.*

Ecauſe they have reſpect unto *Gods Commandement*, who ſaith, *By your patience poſſeſſe your ſouls*, Luk.21.19. *Be patient toward all men*, heſ.5.14. And *Let your patient minde be known unto all men*, Phil.4.5. eſpecially; *Let not the Sun go down upon your wrath, neither give place to evill*, Epheſ.4 26,27. From whence obſerve this by the way; that *ich lies down in wrath hath the Devill for his bedfellow.*

ee, ſaith *Paul, that none recompence evill for evill unto any man*, 1 Theſ.5. And again, *Be not overcome with evill, but overcome evill with goodneſſe*, n.12.21. *Yea*, ſaith our Saviour, *Love your enemies, do well to them that you, bleſſe them that curſe you, and pray for them which hurt you*, Luk.6.27, And in caſe thine *enemy hunger*, inſtead of adding to his affliction, *him bread to eat; if he thirſt, give him water to drink*; or elſe thou brea- Gods Commandement touching patience; *Prov.25.21. Rom.12.20.* conſequently art in the ſight of *God a tranſgreſſor of the whole Law*; ſtandeſt guilty of the breach of *every Commandement*, James 2.10,11. knowv the frantick man, though he be ſober eleven moneths of the yet if he rage one, he cannot avoid the imputation of *madneſſe.*

Now as *Gods Children* ſhould do whatſoever he commands th
and take whatſoever he doth thankfully; ſo *God ſuffers* ſuch w
be, that he may *exerciſe thy patience*; and he *commands* thee to forg
wrongs, that thou mayeſt *exerciſe thy charity*, and *approve thy ſincer*
ny ſay, *Lord, Lord*; but *if you love me*, ſaith Chriſt, *keep my Comma*
It is an idle ceremony *to bow* at the Name of *Jeſus*, except we hav
our *hearts*, and honour him with our *lives*. *Phraates* ſent a Cr
preſent to *Caeſar*, againſt whom he was *up in Arms*; but *Caeſar* re
back with this anſwer; Let him return to his obedience firſt, a
I'le *accept of the Crown, by way of recognizance*. *God* admits none t
(ſaith *Juſtin Martyr*) but ſuch as can *perſwade him* by their works, th
*have loved him*.

And indeed, take a man that truly *loves God*, he will *eaſily be fri*
*eaſily be provoked*.

True, take him unexpectedly, he may have his leſſon to ſeek (even
was the meekeſt man upon *earth*, threw down that in a *ſudden ind*
which in *cold blood* he would have *held faſter than his life*, Exod.
but when he bethinks himſelf what *God requires*, it is enough. W
*ribazus* a noble *Perſian* was *arreſted*, at firſt he *drew his ſword*, and
*himſelf*; but when they charged him in the *Kings Name*, and c
him they came from his Majeſty, he yeelded *preſently, and willingly*

If then we will *approve* our ſelves *true obediencіaries*, let our re
like that of *Eliſha's* to the *Aramites*, *in ſtead of ſmiting them, ſet b*
*water before them*: Or like that of *Pericles*, who as *Plutarch* repor
one had ſpent the *day* in *rayling* upon him at his *own door*, leaſt he
go home in the dark, cauſed his man to *light him with a Torch*. An
otherwiſe is *Ammonite-like*, to entreat thoſe *Embaſſadours* ill, w
ſent in kindneſſe and love: for theſe *afflictions* are *Gods Emb*
and to handle them ruſly, yea, to repine or grudge againſt them,
*treat them evill*. And certainly, as *David* took it not well when
*monites* ill intreated his *Embaſſadours*, ſo *God* will not take the
from thee, 1 *Chron.* 19. But ſecondly, as the *Law of God* bindes u
ſo doth the *Law of Nature*: *Whatſoever you would that men ſhould*
*you even ſo do you unto them*, Matth. 7. 12. Our Saviour doth not
*unto others*, as others do *unto you*; but as you would have others
you. Now if we have *wronged* any man, we deſire that he ſhould
*us*, and therefore we muſt *forgive him*. Nor would we have any
duce us behind our backs: therefore S^t *Auſtin* writ over his Ta

*To ſpeak ill of the abſent forbear:*
*Or elſe ſit not at table here.*

*Lex talionis* was never a good Chriſtian Law. If I *forgive* not, I
be *forgiven*, Mar. 11. 26. So to ſay of our *Enemies*, as *Sampſon* on
*Philiſtims*: even as they did *unto me*, ſo I have done *unto them*, is
plea. For the *Law of God*, and the *Law of Nature* forbids it; and
the *Law of Nations* alſo? Yes, throughout the *whole world*: e
have no *Law*, or elſe a *Law to prohibit men from revenging them*ſ

nmands th…
ers such w…
nee to forgi…
ve thy sincere…
ny Comma…
cept we hav…
sent a Cu…
it *Cæsar* re…
nce first, a…
nits none to…
eir works, t…
l *easily be fri*…
o seek (even…
*sudden ind*…
*life*, Exod.…
enough. W…
*sword*, and…
*ame*, and …
*and willing*…
, let our re…
*g them, sa*…
*utarch* repor…
*loor*, least he…
*Torch.* A…
*dours* ill, w…
*Gods Em*…
ain st them,…
well when…
ot take the…
*od* bindes u…
*t men should*…
ur doth not…
have others…
at he should…
e have any…
ver his Ta…
*give* not, I…
*Sampſon* on…
*nto them*, is…
lds it; and…
*world*: e…
*ging themſe*…

*…on or injury* may not be righted by *violence*, but by *Law* (and to ſeek *…ge by Law*, when it is not expedient to paſſe it by, is *lawfull*:) the *…eſſe of evill* by a perſon unwarranted, *is evill*.

*Obj.* But thou wilt ſay, *The Law* doth not provide a juſt *remedy* in *all* …s of injury, eſpecially in *caſe of reproach and ſlander*, which is now the …riſtians *chief ſuffering*; or if in part it doth, yet he that is juſt cannot be …t in *one Terme or two*. Nay, if he have right in a *year*, it is counted …*k diſpatch*, and he is glad that he met with ſuch a *ſpeedy Lawyer*.

*Anſ.* If thou know'ſt the *remedy* to be worſe than the *diſeaſe*; I hope …u wilt leave it, and *commit thy cauſe to God*; who (if thou wilt give nim …like time,) will *cleer thy innocency*, and *coſt thee nothing*.

When we have ſuffered ſome evill, *the fleſh*, *our own wiſedom*, like the …ng of *Iſrael*, 2 King. 6. 21. will bid us *return evill* to the doer; but the …*irit or wiſdome of God*, like *Eliſha*, oppoſeth, and bids us *return him good* …withſtanding *his evill*: But *the fleſh* will reply, *he is not worthy to be* …*given*: I, but ſaith the *Spirit*, *Chriſt is worthy* to be *obeyed*, who hath …*manded* thee to *forgive him*. Now, whethers *counſell* wilt thou follow? …is not alwayes good to take *our own counſell*; our own *wit* often hunts …into the *ſnares*, that above all we would ſhun. We oft uſe *means of pre*… …*vation*, and they prove *deſtroying ones*. Again, we take *courſes to ruin us*, …d they prove *means of ſafety*. How many flying *from danger*, have met …*ith death*; and on the other ſide, found *protection* even in the very jawes …*miſchief*, that God alone may have the *glory*. It fell out to be part of …*bridates miſery*, that he had made himſelf *unpoyſonable*. All *humane* …*ſedom* is defective, nor doth the *Fools bolt* ever miſſe: whatſoever *man* …inketh to do in contrariety, is by *God* turned to be an *help of haſtning* …*end* he hath appointed him. We are governed by a power that we can… …ot but obey, *our mindes* are wrought *againſt our mindes* to alter us. In …*elf*, man is oft his own *Traytor*, and maddeth to undo himſelf. Where… …e take the *Spirits* and the *Words* direction. Render *good for evill*, and …*ot like for like*, though it be with an *unwilling willingneſſe*; as the *Mer*… …*nt* caſteth his *goods over-board*, and the *Patient* ſuffers his *arm or leg* to …*cut off*: and ſay with thy Saviour, *Neverthleſſe, not my will, but thy will* …*done*.

But yet more to induce thee hereunto; conſider in the laſt place, That …*avenge* thy ſelf, is both to *loſe Gods protection*, and to *incur his condemna*… …*on*. We may be ſaid to be out of his protection, when we are *out of our* …*y* which he hath ſet us: he hath promiſed to *give his Angels charge over* …*, to keep us in all our wayes*, Pſal. 91. 11. that is, in the *wayes of obedience*, or …*e wayes of his Commandements*. But this is one of the *Devils ways*, a *way* …*ſinne* and *diſobedience*; and therefore hath no promiſe or aſſurance of …*otection*: we may *truſt God*, we may not *tempt him*: if we do, what ſo… …*nds* ſoever we get, *Chriſt* will not be our *ſecond*. Where is no *commande*… …*ent*, there is no promiſe; if we want his *word*, in vain we look for his …*d*. When we have *means* to keep our ſelves, *Gods omnipotency* is for the …*eſent diſcharge*. If *Eutychus* had fallen down out of a *ſaucy malpertneſſe*,

I doubt

I doubt whether he had been *reſtored* by S^t *Paul*, Acts 20.9. *ſtrayes*, are properly due to the *Lord* of the *ſoyl*: and you k the *Devill* ſaid to our *Saviour*, Luk.4.6. which in a reſtrain true. And therefore when one in *Gods* ſtead rebuked *Satan*, t *Virgin* whom he *poſſeſt at a Theatre*, ſaying, How durſt thou be ſ to enter into *my houſe*? *Satan* anſwers, Becauſe I found her in m as *Chryſoſtom* delivers it. I am ſure *Dinah* fell into *foul hands*, *Fathers houſe* could not *hold her*: and *Sampſon* the like, when h *Dalilah*: and *Jonah*, when he went to *Tarſhiſh*: and the ſeduced when he went *beyond his Commiſſion*, ſet him by *God*: and many who left the path of *Gods protection*, where the *Angels guard* and walk in the *Devils by-way of ſinne* and *diſobedience*. The *Chickin* under the wings of their *mother*, and we under the *providence* of *ther*; ſo long as we hold the tenure of obedience, we are the *L jects*; and if we *ſerve him*, he will *preſerve us*. A *Prieſt* might e a *Leprous* houſe without danger: becauſe he had a calling from *G* do, and we may follow *God* dry-ſhod through the *Red-Sea*. Nei we vex our ſelves with *cares*, as if we lived at our own *coſt*, or our own *ſtrength*: but when a man is fallen to the ſtate of an *Ou Rebell*; the *Law* diſpenſeth with them that *kill him*; becauſe t hath excluded him from his *Protection*. Now this being our there ſhall happen any thing amiſſe, through thy taking reveng mayeſt thou not expect to *ſuffer*, and in thy *ſuffering*, what *com* thou have? Whereas, if *God* bring us into *croſſes*, he will be w thoſe *croſſes*, and at length bring us out of them more refined. obſerve, there is no ſuch *coward*, none ſo *valiant* as the *beleever*: *Gods warrant* he dares do nothing; with *it*, any thing. Nothing it. Thoſe ſaith *Baſil* (to a great man that perſwaded him to ye are trained up in the *Scriptures*, will rather *die in an holy quarrell*, t one *ſyllable of divine truth*. Nor would any ſolicite them to d they rightly know them: for what *Cicero* ſpeaks of *Cato* (viz. *Cato*, how happy art thou to have been ſuch an one? that never yet preſume, to ſolicite thee in any diſhoneſt cauſe, or contrary may be applied to every Beleever, rightly ſo ſtiled. When the *T* of *Marcus Arethuſius* (who laid to his charge the *pulling down* of *trous Temple*) offered him his *pardon*, in caſe he would give ſo would *build it up again*, he refuſed it; and being further urged t *half*, he refuſed it: at laſt, being told that if he would give but wards it, they would releaſe him; he refuſed to give them ſo m *half penny*: ſaying, No not an *half penny*; for it is as great wicked he, to *confer one half penny*, in caſe of impiety, as if a man ſhould *whole*. A good *conſcience* being in the greateſt *torture*, will not *half penny* to be releaſed, with hurt to his *conſcience*: he ſcan weight of the thing, but the authority of the *Commander*: and no good *conſciences*, that dare *gratifie Satan*, in committing the or neglect *God* in the ſmalleſt *precept*. The conſcionable

&c 20.9. [illegible]b.6. did not only make ſcruple of *guzling*, and *quaffing* whole *Flagons* and you k[illegible] *of wine*, but of eating only an husk, or a *kernell of the grape*: knowing a reſtrain[illegible]e was as well forbidden as the other. Will any man eat *poyſon* be-ed *Satan*, t[illegible] there is but a little of it? A ſmall *bullet* may kill a man as well as a ſt thou be ſ[illegible] one. *Goliah* was as much hurt by *Davids* little ſtone, as *Sampſon* by nd her in m[illegible] eight of a whole houſe. And *Ely* died as well by falling back in his *foul hands*, [illegible], as *Jezabel* by being thrown down from an high window. And what ke, when h[illegible] our *Saviour* to the *unjuſt Steward*? He that is *faithfull* in that which l the *ſeduc*[illegible], is *faithfull* alſo in *much*; and he that is *unjuſt* in the *leaſt*, is *unjuſt* and man[illegible] *much*, Luk. 16.10. He that will *corrupt* his conſcience for a pound, *ls guard* and [illegible] would he do for a thouſand? If *Judas* will ſell his Maſter for *thirty* The (*chicking*[illegible] what would he not have done for the Treaſury? *rovidence* of [illegible]as, there are no *ſins ſmall* but *comparatively*: *Theſe things* (ſpeaking of *ve* are the *L*[illegible] and *Cummin*) ought ye to have *done*, ſayes our Saviour, and not have *ieſt* might e[illegible] the other *undone*, Luk. 11.42. Wherefore it is with a *good* and *tender* lling from [illegible]*nce*, as it is with the *apple of the eye*, for as the leaſt hair or duſt *l-Sea*. Nei[illegible]es and offends that which the skin of the *eye-lid* could not once com-vn *coſt*, or [illegible] of; ſo a good and tender *conſcience* is diſquieted, not only with *beams*, te of an *Ou*[illegible]*outes*, even ſuch as the *world* accounts *trifles*; it ſtrains not only ; becauſe t[illegible]*mmels*, but *Gnats* alſo. being our [illegible] ſincere *heart* is like a neat ſpruce *man*, that no ſooner ſpies the leaſt king revenge[illegible] or ſpot on his *garment*, but he gets it waſht or ſcrap't off: the com-, what *conſ*[illegible] *Chriſtian*, like a naſty ſloven, who, though he be all foul and be-he will be w[illegible]red, can indure it well enough: yea, it offends him that another refined. Y[illegible]ld be more neat than himſelf. But ſuch men ſhould conſider, that e *beleever*: [illegible]gh they have *large conſciences*, that can ſwallow down any thing, yet . Nothing [illegible]ncere and tender *conſcience* is not ſo wide. A ſtrait *ſhooe* cannot in-d him to ye[illegible] the leaſt pibble ſtone, which will hardly be felt in a wider; neither *y quarrell*, th[illegible] *God* allow thoſe things in his *Children*, which he permits in his ene-them to do[illegible]: no man but will permit that in another mans *Wife* or *Child*, which *ato* (viz. O[illegible]ould abhor in his own. A box of precious *oyntment*, may not have the hat never m[illegible] fly in it; nor a delicate *Garden*, the leaſt *weed*, though the *Wilderneſſe* or contrary [illegible] overgrown with them. When the *T*[illegible] know the blind *world* ſo blames the *Religious*, and their *Religion* alſo, *ing down* of [illegible] his niceneſſe, that they think them *Hypocrites* for it: but this was uld give ſo[illegible] comfort in the aſperſion of *Hypocriſie*, My witneſſe is in *Heaven*, and her urged to[illegible] *record on high*. And as touching others that are offended, their an-d give but [illegible]is, Take thou O *God* (who needeſt not our ſinne to further thy them ſo mu[illegible] of *Grace*) the charge of thy *Glory*, give us grace to take charge of eat wicked[illegible] *Precepts*. For ſure we are, that what is abſolutely *evill*, can by no *cir-*nan ſhould [illegible]*cumſtance* be made *good*; *poyſon* may be qualified and become *medicinall*: e, will not [illegible] is uſe to be made of an *enemy*; *ſickneſſe* may turn to our better e: he ſcan[illegible]h; and *death* it ſelf to the *faithfull*, is but a *door* to *life*; but *ſinne*, be der: and [illegible]ver *ſo ſmall*, can never be *made good*. tting the le[illegible] Thus you have ſeen their *fear*, but look alſo upon their *courage*, for they ſcionable [illegible] *fear the leaſt ſinne*, than the greateſt *torment*.

All

All the fear of *Satan* and his *instruments*, ariseth from the w
true *fear of God*; but the more a man fears *God*, the lesse he
*thing else*. Fear *God*, honour the *King*, 1 Pet. 2. 14, 17. He that
doth but *honour the King*, he need not *fear him*, Rom. 13. 3. the
not power to smite the vertuous.

True, many have an *opinion not wise*, That *Piety* and *Religion*
*titude*, and makes *valour Feminine*: but it is a *foundationlesse* con
true *beleever fears nothing* but the *displeasure* of the *highest*, and
from nothing but *sinne*.

Indeed he is not like our *hot-spurs*, that will *fight* in no *cause*
that *fear* where they should not *fear*, and fear not where they *sh*
that fear the *blasts of mens breath*, and not the *fire of Gods wrath*;
more to have the *world* call them *Cowards* for refusing; tha
judge them *rebels* for undertaking: that tremble at the thought
*son*, and yet not fear *Hell fire*: That can *govern Towns* and *Citie*
a silly *woman over-rule them* at home; it may be a *servant* or a
*Themistocles Sonne* did in *Greece*: What *I will*, said he, my *Mo*
have done, and what my *Mother* will have, my *Father* doeth. T
undertake a long *journey by Sea* in a *Wherry*, as the desperate
hoyseth sayl in a *storm*, and sayes None of his *Ancestors* were d
That will rush fearlesly into *infected* houses, and say, The *Plag*
ceizeth on *valiant blood*, it kills none but *Cowards*: That langui
some *sickneesse*, will strive to drink it away, and so make hast to
both *body* and *soul* at once: that will run on *high battlements*, gall
*steep hils*, ride over *narrow bridges*, walk on *weak Ice*, and never thi
if I fall? but what if I passe over and fall not?

No, he is not *thus fearlesse*, for this is *presumption* and *desperat*
not that courage and fortitude which ariseth from faith, and the
of God; but from *blindnesse* and invincible *ignorance* of their own
As what think you? Would any man put his *life to a venture*, if
that when he died he should presently *drop into hell*? I think not.
the beleeving Christian, (who knowes he hath a place reserved
in *Heaven*) have a *warrant from Gods word*; you cannot nam
vice, or danger that he will stick at. Nor can he lightly fail of
It is observed that *Trajan* was never vanquished, because he ne
took *warre* without just cause. In fine, as he is *most fearfull* to o
he is *most couragious* in a good cause; as abundance of exam
nesse, whereof I'le but instance two: for the time would be too
tell of *Abraham*, and *Moses*, and *Caleb*, and *David*, and *Gideon*, and
and *Sampson*, and *Jeptha*, and many others; of whom the *holy* G
this generall testimony; that by faith, *of weak they were made str*
*ed valiant in battell, turned to flight the Armies of the Aliants, subd*
*doms, stopt the mouthes of Lyons, quenched the violence of the fire*, &c.
22, to 35. Nor will I pitch upon *Joshua*, whom neither *Cæsar*, *P*
*pey*, nor *Alexander the Great*, nor *William the Conquerour*, nor
ever came near, either for valour or victories: but even *Jona*

*the Martyrs, after Christ,* shall make it good. As what think you of *Jonathan,* whom neither steepneſſe of *Rocks,* nor *multitude of enemies,* could courage, or diſſwade from ſo unlikely an aſſault? Is it poſſible, if the *power of Faith,* did not add *ſpirit and courage,* making men more men; that *two* ſhould dare to think of *encountering* ſo many thouſ? and yet behold *Jonathan* and his *Armour-bearer put to flight, and fied the hearts of all the Philiſtims, being thirty thouſand Chariots, ſix and Horſe-men, and Foot-men like the ſand of the Sea-ſhore,* 1 Sam. 14. O divine power of *faith!* that in all attempts and *difficulties* makes us than men, and regards no more *Armies of adverſaries,* than *ſwarms*

*naturall man* in a project ſo unlikely, would have had many *thoughts couragement,* and ſtrong reaſons to diſſwade him: but his *faith diſſolves* liments, as the *Sunne* doth *dewes*; yea, he *contemns all fears,* overs all *impoſſibilities,* breaks through all difficulties with a reſolute cou- and flies over all *carnall objections* with *celeſtiall wings*; becauſe the th of his God, was the ground of *his ſtrength* in *God.*

ut ſecondly, To ſhew that their *courage* is no leſſe *paſſive,* than *active*; upon that Noble *Army of Martyrs,* mentioned in *Eccleſiaſticall Hi-* who went as willingly and *cheerfully* to the *ſtake,* as our *Gallants* to a ; and leapt into their *beds of flames,* as if they had been beds of : yea, even *weak women,* and *young ſtriplings,* when with one daſh of n, they might have been *releaſed.* If any ſhall yet doubt which of the (the *Religious* or *Prophane*) are moſt *valiant* and *couragious*; let them upon the demeanour of the twelve *Spies,* Numb. the 13th and 14th pters; and obſerve the difference between the two faithfull and true ed, and the other ten: then will they conclude, that *Piety* and *Reli-* doth not make men *Cowards*; or if it do, that as there is no feaſt to *Churles,* ſo there is no fight to the *Cowards.* True, they are *not ſoon, aſily provoked*; but all the better, *the longer the cold fit* in an Ague, *ronger the hot fit.*

know men of the *Sword* will be loth to allow of this Doctrine; but is truth, as well when it is *not acknowledged,* as when it is: and exnce tells us, that he who fears not to do *evill,* is alwayes afraid to *evill.* Yea the Word of God is expreſſe; That none can be truly va-s, but ſuch as are *truly religious, The wicked fly when none purſueth, but ghteous are as bold as a Lyon,* Prov. 28.1. The reaſon whereof is, If live, they know by whom they ſtand; if they die, they know for ſake they fall.

t what ſpeak I of their not fearing *death,* when they ſhall not fear the day of *Judgement,* 1 Joh. 4.17. Haſt not thou O *Saviour* bidden *when the Elements ſhall be diſſolved, and the Heavens ſhall be flaming about ears, to lift up our heads with joy, becauſe our redemption draweth nigh,* 21.25, to 29. Wherefore ſaith the valiant *Beleever,* come death, come come whirlewinde, they are worthy to be welcome that ſhall carry us mmortality. Let *Pagans* and *Infidels* fear death, ſaith S[t] *Cyprian,* who

never feared God in their life, but let *Christians* go to it as tra
their native *home*; as *Children* unto their loving *Father*; will
fully. Let ſuch fear to die, as have no hope to live a better
may the brute *beaſt* fear death, whoſe end of life is the *conclu*
being: well may the *Epicure* tremble at it, who with his life
loſe his *felicity*: well may *ignorant* and *unrepentant ſinners*
whoſe *death* begins their *damnation*: well may all thoſe mak
this *life*, who are not ſure of a *better*; becauſe they are conſcious
ſelves, that this *dying life*, will but bring them to a *living death*;
all *ſown in ſinne*, and what can they look to *reap*, but *miſery*
ſinne was their *traffique*, and grief will be their *gain*; deteſtable
*life*, and damnable will be their *deceaſe*.

But it is otherwiſe with the *Godly*, they may be *killed*, but
hurt; for even death (that fiend) is to them a *friend*, like the
the *Iſraelites*, which put them over to the *Land of Promiſe*, while
*their enemies*. It is to the faithfull as the *Angels* were to *Lot*, wh
him out of *Sodome*, while the reſt were conſumed with *fire* and
Every *beleever* is *Chriſts* betrothed *Spouſe*, and death is but a *me*
bring her home to her *Husband*: and what chaſte or *loving Spouſe*
earneſtly deſire the *preſence of her Bridegroom* (as S^t *Auſtin*
Yea, the *day of death* to them, is the *day of their Coronation*:
*Princely heir* does not long for the day of his *inſtalment*, and rejo
it comes? Certainly it was the ſweeteſt *voice* that ever the *Thief*
this life, when *Chriſt* ſaid unto him, *This day ſhalt thou be with me*
*diſe*, Luk. 23.43. In a word, as death to the *wicked*, puts an end
*ſhort joyes*, and begins their *everlaſting ſorrowes*: ſo to the *Elect*,
end of all *ſorrow*, and the beginning of their *everlaſting joyes*.

The end of their *ſorrow*; for whereas complaint of *evils paſt*,
*preſent*, and fear of *future*, have ſhared our lives amongſt them;

1. A *Superſedeas* for all *diſeaſes*; the *Reſurrection* knows
*fection*.

2. It is a *Writ of eaſe*, to free us from *labour* and *ſervitude*: like
delivered *Gods people* out of *bondage*, and from *brick-making*

3. Whereas our *ingreſſe* into the world, our *progreſſe* in it,
out of it, is nothing but *ſorrow* (for we are born *crying*, live
and die *ſighing*) death is a *medicine*, which drives away all the
ſhall riſe *triumphing*.

4. It ſhall revive our *reputations*, and cleer our *Names* from
*ny* and *reproach*; yea, the more *contemptible* here, the more glori
*ter*. Now a very *Duelliſt* will go into the *field* to ſeek *death*,
*honour*.

5. *Death* to the *godly* is as a *Goal-delivery*, to let the *Soul* out
*ſon* of the *body*, and let it free.

6. *Death* frees us from *ſinne*, an *Inmate* that (ſpite of our te
rouſt with us, ſo long as life affords it houſe-room: for what
*faithfull*, but the *funerall* of their *vices*, and the *reſurrection* of the

d thus we ſee, that *death* to the Saints is not a penalty, but a reme-
that it acquits us of all our *bonds*, as *ſickneſſe, labour, ſorrow, diſgrace,*
*ſonment*, and (that which is worſe than all) *ſinne*; that it is not ſo
the *death of nature* as of *corruption* and *calamity*. But this is not half
ood it doth us; for it delivers *us up*, and lets us *into* ſuch *joyes*, as *eye*
not ſeen, nor *ear* heard, neither hath entred into the *heart* of man to
ive, 1 *Cor.* 2. 9. Yea, a man may as well with a coal, paint out the
in all his *ſplendor*, as with his pen, or tongue expreſſe; or with his
(were it as deep as the Sea) conceive, the fullneſſe of thoſe
, and ſweetneſſe of thoſe pleaſures, which the Saints ſhall enjoy at
right hand for evermore, *Pſal.* 16. 11. *In thy preſence is the fullneſſe of*
*nd at thy right hand are pleaſures for evermore.* For quality they are
*res*; for quantity, *fullneſſe*; for dignity, *at Gods right hand*; for eter-
*for evermore*: and *millions* of years *multiplied* by *millions*, make not up
*ute* to this *eternity*.

ur diſſolution is nothing elſe but *æterni natalis*, the birth-day of eter-
(as *Seneca* calls it, more truly than he was aware,) for when we
orn, we are mortall; but when we are dead, we are immortall: yea,
their mortall wounds make the ſufferers immortall; and preſently
port us from the contemplation of felicity, unto the fruition. Where-
the corn of our bodies be not caſt into the earth by death, we can
none of this increaſe: which is the reaſon, firſt, that we celebrate
memory of the *Saints*, not upon their *birth-dayes*, but upon their
*-dayes*; to ſhew how *the day of our death*, is better than the day of our
: And ſecondly, that many Holy men have wiſht for death; as *Je-*
*, Job, Paul*, &c. As, who can either marvell, or blame the deſire of
ntage? for the weary traveller to long for reſt, the priſoner for li-
, the baniſhed for home; it is ſo naturall, that the contrary diſpoſi-
were *monſtrous*.

nd indeed it is our ignorance and infidelity; at leaſt our impropara-
, that makes *death* ſeem other than *advantage*. And look to it, for he
ly mourns for the *ſinnes of the time*, who longs not to be freed from
ime of ſinne: he but *little loves* his Saviour, who is not willing to go
him, and is too fond of himſelf, that would not go out of himſelf
God.

True, he that *beleeveth* will not make haſte, *Iſa.* 28. 16. that is, he will
go out by a back-door, ſeek redreſſe by *unlawfull means*: for though
he hath his pain, and in *Heaven* he looks for his *payment*, yet he will
make more haſte than good ſpeed. Though he *deſires* to be *diſſolved,*
*to be with Chriſt, which is beſt of all*, Phil. 1. 23, 24. Yet he is *content to*
yea, he *lives patiently*, though he *dies joyfully*: In his *wiſdome* he could
ſe the gain of death, but in his obedience he refuſeth not the ſervice of
: and it is to be feared, that God will refuſe that ſoul, which leaves the
y before himſelf calls for it; as *Seneca* ſpeaks (like a Divine.)

Now, what are we to learn from this double leſſon, but a two-fold *in-*
*ction*? Is a calling a good warrant, and can it not want danger to go

*unſent?* is *death to the godly* no other then the *Brazen Serpent* to the *Iſraelites?* which was ſo farre from hurting them, that contrarily [illegible] them. And wouldeſt thou not fear *death* (for to *labour not to die in vain*, and *Kings* in this are *Subjects*.)

Firſt, *Look through death at glory*, as let but the unfolded *Heavens* way to *Stevens eyes*, to behold *Chriſt* in the *glory* of his *Father*; [illegible]ling is he to aſcend by that *ſtony paſſage?* Acts 7.56,59.

Secondly, *Fear* to commit the *leaſt ſinne*, which is forbidden by *a God*, and ſuffered for by ſo *loving a Saviour*.

Now *God* hath ſo farre forth *forbidden revenge*, that he hath *all kinde of hatred* and *malice*; for the *Law* in every Command *ſpirituall*, and bindes *the heart* as well as *the hand*; and to thy power haſt ſlain him whom thou *hateſt*: he is alive, and yet thou haſt [illegible] ſaith S^t *Auguſtine*: and therefore theſe two, *hatred* and *murther*, are together as *yoak-fellowes*, in that long teame of the *fleſhes* beaſtly *which draw men to perdition*, Rom.1.29. Gal.5.21. and wherein differ? but as the Father and the Sonne, or as Devill and evill, letter. Yea, ſaith *Chriſt*, in the places before quoted, *Love your [illegible] well to them that hate you, overcome evill with good*, &c. *Luk* 6.27. [illegible] 21. Be ſo farre from ſnatching Gods weapon out of his hand, [illegible] rather maſter *unkindneſſe* with *kindneſſe*.

And as this is Gods word, ſo hearing what the word ſpeaks, is [illegible] *mark of Chriſts ſheep*, as witneſſeth the chief *ſheepherd*, Joh.8. *He that is God, heareth Gods word*: and he is of an uncircumciſed *ear*, and [illegible] the Devils *Goats*, that wants this *mark*: for *he heareth it not, becauſe he is not of God*, Verſ.47. Wherefore lay it to heart, loſe not the privilege of *Gods protection*, by an unwarrantable righting of thy ſelf: Do not [illegible] the Fool, that leapt in *the water*, for fear of being *drowned* in the boat above all fears, *fear him, which, after he hath kil'd, hath power to caſt into* *Luk*.12.5. compare the preſent with the future, the action with the ward; think thou ſeeſt beyond pleaſing thy appetite, and doing [illegible] own will, *ſinne againſt God*; beyond that, *death*; beyond *death, judgement*; beyond *judgement, hell*; beyond that, no limits of time, or torment, all eaſeleſſe, and endleſſe. Thou cryeſt, *God be mercifull to me*; thou *alſo* mercifull to thy ſelf: Fear God, fear ſinne, and fear not: for *ſinne is the ſting of all troubles*; pull out the *ſting*, and deride the [illegible] of the *Serpent*. Yea, have but Gods warrant for what thou goeſt, and then let death happen, it ſhall not happen amiſſe; for the aſſurance *Gods call* and protection, when a mans actions are warranted by Word, will even take away the very fear of death: for, death (as a well notes) hath nothing terrible, but what our life hath made it: that hath lived well is ſeldom unwilling to die; life or death welcome unto him; for he kowes, whiles he is here, God will [illegible] him; and when he goes hence God will *receive him*. I have ſo [illegible] my ſelf (ſaith S^t *Ambroſe* to the Nobles of *Millain*) that I am [illegible] med to live, neither having ſo good a Lord, am I *afraid to die*.

*rion*, These ſeventy years and upwards, thou haſt *ſerved the Lord*; efore now *go forth my ſoul with joy*, &c. Whereas he that hath lived edly, had rather *loſe* any thing *even his ſoul, than his life*: whereby he us, though his tongue expreſſe it not, that he expects a worſe eſtate after. How oft doth guiltineſſe make one avoid, what another ld wiſh in this caſe? Yea, *death* was much *facilitated* by the vertues of ll-led life, even in the Heathen. *Phocion* being condemned to *die*, the *executioner* refuſing to do his office, unleſſe he had twelve Drach- paid him in hand; *Phocion* borrowed it of a *friend* and gave it him: *ora fieret morti*. Again, *Cato* was ſo reſolute, that he told *Cæſar*, he ed his pardon, more than the pain he threatned him with. And *Ari-* *s*, as I take it (though I may be miſtaken,) told the *Saylers* (that dred why *he* was not, as well as *they*, afraid in a *ſtorm?*) that the *odds* much; for they feared the *torments due to a wicked life*, and he expe- the *reward of a good one*. Its a *ſolid* and *ſweet reaſon*, being rightly *ed*. *Vice* drawes *death* with a *horrid look*, with a *whip*, and *flames*, and *rs*; but ſo doth not *vertue*. Whence it was that *death was ugly* and full unto *Cicero*; *wiſhed* for, and *deſired* of *Cato*; and indifferent to *ates*.

*by*. But a *violent* and painfull *death*, is by far, more *terrible* and *intol-* *le* than a *naturall?*

*nſw*. Seldom have the *Martyrs* found it *ſo*, but often the *contrary*: h made them *kiſſe the wheele* that muſt *kill them*, and think the *ſtayres* *ſcaffold* of their Martyrdom, but ſo many *degrees of their aſcent to glo-* *it not*, bea Beſides *Elias* his *fiery Chariot*, or they which ſtoned *Steven*, took no t the privi from them, than an *ordinary ſickneſſe* did from *Lazarus*; and let elf: Do any way *crumble* the *body* to *duſt*, the *Reſurrection* ſhall *reſtore* it *ed in the* *e again*. Indeed if we *live* (and God by ſome *lingring ſickneſſe*, *wer to caſt* in mercy ſtay till we *make us ready*,) we ſhall *do well*: but if we ction with the *Martyrs* did, half *burnt*, and half *blown up*; we ſhall do *better*. , and doing thus much to prove that the Godly indure *reproaches* and perſecutions d *death, judg* ntly, becauſe *God hath commanded them* ſo to do. or torment *full to me*; and fear no d deride the thou goeſt for the affli warranted ity in hers; leſt *Nature* and *Infidelity* ſhould boaſt it ſelf againſt death (as a tianity. It is a ſaying of *Seneca*, *He that is not able to ſet light by a ſot-* nath made *jury, is no Diſciple of Philoſophy*. And the examples before rehearſed fe or death that *Socrates*, *Plato*, *Ariſtippus*, *Ariſtotle*, *Diogenes*, *Epictetus*, *Philip of* God will *don*, *Dion of Alexandria*, *Agathocles*, *Antigonus*, and *Cæſar*, were indued I have ſo *are* and *admirable Patience*; whereunto I will add three other exam- hat I am *Philip of Macedon* asking the Embaſſadors of *Athens*, how he might *ill to die*. pleaſure them; received this anſwer, *It were the greateſt pleaſure to*

## CHAP. XXX.

*That they are patient in ſuffering of wrongs, for Gods glory.*

THe *Children of God are patient* in ſuffering *wrongs*, for Gods glory; leſt *Philoſophy* ſhould ſeem more operative in her Diſciples, than

Athens

Athens *that could be, if you would hang your ſelf*; yet was not mo… for all his *might* was anſwerable to his *patience*: Why? he ca… much to *revenge* the *evill*, as to *requite* the *good*.

*Polæmon* was not ſo much as appalled at the *byting of a Dogge* t… away the brawn or *calf of his leg*; nor *Harpalus* to ſee two of hi… laid ready dreſt in a *ſilver charger*, when *Aſtyages* had bid him … And laſtly, when it was told *Anaxagoras* (from the *State*) tha… *condemned to die*, and that his Children were already executed, he … to make this anſwer; *As touching* (ſaid he) *my condemnation*, … *given like ſentence both of my condemners and me*; *and as touching … drew, I knew before that I had begot mortall creatures.* But what of … Let every naturall man know, that a continued *patience* may be … from what is goodneſſe: for as *Auſtin* well, There is no true *vertu* … there is no true *Religion*; neither is it a *naturall meekneſſe* which … from a good conſtitution, nor a *morall meekneſſe* which proce… *good education* and breeding; but *ſpirituall meekneſſe* which is a … *ſpirit*, Gal. 5. 22, to 25. That is the *ſubject of our diſcourſe*, and … away the *bleſſing*.

But to give them the utmoſt *advantage*, let the *vertues* of all th… *toſophers* be *extracted* into one *Eſſence*, and that *ſpirit* powred into … (as *Zeuxis* pourtraying *Juno*, choſe the five Daughters of *Croton*, … the *Agrigentine Virgins*, that from their ſeverall *perfections*, … compoſe one excellent and moſt *beautifull picture*:) Yet this *Ph*… muſt be acknowledged to fall *ſhort* of a compleat *Chriſtian* guide… *Spirit of God*. Or if you will gather out of Hiſtories the *magn*… *Hector*, of *Alexander*, of *Cæſar*, of *Scipio*, and of *Scævola*, put the… reſt; yet for *patience* and *conſtancy*, they come not near that one … laid down in the example of that holy man *Job*, and other *ſer*… *God* in ſucceeding ages; and that in *five* main *particulars*.

1. One notable *difference* between the *patience of a Philoſopher* … *Chriſtian*, is, They lacked a *pure heart*, truly *ſanctified* by the *bel*… which is the *fountain* of all well doing. Now if the *fountain* be *cor*… *ſtreams* cannot be pure; but the beſt of them were but in the *ſtr*… *ture* unregenerate, and conſequently *unreconciled to God in Chriſt*, … enemies to him, *Rom.* 5. 10. And our *perſons* muſt firſt be *juſtifi*… accepted of *God*, before our *actions* can pleaſe him: as of neceſ… *Tree* muſt be good, before it can bear good *fruit*. Yea, ſaith our … as the *Branch cannot bear fruit of it ſelf, except it abide in the Vine*, … *can ye, except you abide in me*, Joh. 15. 4. *Chriſtian vertues* are … turall; a man is no more born with *Grace in his ſoul*, than with … *on his back*.

Again, the beſt of our *Works* are *imperfect*, and mingled wi… ptions; and therefore cannot abide the examination of *Gods* … *ſtice*, till they be covered with *Chriſts Righteouſneſſe*, and their co… waſhed away with his moſt *precious blood*. Neither can thoſe w… *God*, which are *done without* him: for as it will be no excuſe be…

n the matter of the work is *ill*, to plead the *goodneſſe* of the heart; ſo, er when the *heart is nought*, to plead that the matter of the work is ; as many notable examples prove, namely the *Jews* urging God their *faſting*, Iſa. 58. and yet ſent away empty. And thoſe *reprobates*, h. 7. who alleadg their *preaching* in Chriſts Name, *caſting out De-* &c. but receiving that fearfull anſwer, *Depart from me ye workers of ity, I know you not.* As alſo *Cain*, whoſe *outward works* in ſacrificing the *ſame* with his *brothers*; and yet S^t *John* ſayes, *Cains* works were and his *brothers good*; which may ſerve to comfort *poor Publicans*, and found all *proud Phariſees*, as S^t *Auſtin* obſerves, *Qui viret in foliis venit a ibus humor.*

. As the *Chriſtian bears injuries patiently*, ſo he doth it and all other ormances in *knowledge* of, and in *obedience* to Gods *Word* and *Com-dement*; which obedience alſo proceeds from a *true love of* God, and an *ble heart*: thinking when he hath done that, he falls far ſhort of per-ning *his duty*. Whereas they had neither *knowledge* in, nor *love* to, nor leaſt reſpect of God or his *word*, in their bearing injuries: and there-as God ſaid once to the *Jews* in matter of *faſting*, Have ye *faſted to* ſo he will ſay to them in the matter of *ſuffering*, Have ye *ſuffered in and obedience to me*, and my *word*? No: but in love to your own credit, other the like *carnall* reſpects. And indeed, how can they expect a re-d from God, when they have done him *no ſervice*? If in bearing with, *erving of men*, we ſerve our *ſelves*, and *ſeek our ſelves* rather than God: n we come for our reward, Gods anſwer will be, Let him *reward you*, om ye have ſerved; thou *ſervedſt thy ſelf*, therefore reward *thy ſelf*, if u wilt: for I never reward any ſervice but mine own. As, why will riſt at the latter day remember, and reward the duties of *love* and *libe-y* done to men? but becauſe they were done for his ſake, and as to him-, *Matth.* 25.40. *Te have done them unto me*, there is the cauſe of the re-d. Whence it is, S^t *Paul* willeth *Chriſtian ſervants*, yoaked with cruell *beniſh* Maſters, to be obedient unto them, *as unto Chriſt*; ſerving the , and not men, *Col.* 3.22, 23, 24.

. What ever they did or ſuffered, was either to *purchaſe fame* to them-es, or to *merit reward* by it; their aym and end was not *Gods glory*, but ir own *honour and glory*, and vertues are to be judged, not by their *a-ns*, but by their ends. Yea, they called vertue, *Bonum Theatrale*, as if a n would not be *vertuous*, if he had not *ſpectators* to take notice of him: it is falſe, for *vertue* will be as cleer *in ſolitudine*, as *in Theatro*, though ſo conſpicuous; only it may grow more ſtrong by the obſervation, and lauſe of others, as an heat that is doubled by the *reflection*.

But, O the difference between theſe *naturall* and meer *morall* men, and ue *Chriſtian*: the *Chriſtian* loves *goodneſſe* for it ſelf, and would be holy, e there no Heaven to *reward* it; he does all, and *ſuffers* all, out of ſin-e affection, and a *zeal of Gods glory*, and the *Churches good*, Matth. 5.16. he end his Name may be *magnified*, and others won and *edified*, 1 Pet. 2. as moſt fit it is, that the profit being *mans*, the *honour* ſhould be Gods.

Gods. And this his *ſincerity* the rather appears, in that he hold gre all *oppoſition*, *diſgrace*, *perſecution*, &c. whereas the other, mills, would not turn about to do any good ſervice, but for th *mens praiſes*.

Now, it is one method to practiſe *ſwimming* with *Bladders*, and to practiſe *dauncing* with *heavy ſhooes*. We read of ſome that in t *ſtery* could *faſt whole dayes* together with eaſe, but in the *deſart* th not hold out untill *noon*, but their *bellies* would be craving prefen

4. The one doth it in *faith*, which only *crowns good actions*; fo *ever is not done in faith is ſin*, Rom. 14.23. *and therefore cannot* Heb. 11.6. the reaſon is this, If our beſt actions be not the *fruits faith*, they ſpring from *ignorance* and *infidelity*, as *herbs* may do from *hill*. And its evident they have not faith; for how ſhould they him, of whom they have not *heard?* Rom. 10.14.

And it were well if all that are meer civill and morall men, wo to the *Rock* where-out their *works* are hewn; and to the *Pit*, w they were *digged*: for God looketh at no *action* further, than *work of his Spirit*, but the ſpirit is no where but in the *ſons of God*, and no ſons but by *faith in Chriſt*, Gal. 3.26. So that *obedience* with is but as the *ſhell* without the *kernell*, the *huſk* without the *corn*, th without the *ſoul*, which the *Lord abhors*, as the ſacrifice of *fools*, Whence it is, that all the *vertues of the Heathen* are called by *ſplendida peccata*, ſhining or gliſtering ſinnes, ſinnes as it were *ken Robe*.

5. The ſum of all *Morall Philoſophy* is included in theſe two wo *ſtain*, and *abſtain*, and a *wicked* man may *reſtrain* evill as do the go here is the difference, *the one keeps in corruption, the other kills corr*

6. The *Philoſopher*, and ſo all *civill* and *morall* men, can *forb Chriſtian forgive*; they *pardon* their enemies, we *love* ours; pray fo and return *good* for *evill*: and if not, we no whit ſavour of Heave *if you love them that love you* (ſaith our Saviour,) *what thanks have? for even the ſinners do the ſame* (ſuch as ſee not beyond th of humane reaſon:) *But I ſay unto you which hear, Love your bleſſe them that curſe you, do good to them that hate you, and pra which hurt you, and perſecute you*, Matth. 5.44. Luk. 6.27, 32, 33. that if we will ever hope for good our *ſelves*, we muſt return evill unto others. In which words you may note a *triple injunct* to the *heart*, the *treaſury of love*; another to the *tongue*, *loves in* the third and principall to the *hand*, *which is loves Factor* or Wherein our *Saviour* ſeems to ſet *man* like a *Clock*, whoſe maſt muſt not only go right within, nor the *bell* alone ſound true abo the *hand* alſo point ſtraight *without*: as for the motion and ſ the wheel within, he ſayes to the *heart*, *love your enemies*: for t and *ſounding of the bell above*, he ſaith to the *tongue*, *bleſſe them you*: and for the *pointing of the hand*, or *Index* without, he ſai *hand*, *Do good to them that hurt you*.

…, well may naturall men *sayl* with the *winde* of their naturall *pas-*
…nd corrupt *affections*, in rendring *evill* for *evill*; but Christ the
… and *Pilot* of his *Ship* the *Church*; hath charged all *passengers bound*
*…aven*, the *Haven* of their hope, and *Harbour* of their rest; like
*Mariners*, Acts 27. to sayl with a contrary *wind and weather*, of
*good* for *evill*: and like the *Disciples* on the *Lake* of *Genazereth*,
through the raging *waves* of their enemies *reproaches*, with a *contra-*
*…ch*; not rendring *rebuke* for *rebuke*; but contrariwise, *to blesse*,
9. And the better to teach us this *lesson*, he practised it himself,
*example* to *precept*: for his *word* and his *work*, like *mercy* and
*met together*; his *precept* and his *practise*, like *righteousnesse and*
*kissed each other*: for when they in deviliſh *malice* sought nothing
*condemnation*, he in *great love* went about the work of their *salva-*
when they *shed* his *blood* to quench their malice, he *swet water and*
*…o* wash their souls. Yea, when the *Jews* were *crucifying* of him, he
same time (though the torments of his passion were *intollerable*,
*…rable, unconceivable*) solliciteth God for their *pardon*, Luk. 23. 34.
his *prayer* could not but be efficacious, and a *pardon* for such *mur-*
, was no mean good turn. And this likewise is the *practice* of the
, who strive to imitate their *Master* in all things which he did as
S^t *Steven*, at the instant, while his *enemies* were stoning of him,
*…d* down and *prayed*, *Lord lay not this sinne to their charge*, Acts 7. 60.
*…e* is one thing very remarkable; he *stood* when he prayed for *him-*
but *kneeled* when he prayed for his *enemies*; hereby shewing the
*…esse of their impiety*, which easily could not be forgiven, as also the
*…esse of his piety*. And indeed, as to render *good* for *good*, is the part
*…an*; and to render *evill* for *evill*, the part of a beast; and to ren-
*…ill* for *good*, the part of a *devill*; so to render *good* for *evill*, is only
*…art* of a *Saint*: *Be mercifull as your heavenly Father is mercifull*, Luk.
It were easie to abound in *examples* of this kinde; How often did
return good unto *Pharaoh* for his evill, in praying to, and prevail-
*…ith* God for him, to the removall of nine severall plagues, not-
*…tanding* his cruell oppression? And *David*, what could he have
*…for Saul*, that he left undone; notwithstanding he so cruelly perse-
him, and hunted after his life? And the like I might shew in that
*…of God* to *Jeroboam*, and they that went to *Heaven* by that bloody
*…t Martyrdom*, who prayed for others, even their *persecutors* and *mur-*
*…s*; an easier passage to *Heaven*: Yea, Gods people account it a *sinne*
*…se praying for their worst enemies*, 1 Sam. 12. 23.
*…t* what do I tell them of these *transcendent examples*? when I never
*…eard* or read of that *Philosopher*, which could parallel Dr *Cooper* Bi-
*…of Lyncolne*, in an act of patient suffering; who, when his *Wife* had
*…* all his *Notes*, which he had been *eight years a gathering*, least he
*…ld* kill himself with overmuch study (for she had much ado to get
*…to* his *meales*,) shew'd not the least token of passion, but only re-
*…*, *Indeed wife it was not well done*; so falling to work again, was

eight years more in gathering the same *Notes*, wherewith he com*Dictionary*: which example, I confesse, more admires me, than ever I heard of from a man, not extraordinarily and immediately red and *assisted* by the *holy Ghost*: and sure he that could end could endure any thing, whether in *body*, *goods*, or *good name*: ne*cessity* there must be *in that man* that can patiently bear such a *loss*, what *more than man*. I know there are some *men* (or rather *Beasts*) that esteem no more of *Books* and *Notes*, than *Esops* of the *Pearl* he found; and these accordingly will say, this was in comparison of what they suffer: as when once a *Hotspur* was ded to be patient as *Job* was, he replied, What do you tell me of never had any *Suits* in *Chancery*.

Yea, indeed the meanest of *Christs royall Band*, for patience, pu all *the generation of naturall men*; as even their enemies will confes *Salvus* a *Spanish* Bishop and Inquisitor, wondred, how the Pr had that Commandement, *Thou shalt love thy neighbour as thy self*, delibly printed in their *hearts*, that no *torture* could blot it out, a them confesse, and *betray* one another. And indeed, how should therwise? For

First, If *Morall Principles* cherished and strengthened by *gui tion*, will enable the soul against *vicious inclinations*; so that thou *influence of the Heavens* do work upon the *aire*, and the *aire* upon the and the *spirits* upon the *humours*? and these incline the *temper*, inclines the *soul* of a man, such and such wayes: yet *breeding* in neder sort of *evill persons*, will much prevail, to draw them anoth what may we think of *grace*, and *faith*, and *Gods Spirit*, which are *naturall*?

Secondly, Every *Christian* suffering for *Christs sake*, and for ri*nesse sake*, hath Gods mighty *power* to support him, and *Christ* with him, and *bear a part* in his misery: whereas the *naturall man* all himself as a *delinquent* or *malefactor*; whose *guilty conscience* adds ro his *punishment*. A woman called *Felicitas* (whom S^t *Austi* praiseth,) being brought to bed in the time of her *imprisonment* truth; (and by reason of the great *pains* she had in her labour, could not forbear *screeching*;) one of the *Officers* hearing her tauntingly *mockt* her thus: Ah woman, if thou canst not be *sorrowes*, without such cryings; how wilt thou endure, when th *be burnt*, or *cut in pieces*, or *torn asunder*! what thou now suf but sport, but the *Tragedy* is to follow: whom she answered said she, I *suffer* for *my self*, and for *sinne*; but then, *Christ* is to *me*, and I for *him*: And it fell out as she said, for when she was to the *wild beasts*, she neither sent out schreeings, nor so much or groan; but entertained *death* with so *merry* and cheerfull a as if she had been invited to a *Feast*

And thus you see in the first place, that *Nature* hath but a to follow *Religion* close at the heels, that *grace* and *faith* transc

uch as *reaſon* doth *ſenſe*; that *patience* (rightly ſo called) is a *Pre-*
*rogative-royall*, peculiar to the *Saints*. It is well if *Philoſophy* have ſo much
ome, as to ſtand amazed at it.

. That it is not true *Chriſtian patience*, except 1. It flow from a pious
*good heart, ſanctified by the holy Ghoſt*. 2. Be done in *knowledge of,*
*obedience to Gods command*. 3. That we do it in *humility*, and ſin-
*love to God*. 4. That it be done in *faith*. 5. That we aim at
*his glory* (not at our own,) and the *Churches good* in our ſufferings.
That we forgive, as well as forbear; yea, *love, pray* for, and *return good*
our enemies for their *evill*: Which being ſo, what hath the *Swaſhbuck-*
o ſay for himſelf? And what will become of him, if he repent not,
o can afford no time to *argue*, but to *execute*? Yea, what hath the more
*erate worldling* to ſay for himſelf, who hath ſome ſmall piece of *rea-*
*for his guide*? arguing thus, I would rather make *ſhew* of my paſſions,
*ſmother* them to my coſt; which being vented and expreſt, become
*languiſhing* and *weak*: better it is to let its point work outwardly,
n bend it againſt our ſelves; and in reaſon, *Tallying* of *injuries* is but
ice: To which I anſwer, it is not reaſon, eſpecially *carnall rea-*
but *Religion*, which all this while hath been diſputed of, which is
ine and ſupernaturall; and that teacheth how *good* muſt be returned
*evill*, and that we ſhould rather invite our *enemy* to do us more wrong,
n not to ſuffer the former with *patience*, as our *Saviours* words do im-
: If (ſaith he) *they ſtrike thee on the one cheek, turn to him the other alſo:*
*ey ſue thee at the Law, and take away thy coat, let them have thy cloak alſo,*
*th.* 5.39,40. He ſpeaks *comparatively*, as if he ſhould ſay, Rather *ſuffer*
*wrongs*, than do one.

Indeed, the difficulty of the duty, the ſeeming *danger*, and want of *faith*
carnall men, *weakneth* the force of the *ſtrongeſt reaſons*; for no more
ong *Ruffians*, but a *word* and a *blow*; among *civill men*, but a *word* and
*rit*, can you expect. But as thrice Noble *Nehemiah* ſaid to that falſe
ly-god betraying-Prieſt *Shemaiah*, Should ſuch a man as I flee? So
true *Chriſtian* will *encounter* all *diſcouragements* and frighting alarms
s; Should ſuch a man as I, fear to do that which my *Maſter, King* and
*ain Chriſt Jeſus* hath commanded me, which is of more neceſſity
n *life it ſelf*?

Yea, ſeeing *Heathens* could go ſo farre as to *ſubdue their paſſions*; for
me let ſo many of us as would be accounted *Chriſtians*, go further, even
the mortifying of ours: or if we go not before *Publicans* and *Sinners*,
the *Kingdom of grace*, Publicans and ſinners ſhall go before us into
*Kingdom of Heaven*. And ſeeing the duty of the *Childe*, is the *Fathers*
*nour*, let us that are *Chriſtians*, be known from *worldlings* by our
*ſtice*; as once the *Grecians* were known from the *Barbarians* by
*ir vertuous lives*, as *Quintus Curtius* notes. Shall a *wilde Olive tree*,
owing upon the *barren mounts* of *Gilboa*; and nature, where nei-
*dew* of the *ſpirit*, nor *rain* of *grace* falleth, bear ſuch *fruit*? and
alt not to thou, a *green Olivetree*, in the *houſe of God*, planted beſide the

*waters of comfort*, bring forth this *fruit of the Spirit?*

We ſee that *civill honeſty*, ſevered from *true piety*, *humility*, *ſav*
*ledge*, *ſincere love to God*, *true obedience to his word*, *juſtifying fai*
*of Gods glory*, and deſire to *edifie and win others*, God accepts
proceeding from the *love of our ſelves*, and other *carnall reſpects*,
to obtain *praiſe* or *profit* thereby. So that to ſuffer as the Heat
without obſerving other *circumſtances*, is but to imitate that
*Patient*, who when the *Phyſician* bade him take that *preſcript*, ca
*paper*. Wherefore do not only *ſubdue* thy *paſſions*, but *ſayl* with th
*trary breath* of the Apoſtle, 1 *Cor.*4.12. We are *reviled*, and we
and with that of S^t *Steven*, who *rowed* both againſt *winde* and ry
only through the *raging waves* of his enemies *reproaches*, but ev
*ſtorm of ſtones*, being as earneſt to *ſave their ſouls*, as they were
*his body*.

*Meer Civill* and *morall* men have *ſpeculative knowledge*, if thine
*ving*, it will take away *barrenneſſe* and make thee *fruitfull* in th
*of obedience*; Who planteth a *Vineyard*, and *eateth* not of the *frui*
of? we expect this of the *Earth* that hath only *nature*, and ſh
God expect it of us, who have *ſenſe* to govern *nature*, *Reaſon* to
*ſenſe*, *grace* to govern *reaſon*, *Jeſus Chriſt* to govern all?

The *little World Man*, is ſo the *compendium* and *abridgement*
*creatures*, that whatſoever is imprinted with Capitall Letters
*large Volume*, as in *Folio*, is ſweetly and harmoniouſly contra
*decimo ſexto*, in the brief *text of man*, who includes all: *Planets* h
*ing*, not *life*; *Plants* have *life*, not *ſenſe*; *Beaſts* have *ſenſe*, no
*Angels* have *being*, *life*, *reaſon*, not *ſenſe*; *Man* hath *all*, and com
him more generality than the *Angels*; Being with *Planets*, li
*Plants*, ſenſe with *Beaſts*, reaſon with *Angels*: But the beleever
ver and above *Gods Spirit*, and *faith*, which are peculiar *prerogat*
longing to the *godly*, which no man (being a *meer man*) is capable o

Here alſo, if it were as orderly as pertinent, I might take occa
ſhew another *peculiar* and proper adjunct belonging to the patie
*Chriſtian*, which a *Philoſopher* may ſooner *envy* than *imitate*; yea,
put him beſides his reaſon, before he can conceive it poſſible;
That a Chriſtian *rejoyceth* in his ſufferings: *We rejoyce in tri*
(ſaith S^t *Paul*,) *knowing that tribulation bringeth forth patience*,
*tience experience*, *and experience hope*, &c. *Rom.*5.3. Yea, he goeth
ther and ſaith; *I am filled with comfort*, *I am exceedingly joyfull*
*tribulation*, 2 Cor.7.4. which is to over-abound exceedingly
ſuch an *exuberation* of joy, as brake forth into *thankefulneſſe*
S^t *James* the like, ſaying, *My brethren*, *count it exceeding joy*, wh
*into divers temptations*; *knowing that the trying of your faith*, *bring*
*patience*: *and let patience have her perfect work*, *that ye may be perfect*
*tire*, *lacking nothing*, Jam.1.3,4.

Gods people do not only acknowledge that they *ſuffer juſtly* f
even when they ſuffer unjuſtly *from men*, as *Joſephs* brethren di

no *Spies*, nor *coyners*, as they were accuſed; yea, they had faithfully ſcured their *Monies* for their *Wheat*, neither had they ſtolen their ds *Cup*? yet ſay they, *juſtly is this evill come upon us, becauſe we have ed againſt our brother*, Gen. 42. 21. As a treſpaſſe being committed, aps *thirty* or *forty* years ago, and no puniſhment till now inflicted; old thy *Creditor* is now come, and thou muſt pay the *debt*; haſt thou wrong done thee? I trow not. But this is not all (though nature ſcarce acknowledge ſo much) for we muſt proceed, and not alwayes inue in the nethermoſt *Forme*, like drones: he is not uppermoſt in *School of Patience*, who ſuffereth things patiently, that muſt be ſuffer- but he who doth it *willingly*, *cheerfully* and *thankefully*.

*Paulus Diaconus* relates, how the Empreſſe *Irene* being depoſed from ng, by her own *ſervant*, ſaid, I thank God, who of his free *mercy* ad- ced me an unworthy *Orphane* to the *Empire*, but now that he ſuffer- me to be caſt down, I aſcribe it wholly to my ſinnes: bleſſed be his me, for his mercy in the one, in the other for his juſtice. And *mus* being *cut into pieces* limb by limb, was heard to ſay, *God be thank-* upon the cutting off of each member or joynt. The very *Heathen*, ſaith *ierme*, know that *thanks* are to be given for benefits received, but *ſtians* only, give thanks for calamities and miſeries.

t becauſe this path leads from the way of my intended diſcourſe, you affect not to have mee digreſſe: come we to the ſixteenth ſon.

## CHAP. XXXI.

*they may follow Chriſts example, and imitate the Patience of the Saints in all Ages.*

*16. Reaſon.*

IN the ſixth and laſt place, they bear the *ſlanders* and *perſecutions* of wicked men *patiently*, that they may follow *Chriſts example*, and imi- the patience of the *Saints* in all ages.

*Chriſt alſo ſuffered for you* (ſaith S^t *Peter*) *leaving you an example you ſhould follow his ſteps*, 1 Pet. 2. 21. And it is written of him, that *he was reviled, he reviled not again*; *when he ſuffered he threatned not*, 2. 23. He was called of his enemies *Conjurer*, *Samaritane*, *Wine-* &c. was ſcoft at, ſcorned, ſcourged, crucified, and what not? yea, ſuffered in every place, in every part.

Firſt, In every place, *hunger* in the *deſart*, *reſiſtance* in the *Temple*, *ſorrow* the *Garden*, *contumelies* in the *Judgement-hall*, *Crucifying* without the &c.

Secondly, In every part, his *eyes* run down with *tears*, his *temples* with his *ears tingled* with *buffetings*, *glowed* with *reproaches*; they affli- his *taſte* with *Gall*, *ſpit* in his *face*, *pierc'd* his *head* with *thorns*, his with *nayles*, his *ſide* with a *ſpear*: his *heart* was full of *ſorrow*, his of *anguiſh*, his whole *body* was ſacrificed as an *offering* for *ſinne*; and

yet

yet he ſuffered all for us, *to the end he might leave us an example, ſhould follow his ſteps.* Neither was it ſo much what he *ſuffered*, what *affection, willingneſſe* and *patience* he *ſuffered*, that did *No* merit of his *ſufferings.*

As touching the firſt, Why *deſcended* he to take our *fleſh?* but might *aſcend* to take his *Kingdom*; he deſcended to be *crucified*, might aſcend to be *glorified*; he deſcended to *hell*, that we might to *Heaven.*

Touching the ſecond, What *King* ever went ſo willingly to be *ed*, as he to be *crucified?* Who ſo gladly *from execution*, as he to it? man was ever ſo deſirous to *ſave his life*, as Chriſt was to *loſe it?* that ſpeech, *I have a baptiſme to be baptiſed with, and how am I* pain *be accompliſhed*, Luk. 12.50? His *minde* was in *pain*, till his *body* came to it: And to him that diſſwaded him from it, he uſed no termes, than *avoid, Satan.*

And thirdly, With what *patience* he *ſuffered* all, let both *Teſtam termine*; *he was oppreſſed and afflicted, yet did he not open his mouth; brought as a ſheep to the ſlaughter, and as a ſheep before the ſhearer is dumb opened he not his mouth*, Iſa. 53.7. His behaviour was ſo *mild* and that all the *malice* of his *enemies*, could not wreſt an *angry word* from Yea, when his own *Diſciple* was determined to betray him; I ſee *frown*, I hear not a *check* from him again: but *what thou doeſt, do* O the admirable *meekneſſe* of this *Lamb of God!* Why do we ſtartle petty *wrongs*, and ſwell with anger, and break into *furious revenge* every occaſion, when the pattern of our *patience* lets not fall one word, upon ſo foul and bloody a Traytor? When the Jews cri *Crucifie him*, as before they cried out, *His blood be upon us and Children*; he out cries, *Father, pardon them:* being beaten with crowned with *Thorns*, pierced with *Nayls*, nayled to the *Croſſe*, all his body over in blood, filled with *reproaches*, &c in the very of death; as unmindfull of all his great griefs, he prayeth for his ſecutors, and that earneſtly, *Father forgive them: Pendebat, & petebat*, as S^t *Auguſtine* ſweetly: O *patient* and *compaſſionate* love *wicked* and *fooliſh Jews*, you would be miſerable, he will not let you *ears* had been ſtill more open to the voice of *grief*, than of *malice:* his *lips* alſo are open to the one, ſhut to the other.

Thus Chriſt upon the Croſſe, as a *Doctor* in his chair, read a *Lecture* of *Patience*; for his *actions* are our *inſtructions:* and the that *Gideon* ſpake to *Iſrael*, he ſpeaks ſtill to us: *as ye ſee me do, ſo* And no man be he never ſo cunning, or practiſed, can make *line*, or *perfect circle* by ſteddineſſe of hand, which may eaſily by the help of a *Rule* or *Compaſſe:* Beſides, is Chriſt gone before the like *ſufferings?* what greater incouragement? When we read *Cæſars example* (who not only was in thoſe battels, but went them) yea his very *Eye* made his *Souldiers* prodigall of their when we read that young King *Philip*, being but carried in his

*Warres*, did greatly animate the *Souldiers*. Beſides, what *ſervant* wiſh to fare better than his *Lord?* Is it meet that he who is not only *Maſter*, but thy *Maker*, ſhould paſſe his time in *continuall* travell, and u in continuall *eaſe?*

When a lewd *Malefactor* being condemned to die with juſt *Phocion*, led at the *Judge*, the *Law*, his *Accuſers*, and looked on *Death* with *rour* and *amazednesſe*: he thus cheered him with encouragement, Doſt ou grudge to die with *Phocion?* ſo ſay I to thee: Doſt thou grudge to er with thy *Saviour?* O bleſſed *Jeſus!* O thou *Co-eternall* Sonne of ne *Eternall Father*, why ſhould I think ſtrange to be *ſcourged* with *gue* or *hand*, when I ſee thee *bleeding?* what *laſhes* can I fear, either n *Heaven* or *Earth*, ſince thy *ſcourges* have been *born* for me, and have *ſtified* them to *me?*

True, It is *Satans* policy to make men beleeve, that to do and ſuffer as hriſtian, is ſo extreamly difficult for them, that it is altogether impoſſi-; wherein he deals like the *inhoſpitable Salvages* of ſome Countreys, o make *ſtrange fires*, and a ſhew of *diſmall terrours* upon the *ſhores*, p *paſſengers* from landing: But if *Chriſt* be gone before us in like, and it is for *his ſake* that we ſmart; then we may be ſure to have n preſent with us (even *within us* by his *ſpirit*, 1 Pet. 4.12,13,14.) to ſt us, and *prevent our enemies*; and is not he able enough to *vindicate* all wrongs?

Learn we therefore from him to ſuffer { *Innocently.* / *Patiently.*

*Wilt thou* (ſaith one) *look to reign*, and not *expect to ſuffer?* Why *Chriſt* nſelf went not up to his *glory*, until firſt he ſuffered pain: Or wilt thou ith Saint *Cyprian*) be impatient, by ſeeking preſent *revenge* upon thine *mies*, when *Chriſt* himſelf is not yet *revenged* of his *enemies?* Do thou *r with others*, God bears with thee; Is there a *too much*, which thou ſt ſuffer for ſo patient a *Lord?* But to go on; wilt thou follow Gods *mple?* Then note, whereas *Chriſt* hath in many particulars comman- us to follow his example; yet *in no place* (ſaith Saint *Chryſoſtome*) *he rreth we ſhould be like our Heavenly Father, but in doing good to our ene-s.* And therein reſemble we the whole three *Perſons in Trinity*. God s only in the ſtill *winde*; *Chriſt* is compared to a *Lamb*, the *holy Ghoſt* a *Dove*. Now if we will reſemble theſe three Perſons, we muſt be *ly, Lambs, Doves*; but if on the contrary we be fierce, cruell, and take enge, ſo uſing violence, we reſemble rather the *devil* who is called a *ring Lion*; and the wicked, who are termed *Dogges, Wolves, Ty-s*, &c.

3. To adde to the *precept of God*, and the *practice of our Saviour*, the mple of *Gods people*; they are patient in ſuffering of injuries, that y might *imitate the Saints* in all ages. They were ſo, and we are like-ſe commanded to follow their ſteps, as in all things which are good; eſpecially in this, *Take, my brethren the Prophets* (ſaith Saint *James*) *an example of ſuffering adverſities, and of long patience*, Jam. 5.10. *Bre-*

*thren,*

*thren*, ſaith Saint *Paul* to the *Theſſalonians*, *Ye are become follo Churches of God, which in Judea are in Chriſt Jeſus, becauſe ye have ed the ſame things of your own Countreymen, even as they have of* 1 Theſ. 2. 14. And to the *Philippians*, *Be ye Followers of me, Bre look on them which walk ſo, as ye have us for an example*, Phil. 3. 17. how he followed his Maſters example; for who, amongſt us *his benefactors*, as Saint *Paul loved his malefactors*? He would de (even be raſed out of the *book of life*) to ſave them that would do to *kill him*. Amongſt many examples recorded for *thy imitation* Behold the patience of *Job*, Jam. 5. 11. of *Abraham*, Gen. 20. 1 *Iſaac*, Chap. 26. 15. of *Joſeph*, Chap. 37. 32, 33. who notwith his *brethren* hated him for his goodneſſe, and could not ſpeak p unto him, conſpired to kill him, ſtript him of his *Coat*, caſt hi *pit*, ſold him for a *ſlave*, recompenc'd them *good* for *evil*; when armed with power to revenge: for when theſe his enemies did he fed them; when they were *thirſty*, he gave them drink; they *ſtript* him of his *party-coloured coat*; he gave them all *chang ment*; whereas they ſold him for twenty pieces of money, he w ſell them Corn, but gave it them freely, and put their money a their *ſacks*: whereas they caſt him into a *pit*, without either water, he brought them into his own *lodging*, and *feaſted* th prouſly with *delicate fare*, and gave them of the *beſt wine*: gave them *a good meaſure preſſed down, and ſhaken together*; yea, *over into their boſomes*, of *kindneſſe* for *unkindneſſe*. And thus ho trod in the ſteps of good *Joſeph*, Pſal. 38. 12, to 15. 1 *Sam.* 26. when *Saul* had bent his *bowe*, and made ready the *arrowes* within *ver*, to ſhoot at this upright in heart, and ſweet ſinger of *Iſrae* when this *Fowler hunted* him like a *Partridge* to the *mountains*; his ſoul was fain to ask for the *wings of a Dove*, that he might and be at reſt: Yet ſee when his mortall foe was delivered into in the *Cave*, he would not lay hands on his enemy, nor ſuffer hi thirſty followers to fall upon him; but only to give him notice could have done, cut off the *lap of his garment*, and rendred him *evill*, as *Saul* himſelf confeſſed, 1 *Sam.* 24. 18. Yea again, when him aſleep in the *field*, he ſpared his life which was in his ha to give him a *ſecond warning*, only took away his pot of *wate ſpear*, 1 Sam. 26. And laſtly of *Steven*, who when the *Jews* ning him to death, kneeled down, and cried with a loud voi *lay not this ſinne to their charge*, Acts 7. 60. A true *Scholer of Ch* For firſt, He prayed for enemies; Secondly, For mortall ene ſtoned him: Thirdly, In hot blood, at the time when they him moſt; as being more ſorry for their ryot, than for his o Now what is it that *we ſuffer*, being compared with *their ſ* Even nothing in a manner: *Ye have not* (ſaith St *Paul* to the *yet reſiſted unto blood: we have paſſed* (ſaith the Prophet) *and water*; not *fire only*, as the *three Children*; nor *water*

*elters*; but *fire* and *water*, all kinde of *afflictions* and *adversities*. For me then let us passe through a little *tongu-tryall*, without the least *nering* or *repining*. In which, take M^r *Calvin* for a pattern, who said, ough *Luther* call me a *Devill*, yet I will honour him as a dear servant God.

Now all ye *scoffers*, behold the *patience of the Saints*, and stand ama- . That which you (not for want of *ignorance*) esteemed *base*, *sottish uworthy*, ye see hath sixteen *solid Reasons*, as so many *pillars* to *sup-* it; and these hewen out of *the Rock of Gods Word*. Ye see the Childe God is above nature, while he seems below *himself*: the vilest crea- knowes how to turn again; but to command himself, *not to resist*, g urged, is more then *Heroicall*. Here then is matter worth your *lation*, worthy your *imitation*.

Again, Behold the Reasons why God suffers you to *deride*, *hate* and *ecute* his people, which are likewise declared to be *sixteen* in number, those no lesse *weighty*; of which *three* concern his *own glory*; *thirteen* spiritual and everlasting *good*, *benefit* and *advantage*. Yea est yet further you *seed of the Serpent*, and see * the *Ori-* *ll*, *continuance*, *properties*, *causes*, *ends*; and what will be issue of your devillish *enmity* against the *seed of the* man; And then you will *acquit the Religious with Christ* and his *Apostles* well doing; or confesse that you *condemn Christ* and his *Apostles* with m; as *Erasmus* said in his own defence. But if of the two, you will se to go on, and perish; your *blood* be on your own *heads*, and not on e; I have discharged my duty.

* *In the Cause and Cure of Prejudice*, &c.

## CHAP. XXXII.

*Rules to be observed touching Thoughts, Words and Deeds, when we are wronged.*

Must needs confesse (may some say) you have shewn *sixteen* solid and substantiall *Reasons* of *Patience*, sufficient to perswade any *rea-* *ble creature* to imbrace it, at least in *affection*; but is it therefore in *cases* necessary we *suffer injuries*, without righting of our selves, or be- *angry*?

No: he that makes himself a *Sheep*, shall be eaten of the *Wolfe*. In e cases *tolerations* are more than *unexpedient*; they inspire the party h *boldnesse*, and are as it were *pullies to draw on* more *injuries*; *bear one* ong, and *invite more*; put up this *abuse*, and you shall have your belly of them. Yea, he that suffers a lesser wrong, many times *invites* a ater; which he shall not be long without. As how doth *Davids patience* w on the *insolence* of *Shimei*? *Evill natures* grow presumptuous upon bearance. In *good natures* and *dispositions*, injury unanswered *growes* ary of it self, and dies in a voluntary remorse; but in those *dogged* nacks, which are only capable of the *restraints* of *fear*; the silent di- tion of a former wrong, provokes a *second*. Neither will a *Beef-braind*

fellow be ſubdued with *words*. Wherefore *mercy* hath need to with *wiſdome*, leſt it prove cruell to it ſelf.

Neither doth *Religion* call us to a weak ſimplicity, but allo much of the *Serpent*, as of the *Dove*. It is our duty indeed to be *Doves, in offending them*; but we are no leſſe charged to be w *pents, in defending our ſelves*: lawfull remedies have from God, berty in the *uſe*, and bleſſing in the *ſucceſſe*; no man is bound his *throat* to an unjuſt ſtroak. Indeed, when the perſecuted C complained againſt their adverſaries, to *Julian* the Emperour, juſtice; he anſwered them, as ſome of our *ſcoffers* may do in caſe, *It is your Maſters commandment that you ſhould bear all kin juries with patience*. But what did they anſwer? It is true, he co us to bear all *kindes* of injuries patiently, but not in all *caſes*; ſaid they, we may bear them patiently, yet crave the *Magiſtrate* the repairing of our wrongs paſt, our preſent *reſcue*, or for the pre of what is like to enſue. But to make a full *Anſwer* to the Queſ pounded:

There are *Rules* to be obſerved, { 1, 2, 3 } touching our { *Thoughts*, *Words*, *Actions*.

Firſt, Touching our *Thoughts*: He that deceiveth me oft, though *forgive him*: yet Charity bindes me not, not to *cenſure him* for un and though Love doth not allow *ſuſpicion*, yet it doth not thruſt *credon*; it judgeth not raſhly, but it judgeth *juſtly*: it is not ſ ſighted, as to ſee a *moat where none is*, nor ſo purblinde, but it cerne a *beam where it is*: the ſame ſpirit that ſaith, *Charity belee things*, 1 Cor. 13.7. ſaith alſo, that a *fool beleeveth all things*, Prov and Charity is no fool: as it is not *eaſily ſuſpicious*, ſo neither *ligh dulous*: It is neither *ſimple*, nor *ſubtill*, as *Bias* ſpake wiſely of her ther not only *ſimple as a Dove*, to think no *evill*, but alſo *wiſe as a S* to diſcern all things, and ſee what is *evill*.

2. For our tallying of *words*, as it argues *little diſcretion* in h doth it, ſo it is of as *little uſe*, except the ſtanders by want infor of thy *innocency*, and his *guiltineſſe*, which gives the occaſion. Wh in hearing thy own private and perſonall *reproaches*, the beſt a *ſilence*; but the wrongs and *indignities offered to God*, or contume are caſt upon us in the *cauſes of Religion*, or the *Church*, may ſafel paved. If we be *meal-mouthed* in Chriſts, and the *Goſpels cauſe*, not patient but *zeal-leſſe*. Yea, to hold a mans peace when G *nour* is in queſtion, is to miſtake the end of our *Redemption*, 1 Co What ſaith the Apoſtle? *Joyn with patience godlineſſe*, 2 Pet. 1.6. *patience* without *godlineſſe*, while it receives *injury of man*, may *injury to God*. Neither is there a better argument of an *upright* to be *more ſenſible* of the *indignities offered to God*, than of our gers. And certainly no ingenuous diſpoſition can be ſo tende *own diſgrace*, as the true Chriſtian is at the *reproach of his God*, as

*Moſes*, who when *Aaron* and *Miriam* offered him a private injury, it is ſaid his meekneſſe was ſuch, that *he gave them not a word*, Numb. 12. But when the people had fallen to *idolatry*, and he heard them *murmur againſt their Maker*; he ſpares neither *Aaron*, nor the people, but in a godly fit of *zeal*, takes on at them; yea, breaks the *Tables* in pieces, *Exod.* 32. And *meek Lamb* in his own cauſe, *a fierce Lyon* in Gods. Yea, it was always his manner, to plead the *peoples cauſe* to God, with *prayers* and *tears*; and *Gods cauſe* againſt the people, with *ſword* and *revenge*. And thus it ſpeed with *David*, who was a man *deaf* and *dumb*, and wholly *ſenſeleſſe* of *Shemei's private reproach*; when he *curſed* him, *caſt ſtones* at him, called him *murtherer* and *wicked man*, 2 Sam. 16. But not ſo, at *Goliahs* publick revilings of *God*, and his *Church*; no, not at *Michols* deſpiſing his holy *zeal* in the publick ſervice of God, 2 *Sam.* 6. In theſe caſes, how full of life, and *ſpirit*, and holy impatiencie did he ſhew himſelf to be! And our *Saviour Chriſt*, who ſuffered himſelf to be *ſpit upon*, *buffeted*, *crowned with Thornes*, &c. without giving an angry word; but when he ſaw the *Temple* abuſed, he burned in a *zealous anger* againſt them; took a *ſcourge*, and whipt the *buyers* and *ſellers* out, ſaying, *Ye have made my Fathers houſe a den of thieves*, Matth. 21. 12. 13.

3. Touching our actions; whether it be in thine *own cauſe*, or in the *cauſe of God* and *Religion*, thou maiſt not be a *revenger*. All that private perſons can do, is either to *lift up their hands to Heaven* for redreſſe of ſinne, or to lift up their tongues againſt the ſinne, not their hands *againſt the perſon*. Who made thee a *judge?* is a lawfull *queſtion*, if it meet with a perſon unwarranted. True, *Phineas* in the caſe of *Zimry* and *Cozby*, lift up his hand, and thruſt them both through with a *ſpear*: and when *Moſes* ſaw the *Ægyptian* ſmiting the *Hebrew*, he ſmote the *Egyptian*: but they had *peculiar warrants* ſigned from *Heaven*, either by *inſtinct*, or ſpeciall *command*, which we ſhall expect in vain.

Well may we *flee* from danger, as *Jacob* fled from *Eſau*, *Moſes* from *Pharaoh*, *David* from King *Saul*, *Elias* from *Jezabel*, *Paul* from the *Damaſcens*, and *Chriſt himſelf* from the *Jews*: And expect to finde comfort in our *flight*, even a City of refuge; as *Jacob* found favour in *Labans* houſe, *Moſes*, a rich *Father-in-Law*, *Elias*, an *Angel* to feed him, *Paul*, ſpirituall *brethren* to comfort him; beſides the *holy Ghoſt*, the true Comforter. But the *weapons* of a Chriſtian in adverſity, ought only to be *patience* and *prayer*; for as *Theodoret* ſaith, If *Mucntius*, and *Maximinian*, with the heat of *zeal*, ſhall *rayl* on wicked *Julian* at a Feaſt; juſtly may their deaths be caſt upon their *petulancy*, but not upon their *Religion*. Yea, the Councell of *Eleberis* decreed, that if any man did take upon him to *pull down* the Heathens *Idols*, and were *ſlain* in the place, that he ſhould not be reckoned among the *Martyrs*.

Indeed, God ſo loves this heat of *zeal*, in all the carriages of his ſervants, that if it tranſports us too far, he pardoneth the errour of our *fervency*, rather than the *indifferency* of *lukewarmneſſe*: as may be ſeen in that act of *Moſes*, when being wroth with the people about the *molten*

*Calf*, he brake the *Tables* in pieces, *Exod.*32. Nevertheleſſe, if either out of *ſuperſtition* or *preſumption*, do that we have neither nor *warrant* for out of the *Word*: ſuch our works (be our *intent* it will) are but the *blinde whelps* of an *ignorant zeal*: and an *zeal* (when *knowledge* is not made the *Pilot of devotion*) may prejudiciall, than a cold *remiſſeneſſe*. Swift *horſes* without a skilf *goner*, and full ſayls without a good *Pilot*, endanger more.

*Object.* Every baſe nature will be ready to *offer* injuries, wh think they will not be repaid: he will many times beat a Cow would not dare to ſtrike him, if he thought him *valiant*: a that goes through a *Village*, if he clap his *tayl* between the l run away, every Cur will inſult over him; but if he briſtle up and *ſtand to it*, give but a counter-ſnarle, there's not a *Dog* dare with him.

*Anſw.* Nevertheleſſe, *avenge not thy ſelf, but give place unto wr that for conſcience ſake*, Rom.12.19. If thou receiveſt wrong in t ſon, goods or good Name; it is the Magiſtrates *office* to ſee the ed; and *for this cauſe ye pay alſo tribute. He is the Miniſter of Go wealth, to take vengeance on him that doth evill, and for the praiſe that do well*: neither doth he *bear the ſword for nought*, Rom.13. 1 *Pet.*2.14. Now in this caſe, he that hath *endamaged* me muc you have ſome that will *deprive men of their poſſeſſions*, and then *them to be content,)* cannot plead breach of charity in my ſeek Reſtitution: and becauſe *patience* without *diſcretion* wrongs a goo I will ſo *remit wrongs*, as I may not encourage others to *offer* th ſo retain them, that I may not induce God to retain mine to him. you not ſeen a *Crow* ſtand upon a *Sheeps back*, pulling off wool fr ſide? even creatures *reaſonleſſe*, know well whom they may with, that *Crow* durſt not do this to a *Wolfe* or a *Maſtiffe*: the ſimplicity of this innocent beaſt, gives advantage to this preſu *Meekneſſe of ſpirit* commonly *drawes on injuries*, and the cruelty o *tures* uſually ſeeks out thoſe, not who *deſerve worſt*, but who *moſt*. Wherefore *patience*, and mildneſſe of ſpirit, is ill beſtowed, it expoſes a man to wrong and *inſultation*: Sheepiſh diſpoſitions to *others*, worſt to *themſelves* I could be willing to *take injuries*, will not be *guilty of provoking* them by lenity: for harmeleſneſſe, go for a Sheep; but whoſoever will be tearing my *fleece*, let him himſelf.

*Diogenes* the *Stoick*, teaching his auditors how they ſhould *anger*, and being earneſt in preſſing them to *patience*; a waggiſh *in his face*, to ſee whether he would *practiſe* that which he *taught* but *Diogenes* was not a whit moved at it, yet ſaid withall, I fear commit a *greater fault*, in letting this boy go unpuniſhed, than i angry. In ſome caſes, for *reaſon* to take the *rod* out of the *hands* and *chaſtiſe*, may be both *lawfull* and *expedient*. The ſame which *Stoile* affirmed in *Philoſophy*, viz. That *choler* doth ſometime ſe

*ceſtone to vertue*, is made good *Divinity* by S^t *Paul*, *Be angry, but ſinne* ,Epheſ. 4. 26. that is, be angry with ſinne only.

For *Cautions* and *Rules* to be obſerved, when we appeal to the *Magiſtrate*: Firſt, Let it be in a matter of weight, and not for *trifles*.

True, thou canſt not be more forward to *caſt away* thy money, than me *Lawyers* are to *catch it*: but the *Phyſician* and *Lawyer*, are for *neceſſe*, not for *wantonneſſe*. What ſaid one to a *Lawyer*, offering to *right his wrongs*, and revenge him of his *adverſary*, by *Law*? I am reſolved rather *bear* with patience an *haile ſhower* of injuries, than ſeek *ſhelter* at ſuch *thicket*; where the *brambles* ſhall pluck off my *fleece*, and do me more rt by *ſcratching*, than the *ſtorm* would have done by *hailing*. I care not that *Phyſick*, where the *remedy* is worſe than the *diſeaſe*.

Secondly, Let it be in caſe of *neceſſity*, after we have aſſayed all good *eans of peace* and agreement; uſing *Law*, as a Father doth the *Rod*, full *re againſt his will*. As whatſoever our wrongs be, true wiſdome of the *rit* will ſend the *Apoſtle lenity*, as *admonitions harbinger*, with offers of ace, before ſhe takes out *proceſs*, 2 Tim. 2. 25.

Thirdly, Let not our *aym* and *end* be the hurt of our *enemy*; but, firſt, *e glory of God*; ſecondly, the *reformation of the party* himſelf, that ſo he hich is overcome, may alſo overcome; and (if it may be) others by his ample, whereby *more than one Devill* ſhall be ſubdued. And thirdly, to ocure a further *peace* and quiet afterwards; as *Princes* make warre to oid warre: yea, in caſe we ſee a *ſtorm* inevitably falling, 'tis good to eet it, and break the force.

Fourthly, Let us not be tranſported either with *heat* or *hate*, but begin d follow our ſuits without *anger*, or uſing the leaſt *bitterneſſe* or extreity againſt the perſon of our *adverſary*: as *Tilters* break their *Spears* on ch others *breaſts*, yet without wrath or intention of *hurt*; or as *Charles e French King* made warre againſt *Henry* the ſeaventh King of *England*, her with an *Olive-branch*, than a *Lawrell-branch* in his hand, more deing *peace* than *victory*: not uſing *bribery*, or any other means to corrupt hinder *juſtice*, but to ſeek our own *right*.

Fifthly and laſtly, Having uſed this ordinary *means* that the Lord hath ven us for the righting of our ſelves, in caſe we finde no redreſſe; let us ſt with *quietneſſe* and *meekneſſe* therein, without *fretting*, or deſiring to ght our ſelves by *private revenge*; knowing aſſuredly, that the *Lord* hath us *ordered* the whole matter, either for our *correction*, or for the *exerciſe* our *patience* and *charity*; or that he will take the matter into his own nd, and revenge our cauſe of ſuch an enemy, far more *ſeverely*: or for at he means to deal *far better* with us, if we *commit our cauſe to him*, than her *our ſelves* or any *Magiſtrate* could have done.

To

To conclude this argument in a word. If thou go to Law,

Make { *Conſcience* thy *Chancery*,
*Charity* thy *Judge*,
*Patience* thy *Counſellor*,
*Truth* thy *Attorney*,
*Peace* thy *Solicitor*;

And ſo doing, thou ſhalt be ſure to finde two *friends in thy ſuit*, more beſtead thee, than any ten *Judges*; namely, *God* and thy *God*, who being *Chief Juſtice* of the whole world, *can do* for thee ever he will, and *will do* for thee whatſoever is beſt: thy *C* which is inſtead of a thouſand good *Witneſſes*, a thouſand *gocates*, a thouſand good *Juries*, a thouſand *Clerks* of the *Peace*, *dians* of the Peace, to *plead*, *procure*, *pronounce*, *record*, and *aſſure* to *peace which paſſeth all underſtanding*.

But I fear I have incited your *impatiency* by ſtanding ſo long *tience*.

*An End of the Second Part, the Third follows.*

Together with

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# A handfull of Nuts.

Men no more differ from *Beasts*, *Plants*, *Stones*; in *speech*, *reason*, *shape*: then some differ from others, in *heart*, in *brain*, in *life*. Nor is the nature more like a *swine*, the Lustfull person a *Goat*, the Fraudulent man a fox, the Backbiter a *barking Dog*, the Slanderer an *Asp*, the Oppressor a *Bear*, the Persecutor a *Tyger*, the Church-robber a *wild Bore*, the Seducer a *Serpent*, yea a *Devil*, the Traytor a *Viper*, &c. 2 *Tim.* 4.17. *Luk.* 13.32. *Phil.* 3.2. *Psal.* 22.12, 13, 16, 20, 21. & 74.13, 14, 19. & 80.13. *Matth.* 23.33. *Luk.* 7.4, 5, 6, &c. *Zeph.* 3.3, 4, &c. *Cant.* 2.15, 17, &c. then every of them is like another; as the *holy Ghost* intimates, in comparing *severall men*, to all every *severall Creature* in the *Universe*.

Neither does sin and grace only make this difference, or occasion the *Heathen Poets* (usually and most fitly) to compare some men to *Rocks* for their *hardness* and insensibleness; (which may be understood of Adamant stone, as *Zech. Chap.* 7.12. hath it) others to *Plants*, that only *suck Veins*; a third sort to *Beasts* that please their *senses* too; a fourth to *Evil Angels*, that only *sin*, and cause others to *sin*: a fifth to *Good Angels* that are still in *motion*, alwaies *serving God*, and *doing good*, yet ever rest. As *Menander* speaks, there is no lesse difference between the *wise* and *simple*, the *learned*, and *unlearned*, then there is between *men* and *beasts*, between the *living* and the *dead*, as another hath it.

And yet the *rationall* does not so much excell the *sensuall*, as the *spirituall* excels the *rationall*. For as the *soul* is the lamp of the *body*, and *reason* the *soul*, and *Religion* of *reason*, and *Faith* of *Religion*; so *Christ* is the *light* and *life* of *Faith*, Joh 1.9. & 8.12, Act. 26.18. Ephes. 5.14. Christ is the *Sun* of the *soul*, and the *day* we know with *one eye* doth far more things dayly; then night can do with more then *Argus* eyes. Whence it is, that men in their *natural* condition are said to be *blinde* and in *darkenesse*, Joh. 4.16. & 15.14. Eph. 4.18, 19. & 5.8. 1 Per. 2.9. whereas *Believers* are called *Children of light*, and of the *day*, 1 Thess. 5.5. 1 Pet. 2.9. And as no man can *see* the *light* of the *Sun* but by the benefit of the *Sun*, so no man can know the *secrets of God* but by the *revelation* of *God*, 1 Cor. 2.11, 13. Mat. 16.16, 17. To know the *mysteries* of the *Kingdom of heaven*, we must have *hearts*, *eyes*, and *ears* sanctified from above, *Deut.* 29.2, 3, 4. Jer. 31.33. *Luk.* 24.45. *Joh.* 15.15. *Rom.* 8.14, 15.

No *learning* nor *experience* will serve, to know the *riches* of the *glory of his inheritance in the Saints*; to know *the love of Christ*, *which passeth knowledge*, Eph 1.17, 18. & 3.19.

*Reason* and *Faith* are the *two Eyes* of the *soul*; Reason discerns *naturall things*, Faith *spirituall*, and *supernaturall*. But as meer *sense* is uncapable of the rules of *Reason*, so *Reason* is no lesse uncapable of the things that are *divine* and *supernaturall*, Jer. 10.14. 1 Cor. 2.14, 15, 16. Eph. 5.8. And as *to speak* is only proper to *men*, so to *know* the secrets of the *Kingdom of heaven* is only proper to *Believers*, Psa. 25.14. Pro. 3.32. Amos 3.7.

*Faith* and *illumination* of the *Spirit*, addes to the *sight* of o
a *prospective glasse* addes to the *corporall sight*, Mat. 16.17. 1 C
10,11,12,14,15,16. Joh.12.46.

*Sense* is a meer *Beasts*, *Reason* a meer *Mans*, *Divine knowle*
the *Christians*. Some men are like the *Moon at full*; have all t
towards *Earth*, none towards *Heaven*: Others like the *Moon* a
*change*, have all their light to *Heaven*-wards, none to the *Ear*
*lers* are like the *Moon in Eclipse*, having no light in it self, neithe
*Earth* nor towards *Heaven*.

Now according as men are *wise*, they prise and value *wis*
endeavour to obtain it, *Pro.*18.15. like *Solomon* who prayed for
and *Moses* who studied for wisedom, and the *Queen of Sheba* who
for wisedom, and *David* who to get wisedom made the word h
selfe our, *hated every false way*, and was *a man after Gods own hea*
the pleasure that rational men take in it, *Prov.* 2. 3,10,11.
*Phil.*3.8.

Whereas on the contrary, *brutish* and *blockish men*, as little r
*Prov.*1.5,7,13. A man *desires not*, what he *knoweth not*, saith Ch
neither are *unknown* evils *feared*: wherefore the work of *regen*
gins at *illumination*, Act.26.18. Col.1.13. 1 Pet.2.9.

*Knowledge* is so *fair a Virgin*, that every *clear eye* is in *love* with
a *pearl* despised of none but *Swine*. It is more true of divine *wis*
it was of that *Grecian beauty*: no man ever *loved her*, that never *sa*
man ever *saw her*, but he *loved her*.

*Lucian* tells of an *Egyptian King*, who had *Apes* taught (when
young) to *dance*, and keep their postures with much *art*: these
put into *rich Coates*, and have them in some *great presence* to exer
*skill*; which was to the admiration of such as knew them not; w
sort of *active*, *nimble* men the *King* had got: And such as kne
thought it no lesse strange; that they should be trained up to so
and handsome a *deportment*. But a *subtile Fellow* that was once a
to see them; brought and threw amongst them, a handfull of Nu
they no sooner spied; but they presently *left off* their dance, *fel*
*bling*, *tore* one anothers *rich Coats*; and to the derision of the be
(who before admired them,) they discovered themselves to be m

These ensuing *Notions* (which I have purposely taken; as a
out of the whole *sack*, to squander away amongst my *acquaint*
such *Nuts*, as will discover not a few (who are *men* in *appearance*,
own *opinion*) to be as wise, and well affected as *Æsops Cock*; tha
red a *barley Corn*, before a *Pearl*: or *Plinies Moal*, that would
*ground* with great *dexterity*: but was *blind*, if brought *into the Sun*
*phontus*, that refused his mothers blessing, to hear a song: Or the
who preferred *Garlick* and *Onions*, before *Quails* and *Manna*.

*And so much for overplus to this division.*

# A SOVEREIGN ANTIDOTE against all Grief.

extracted out of the choiſeſt Authors, Ancient and Modern, both Holy and Humane.

Neceſſary to be read of all that any way ſuffer Tribulation.

*The Fourth Impreſſion.*

By R. YOUNGE, Florilegus.

*Imprimatur* Thomas Gataker.

## CHAP. 33.

*Uſe and Application of the former Reaſons.*

*Uſe 1.*

THeſe *latter Reaſons* being diſpatcht, return we to make uſe of the *former*; for I may ſeem to have left them, and be gone quite out of ſight: though indeed it cannot properly be call'd a digreſſion, ſeeing the laſt of the former reaſons, was; That *God ſuffers his Children to be perſecuted and afflicted for the increaſe of their Patience.* Firſt, if God ſends theſe *afflictions*, either for our *Inſtruction*, or *Reformation*, to ſcoure away the ruſt of corruption, or to try the truth of our

our *ſanctification*, either for the increaſe of our *patience*, exercise of our *faith*, or the improvement of our *zeal*, provoke our *importunity*, or for the doubling of our *Obligations*; true *gold* flies not the *touchſtone*; Let us examine whether thus *husbanded* our *affliction* to his *glory*, and our own ſpi everlaſting good. I know *Gods* fatherly *chaſtiſements* for the ti grievous to the beſt of his *Children*; Yea, at firſt they come upo *Samſons Lion*, look terrible in ſhew; as if they would *devour* as *Children* are afraid of their *friends* when they ſee them mask we. But tell me, hath not this *roaring Lion* prevailed againſt part? Haſt thou kept thy *head whole?* (I mean) thy *ſoul*; for *Fencers* will ſeem to fetch a blow at the *leg*, when they intend head; ſo doth the *Devil*, though he ſtrike at thy name, his aim thy *ſoul*. Now inſtead of being overcome doeſt thou overcome? *Lion* yielded thee any *Honey* of *Inſtruction*, or *Reformation*? ſin died with thy fame, or with thy health, or with thy *peace* thy *outward eſtate?* Doeſt thou perceive the *graces* of G to come up, and flouriſh ſo much the more in the ſpring covery, by how much more hard and bitter thy *winter* of hath been? Then thou haſt approved thy ſelf Chriſts fait *dier*, and a *Citizen* of that *Jeruſalem*, which is above: Yea, I ly ſay of thee, as Saint *Paul* of himſelf, That *nothing ſhall ſeparate thee from the love of God, which is in Chriſt Jeſus* *Rom.* 8. 39. To finde this *Honey* in the *Lion*, more then makes all former ſorrow and grief: and in caſe any man, by his *humilia* the hand of God, is grown more *faithful* and *conſcionable*: ney out of the *Lion*: or is any man by his temptation or fall, be *circumſp eſt* after it? There is alſo *Honey* out of the *Lion*, &c. F no *Samſ on*, to whom every *Lion* doth not yield ſome *Honey*; *flictions ſanctified*, ever leaves ſome *bleſſing* behinde it, like the *lus*, whi :h, by overflowing the Land of *Egypt*, *fattens*, and *flowers* a nd *fruits*; ſo a *fine wit*, and a *Chriſtian will*, makes thing: li ke the little *Bee*, which will not off the meaneſt *flow* hath ma de ſomewhat of it. Even *Sauls* malice ſhall ſerve *Davids* reat: and the likelihood of loſing *Iſaac*, ſhall bo and imp rove *Abrahams love to God*: or, Hath the *Lord* ma barren? And doth her *adverſary vex her* ſore, year by year; vouſly *upbraid* her for it, ſo that ſhe is *troubled in her mind*? that ſhal l make her *pray*, and *weep* ſore unto the Lord, and yea, and when God gives *Samuel* to her, ſhe will give *Samuel* to God. Laſtly, Saint *Paul* in this *School of Affliction*, what eſt *te ſoever he is, (proſperous, or adverſe,) therewithall*

.4.11. And thou mayest fouly *suspect* thy self, if thou beest not the
r for thy being the *worse*. He is no *true born Christian* who is not the
r *for his evils*, whatsoever they be; no price can buy of the true be-
r, the *gain of his sins*. Yea, *Satan* himself, in his exercise of Gods
dren, *advantageth them*. And look to it, if the malice and enmity
icked men hath *beaten thee off from thy profession*, thou wert at the
but a *counterfeit*, and none of Christs own Band. A little faith, e-
so much as a *grain of Mustard-seed*, would be able to remove greater
*ains of fear and distrust* out of thy *soul*; then these: for know this,
*Good men* are like *Diamonds*, which will *shine in the dirt*: yea, they
mble *Glow-wormes*, which shine most in the *dark*; or *Juniper*, which
s *sweetest* in the *fire*; or *Pomander*, which becomes more *fragrant*
*hafing*; or *Roses* which are *sweeter* in the *Still*, then on the *stalk*.

*Use* 2.

If the *malice of our enemies*, as it is husbanded to our thrift (by a di-
e and supream *providence*) doth make so much for our *advantage* and
*fit here*, and *hereafter*; as namely, that it *opens our eyes* no less then
ce and prosperity had formerly shut *them*; that nothing doth so pow-
lly call home the *conscience*, as *affliction*; and that we need no other
*f memory* for sin, besides misery; If commonly we are at *variance with*
, when we are at *peace with our enemies*, and that it is both hard and
py, not to be the *worse with liberty*, as the *sedentary* life is most *sub-
to diseases*: if vigour of body, and infirmity of minde, do for the most
*lodge* under one *roof*, and that a *weariſh* outside be a strong motive
*ortification*: if God, the All-wise *Physician*, knows this the fittest
*licine* for our souls *sickness*, and that we cannot otherwise be *cured*; if
pride forceth God to do by us, as *Sertorius* did by his *Army*, who per-
ing his *Souldiers puft* up through many *Victories*, and hearing them
st of their many *Conquests*, led them of purpose into the *lap of their
mies*, to the end that *stripes* might learn them moderation.

f this above all will make us *pray* unto him with heat and *fervency*:
whither should we flie but to our *Joshua*, when the *powers of darkness*,
e mighty *Aramites*, have besieged us? If ever we will send up our
yers to him, it will be when we are *beleagur'd* with evils.

f true, and saving joy be onely the daughter of *sorrow*, if the security
any people be the cause of their *corruption*, as no sooner doth the
*ly Ghost* in sundry places say, *Israel had rest*; but it is added, *They
mmitted wickedness*: Even as *standing waters* soon grow *noisome*,
d *Vines* that grow out *at large*, become *wilde and fruitless* in a
all time: if it *weans* us from the love of *worldly things*; and makes us
s less *enamoured with heavenly*: *as* Zeno, *having but one flie-boat
t him*, *hearing news that both it and all they sin was cast away*, said,

*O Fortune, thou hast done well to send me again to our School of P*
whereas if we finde but a little *pleasure in our life*; we are *ready*
*upon it.* Every small *contentment glues* our affections to that
*neither can we so heartily think* of our *home above*, whilest we are
with these worldly *contentments*: But when God strips us of them,
ways our minde *is homeward.* If this *world* may be compared to
of which a Philosopher said, that it was *a pleasant City to travel*
*but not safe to dwell in*: If by smarting in our *bodies*, *states*, or
are saved from smarting in our *souls*: If it was good for *Naaman*,
was a *Leper*; good for *David* that he was in trouble; good for
that he was blinde; if with that *Athenian Captain*, we should
rished for ever, in case we had not thus perished for a while; if
would have *lost us*, in case we had not a little lost our peace: Then
*not the chastening of the Lord, neither be grieved with his correction,*
*lomon* adviseth, *Prov.*3.11. And so much the rather,

1 First, because our strugling may *aggravate*, cannot *redress* our
2 Secondly, because the *Lord* will be *sanctified* either of us,
one of the two, as Saint *Anstine* speaks.

3 Thirdly, because that is little which thou sufferest in compari
what thou *deservest* to suffer; for thou hast deserved *to be destroyed*:
he that hath deserved *hanging*, may be glad if he scape with
Besides, as *David* told *Saul*, he could as easily have *cut his throat*,
had, his *coat*: or as *Cæsar* boasted to *Metellus*, he could as soon
him hop *headlesse*, as bid it be done: so the *Lord* may expostulate
thee, and much more.

Wherefore be *patient*, I say, but not without *sense*; be not of
*Stoicks*, (*stocks* rather you may stile them) who like *beasts*, or rather
*blocks*, lie under their burthen, and account it greatest valour to
least ado, and lay it as little as may be to heart: For if you mean
the *Kings sonnes*, you must bring him the *fore-skins of an hundred*
*Philistines*: shew him the *fruit of your* former *sufferings*. But above all
its not resemble the *wicked*; who if *affliction* comes to them, receive
*curse with cursing*; and if the *Devil throw but one crosse to them*,
will take their *souls* and throw them again to him, for they presently
break out, *either into some cursed rage*, or into *the rage of cursing*, or
some cursed *action.*

An usual thing, when men are *crossed by the creatures* (I might say
own husbands or children) to fall a *cursing*, and *blaspheming* them
whom we may say, as the *Prophet* did to *Sennacherib*: 2 Kings 19.22.
*hast thou blasphemed? And against whom hast thou exalted thy self?*
*against the Holy One of Israel.* Whom are you angry withal? Do
*rain* and *waters*, or any other *creature* displease you? Alas, they are

rs, if their *Master bid ſmite*, they muſt not forbear: they may ſay truly at *Rabſhakeh uſurped*, Are we come without the *Lord?* Iſai.36.10. Yea, we not ſent of the *Lord in love*, and to do you *good*, and to give you aſion of *rejoycing* afterward, if you bear *the Croſs patiently*, and make uſe of it which others *do*, and *the Lord intends?* Yea, Saint *Paul* ld *rejoyce even in tribulation*.

But alas, theſe are ſo far from *rejoycing* with that bleſſed *Apoſtle*, that y *rave in tribulation*; and like ſome *beaſts*, grow mad with baiting; or *frantick men wounded*, who finding ingredients prepared to *dreſs* m, tear them all *in pieces*. But let us not be like them, if *Satan* robs us bag of *ſilver*, let not us call after him, and bid him take *a bag of gold*: If he afflict thee *outwardly*, yet ſurrender not to him the *inward*; not at the *Hangman*, but rnn to the *Judge*; fret not with *Joaſh*, *ings* 6.33. but ſubmit with *Hezekiah*: *Iſai.*39.8. When *Gods hand is thy back*, let thy hand be on *thy mouth*: If thou beeſt wronged, call not ne *adverſary* to account, but thy *ſelf*, and let it trouble thee more to *do* then to *bear of it*; be more ſorry that it is true, *then that it is known*.

Yea, neither *rage* at the *Chirurgion*, as mad-men, nor *ſwoun* under hand, as *Milk-ſops*; but conſider with whom thou haſt to do: *The rd, the Lord ſtrong, merciful, and gracious, ſlow to anger, and abund- in goodneſs and truth, reſerving mercy for thouſands, forgiving iniqui- tranſgreſſion, and ſin; and that will by no means clear the guilty, but viſit iniquity of the fathers upon the children, and upon childrens children, o the third and fourth generation:* Exod.34.6,7. And this (if any thing) ll do: *It was before the Lord*, ſaith *David*, *and therefore I will be yet re vile. Reproach in Gods ſervice*, is our *beſt preferment:* the *Lord ſo no-* the ſervant cannot be too *humble:* even *Bucephalus*, that diſdained a- other *rider*, in all his *trappings* would *kneel down* to his Maſter *Alex- der*, and go away *proud of his burthen*.

Yea, to go yet further, let us with good old *Eli*, (who was a good *ſon to d*, though he had been an *ill Father* to his ſons) even *kiſs* the very *rod* ſmart withall; and ſay, *It is the Lord, let him do what ſeemeth him od:* for whatſoever *ſeemeth good* to him, cannot but be good, how- ever it ſeems to us. Yea, let us receive his ſtripes with all *humility, pa- nce, piety*, and thankfulneſs; reſolving as that holy *Martyr*, *John adford*, who ſaid to the *Queen* (how much more did he mean it the great *King of Heaven* and *Earth*) *If the Queen will give me e, I will thank her; if ſhe will baniſh me, I will thank her; if ſhe ll burn me, I will thank her; if ſhe will condemn me to perpe- al impriſonment, I will thank her*. A man will eaſily ſwallow a bitter l, to gain health. The ſtomach that is *purged*, muſt be content to part th ſome good *nouriſhment*, that it may deliver it ſelf of more *evil hu-*

*mours*

*mours:* and the *Phyſician* knows what is beſt for the *Patient:* the better then the *Infant*, what is good and fit for it. Now the more noble then the *Houſe*; therefore why are we not more *joyful* then *dejected* in the other? ſince the leaſt grain of the increaſe of more worth, then can be equalled with whole pounds of *bodily* Yea, let us take them as tokens and pledges of *Gods love* and who loves his Children ſo, as not to make *wantons* of them. T would tame *pamper'd Horſes*, do add to their travel, and abate *provender*, as *Pharaoh* ſerved the Children of *Iſrael*. Which of ſee *pieces* of *Timber* cut and ſquared, and plained by the *Carpe Stones* hewn and poliſhed by the *Maſon*, but will collect and ga theſe are *Stones* and *Timber* which the *Maſter* would employ *building?* If I ſuffer, it is that I may reign. And how profitable *affliction*, which carrieth me to *Heaven?* Oh, it is a good change the *fire of affliction* for the *fire of Hell:* Who would not rather a while, then for ever? It's true, theſe *waſpes*, wicked men, ſting *ly*, but the *Hornet*, Sathan, would ſting worſe a great deal. And dome doth the infliction of a leſſe puniſhment, avoid a greater.

Neither muſt any man think to be alwayes free from *cenſures ons*; and *wrongs*, nor ſometimes from *faults:* The very *Heathen* It is for none but *God* to *feele* or *want* nothing. Indeed, many a to expect it, and therefore can bear nothing, like *Minderides*, t *rite*, who was grieved for that ſome of the *Roſe-leaves* which h on, were rumpled together: But this is to *vilipend*, and *under* kindneſſe; to make no repute, nor reckoning of his *deepeſt ind* whereas the contrary, *approves our ſincerity* beyond all exception. man can open his hand to God while he bleſſes, but to expoſe o willingly to the afflicting hand of our *Maker*, and to kneele to h he ſcourges us, is peculiar to the *faithfull*.

3. *Uſe.*

3. Thirdly, if the *ſharp ſufferings*, and *bitter conflicts*, and *ſ* of Gods children, are uſually the *forerunners of a joyfull iſſue;* happy *birth* of ſaving *repentance:* & that the ſharp pain of the *cutting* them, is only to eaſe them of a more durable and danger a far heavier pain, the ſtone *of the heart:* If while their enemies to *rob them*, they do but *inrich them*; As that *Sexton*, who in went to *rob* a *Gentlewoman*, that had been buried the day befor *gold Ring*, and having opened the *coffin*, looſed the *ſheet*, and her *finger* to get it off, ſhe having been but in a *ſwoone* before: *returning*, ſhe revived, and for many years after lived comfor they may be reſembled to the *five loaves in the Goſpel*, which by *Arithmetick*, were *multiplied* by *Diviſion*, and augmented by *Sub*

let none dare to *flatter*, or *flesh themselves*, becauſe their eſtate is *pro-*
*us*; eſpecially in an *evil way*: As it fared with *Leah*, who we may hear
*chanting her happines*: God, ſaith ſhe, *hath given me my reward, becauſe*
*ve given my maid to my husband*: *Gen.* 30.18. when ſhe ſhould rather
e repented then rejoyced. And the like with *Micah*, *Judg.* 17.13. and
, 1 *Sam.* 23.7. and *Dionyſius*, when he found the *windes* favourable
is *navigation*, after he had *deſpoiled* the *Temple* of all the *gold* therein.
ther let ſuch as ſuffer not, *cenſure* their brethren that do, as thoſe
e *miſ-judged of Job*, that he was an *hypocrite*, and a *greater ſinner*
n others, and *God had caſt him off*, or elſe it could not go ſo ill with
. Or as the *Jews* cenſured *our Saviour*, *Iſa.* 53.3,4. And thoſe *Bar-*
*ans*, Saint *Paul*, *Acts* 28.4. which is to *condemne the generation of*
*s children*, *Pſal.* 73.15. But rather *miſtruſt themſelves*, which was the
*our Saviour* warned thoſe to make of it, who told him of the *Galileans*,
oſe *blood Pilate* had *mingled* with their *ſacrifices*, *Luke* 13.1, to 6.
And indeed, he is *blinde* that judgeth of mans *felicity* by his outward
*perity*, or concludes of ones *miſery* from his *calamity*: *Eccleſ.* 9.1,2. The
*of proſperity* ſhines no leſſe upon *brambles* in the *wilderneſs*, then *fruit-*
*trees* in the *Orchard*. The cold *froſt* and *ſnow* of adverſity, lights up-
*Gardens*, aſwell as the *wilde waſte*. *Ahabs* and *Joſiahs* end, concur in
very circumſtances, the one *deſtroyeth Religion*, the other *reſtoreth it*:
both *ſhot* with an *Arrow*. *Saul* and *Jonathan*, though different in
poſitions, yet in their deaths they were *not divided*. *Zedekiah* a wicked
n, had his *eyes put out*: ſo had *Samſon*, the valiant Judge of *Iſrael*,
d Type of *Chriſt*. *Moſes* and *Aaron*, both were ſhut out of *Canaan*,
wel as the *malignant ſpies*: ſo that if we judge of mens *perſons* by their
tward *conditions*, we muſt needs erre.

Yea, uſually *God doth moſt afflict* thoſe, whom he *beſt affecteth*; dealing
th his *children*, as the good *husband* deals with his *Trees*; thoſe in the
*arden* he is ever and anon medling with them, either *lopping* off the ſu-
rfluous *branches*, or *ſcraping* off the *moſſe*, or *paring* of the *root*, or *dig-*
*ng* and *dunging them*; ſo uſing all good means to make them *fruitfull*:
hereas he lets them alone which grow in the *Hedg-row*, or *Forreſt*, till
length he comes with his *Axe*, and *cuts them down for the fire*. He was
ot the *beſt Diſciple* that had *the bag*: and *fatted ware*, you know is but
*ted* for the *ſhambles*. God puts *money* indeed (as ſome Hoorders do) in-
o theſe *earthen boxes*, that have only one *chinke* to *let in*, but none to *let*
*ut*, with purpoſe to *break* them when they are *full*. What was *Haman*
he better for his *honour*, while the *King frowned on him*; or the happier
or being lift up *the ladder*, when he was to come *down* again with
*rope*?

And for ought thou knoweſt, (at leaſt, if thou takeſt not heed, for

*pro-*

*prosperity* is the more dangerous *enemy* of the two, and skilfull t
thy *preservation* is but a *reservation*; as it fared with *Sodome*
*sters*, which were preserved from the *slaughter* of the four Kings,
might rain down *Hell* from *Heaven* upon them. And *Sennach*
escaped the stroak of the *destroying Angel*, that he might fall by
of his own *sons*, *Isa.* 37. 37,38. Say then, one *wo*, the *wo* of
(as thou accounteſt it) hath paſſed thee, perhaps there is a *seco*
*third*, worſe; behinde: *Revel.*9.12, and 8.13. The *Philoſopher*
a *mans end* before he pronounc'd him *happy*. Yea, it may be, th
thou account'ſt thy *primeſt priviledge*, may prove to thee a *ſnare*,
be granted thee rather out of *anger* then *love*, as the *Devil* left *J*
un-touched of all the reſt, but why? in hope that therewith he wo
*curſed God*; or charged him with *folly* and *cruelty*: ſo that we
of *prosperity*, as *Antigonus* did of his *garment*; O *noble*, rather th
priviledge! but of *adverſity*, O *happy* rather then *noble* favour!

4 *Uſe.*

4. Fourthly, if *Affliction* be ſo profitable, and *prosperity* ſo d
as hath been ſhewn; if it be our *Iſaacs* uſe, firſt to *feel us* by th
and then to *bleſſe us*; then away with thoſe *fooliſh queries*, Why d
this, and why that? why doth he puniſh the *innocent*, and a
*peccant?* why doth he permit ſo many, and ſuch *notorious crim*
is he ſo ſevere towards his *own*; ſo gentle to *others?* Ask not (
*vianus*) why one is *greater*, another *leſs*; one *wretched*, another
I know not *Gods intent*, but it is ſufficient ſatisfaction to me, th
*done by God*. Why doth a *Phyſician* give more *wormwood*, or
to this *ſick party*, then to that? even becauſe, either his *diſeaſe*, o
*ſtitution* ſo requires it.

Neither let us value things as they ſeem, or according to *ſenſe*;
ther when we are *beſt pleaſed* let us be *moſt ſuſpicious*: let us d
*chuſe bleſſings*, as he *choſe his friend*; not him that would be *pl*
his humour for a day, but him that ſhould be *profitable* to his mind
*life*. Let us imitate *Bees* that paſs over *Roſes* and *Violets*, to ſ
*Thyme*: If *croſſes* are not *toothſome*; let it ſuffice that they are *wo*
'Tis not required in *Phyſick* that it ſhould *pleaſe*, but *heal*: unle
ſteem our *pleaſure* above our *health*.

*Experience* tells us, that thoſe things (for the moſt part) which
*pleaſing*, are *moſt wholeſome*: *Rue* is an *herb* moſt *bitter* to the taſte
regard of the *vertue*, which is in it, we call; *Hearb of Grace*: A
*thridate*, though of all other *Electuaries* it be moſt *diſtaſtful*; yet o
thers, it is the moſt *wholeſome*.

The world hates thee, and deals moſt ſpitefully with thee;
*ſign*: It hath always been the portion of *good men*, to ſuffer a

*evil men*; as appears both by holy, and humane Writers: as for *Di-*
*e Authority*, you know how it fared with the *Prophets*, *Apoſtles*, and
Saviour *Chriſt* himſelf, whoſe whole life, by reaſon of ſpiteful ene-
s, was but one continued croſs: And as touching *ſecular* examples are
n.te; whereof a few: In *Athens*, we read of wiſe *Socrates*, good *Pho-*
, juſt *Ariſtides*, victorious *Milliades*; but how unworthily were they
lt withall? At *Rome* they had *Marcus Cato*, the pattern of a wiſe
prudent man, a lively emblem of *Vertue*; how was he hated, thruſt
yn, *ſpit upon*, ſtript both of his *Senatorſhip*, and *Prætorſhip*, caſt into
ſon, &c. *Rutilius* and *Camillus* were both exiled. *Pompeus* and *Cicero*
h yielded their necks to their Clients: Who ſo often curſt by the
es, with *Bell*, *Book*, and *Candle*, as *Queen Elizabeth* of bleſſed memo-
though ſhe *out-liv'd ſeven of them.*

But to leave *examples*; and come to reaſon: Is it not an evident ſign,
t if the world *hates thee*, thou art *none of the world?* yea, therefore it
es thee, becauſe thy practice *ſhames the world*; and becauſe thou diſco-
eſt, and oppoſeſt her *treaſons* and *deceits*. Wicked men are like *dogs*, in
dition, who will let a man amble a fair pace, quietly: but if he *gal-*
through the *Town*, though his errand be of importance, and to the
g, perhaps, they will bark and *flie at him*, which is a *token to them*, *of*
*ation*, *but to thee of ſalvation*: *Phil.* 1. 28. yea, it is an evident ſign,
they are of the *ſtock of Iſhmael*, and not the *ſeed of Iſrael*. I finde
y *acts of deception* in the Saints; I finde *infirmity in thoſe acts*,
that any one of them hath *ſcoft* at, and hated another for *good-*
; I finde not: or that have uſed to diſpute againſt it: *Gregory*
*ianzen*, (I pray minde it ſerionſly) told his friends; that *Julian*
ld prove a notorious wicked man: he took ſuch delight in diſputing
inſt that which was good. Much leſs that any after *regeneration*, have
is caſe been *cruel*. If we would know (ſaith *Chryſoſtome*) a *wolf* from
ep (ſince their *cloathing* is alike) look to their *fangs*, and their
th, if they be bloody: for who ever ſaw the *lips of a Sheep* beſmeared
*blood?* which being ſo; No matter though the *gate* be *ſtrait*, and
*way narrow*, if the end to which it leadeth be *everlaſting life.*

*5 Uſe.*

Fiftly, if in concluſion the moſt *malicious* and damnable *practices* of
worſt and *greateſt enemies* prove no other in effect to us, then did the
ice of *Joſephs brethren*, *Miſtreſs*, and *Lord* to him: the firſt, in *ſelling*
him; the ſecond, in falſly *accuſing* him, the third, in *impriſoning* him;
which made for his ineſtimable good and benefit;) then the malice
*Haman* to *Mordecai*, and the *Jews*; whoſe bloody decree obtein'd a-
ſt them, procured them exceeding much joy and peace: then *Balaacs*
ice to the children of *Iſrael*, whoſe deſire of *curſing them*, cauſed the

Lord ſo much the more to *bleſs them*, *Numbers* 23. Then the Devil *Job*, who pleaſured him more by his ſore afflicting him, then elſe could poſſibly have done, whether we regard his *name*, *chil ſtance*, or *ſoul*; then *Judas* his *treaſon* againſt the *Lord of life*, w teſtable fact ſerved not only to accompliſh his will, but the mean all their *ſalvations*, that either before or after ſhould believe in h ſhould move *wonder*, *to aſtoniſhment*, and cauſe us to cry out with poſtle; *O the deepneſs of the riches both of the wiſdome and know God! How unſearchable are his judgements, and his wayes paſt find Rom.* 11.33. O the wonderful and ſovereign goodneſs of our G turns all our *Poiſons* into *Cordials*; that can change our *terro pleaſures*; and makes the *greateſt evils beneficial* unto us, for the vil in their own nature, and *ſtrong temptations to ſin*: *James* 1 *fruits* of *ſin*, and part of the *curſe*, and work thoſe former good not *properly* by themſelves, but *by accident*; as they are ſo diſpoſed *infinite wiſdom*, *goodneſs*, and *power of God*, who is able to bring ſ of *darkneſs*, and *good* out of *evil:* yea, this ſhould tutour us to lov *nemies*. (We love the *medicine*, nor for its own ſake, but for the brings us) and to ſuffer *chearfully* whatſoever is laid upon us: for h Gods Church in *general*, or any member in *particular* but fare wel the *very malice* of their enemies *benefits them?* How can we but ſ the World frown, and all things in it run croſs to the grain of our Yet, *with thee*, *ô Lord*, *is mercy*, *and plenteous redemption*: thou m better, by their making us, worſe.

*Objection.* But perhaps thou haſt not proved the truth of this own *knowledge*; and particular *experience*.

*Anſwer.* If thou haſt not; thou ſhalt in due time: the *end* ſhall it: ſtay but till the *concluſion*, and thou ſhalt ſee that there is no *enemy*, no *evils* can happen *unto thee*, that ſhall not be turned to go him that dwelleth *in thee*. Will you take Saint *Pauls* word for it, ther *Gods own word*, who is *Truth* it ſelf, and cannot lie? His wo *we know that all things work together for the beſt*, *unto them that lov even to them that are called of his purpoſe*, *Rom.* 8.28. And in *Verſ* after he hath declared that Gods choſen people ſhall ſuffer *trib* and *anguiſh*, and *perſecution*, and *famine*, and *nakedneſs*, *peril*, *&c.* be *killed all the day long*, *and counted as ſheep for the ſlaugh* concludeth with, *Nevertheleſs*, *in all theſe things we are more then* rours, *through him that loved us*: and ſo goeth on, even to a challe our worſt enemies, *Death*, *Angels*, *Principalities and Powers*, *thi ſent*, *and to come*; *height*, *depth*, and what other creature beſides, ſtand in oppoſition. What *voluminous waves* be here, for *numbe power*, and *terrour*! yet they ſhall not ſeparate the *Ark* from *Chri*

*ſoul* from the *Ark*, nor a *body* from the *ſoul*, nor an *hair* from the *body*, do us hurt. What ſaith *David? Mark the upright man, and behold the* ; *for the end of that man is peace: Pſal.*37.37. Mark him in his ſet- g out, he hath many oppoſitions; mark him in the journey, he is full tribulations; but mark him in the concluſion, *and the end of that man peace. In Chriſt all things are ours*, 1 *Cor.*3.22. How is that? Why, we ve *all things*, becauſe we have the *Haver of all things*. And *if we love hriſt, all things work together for our good*; yea, *for the beſt: Rom.*8.28. nd if all things, (quoth *Luther*) then; even *ſin* it ſelf. And indeed, how any have we known the better for their *ſin? Mary Magdalen* had ver *loved ſo much*, if ſhe had not *ſo much ſinned*: had not the *inceſtu- s perſon* ſinned *ſo notoriouſly*, he had never been *ſo happy*. God took e advantage of his *humiliation*, for his *converſion*. Had not one foot ſlipt to the mouth of *Hell*, he had never been in this forwardneſs to *Heaven:* n firſt wrought *ſorrow* (ſaith Saint *Auguſtine*) and now godly ſorrow ills *ſin*; the *daughter* deſtroyes the *mother:* neither do *our own ſins* onely dvantage us, but *other mens ſins* work for our good alſo.

*Objection.* But may ſome ſay, *Can any good come out* of ſuch a *Nazarite?*

*Anſwer.* Yes, The *advantage* we have by *Chriſt*, is more then the *loſs* e had by *Adam*. If *Arrius* had not held a Trinity of *Subſtances*, with Trinity of *Perſons*; and *Sabellius* an Unity of *Perſons*, with an Unity f *Eſſences*; the Myſteries of the Trinity had not been ſo clearly expla- ed by thoſe great Lights of the Church. If *Rome* had not ſo violently otruded her *Merits*; the doctrine of *Juſtification* onely by *faith in Chriſt*, ight have been leſs digeſted into *mens hearts*. We may ſay here, as Saint *Auguſtine* doth of *Carthage* and *Rome*; if ſome enemies had not conte- ed againſt the *Church*, it might have gone worſe with the *Church*. Laſtly, ppoſe our enemies ſhould kil us, they ſhall not *hurt*, but *pleaſure us*: ea, even *death* it ſelf ſhall work our good. That *Red-ſea* ſhall put us o- er to the *Land of Promiſe*: and we ſhall ſay to the praiſe of God, we are elivered, we are the better for our *enemies*, the better for our *ſins*, the bet- er for *death*; yea, better for the *Devil*: and to think otherwiſe, even for he preſent; were not onely to derogate from the *wiſdom, power, and good- eſs of God*, but it would be againſt reaſon; for in *reaſon*, if he hath vouch- afed us that great *mercy* to make us *his own*, he hath given the whole *ar- ay of afflictions*, a more inviolable charge, concerning us, then *David ave his Hoſt, concerning* Abſalom; *See ye do the youngman, my ſon* Ab- alom *no harm*. Now, if for the preſent thou lackeſt *faith, patience, iſdom*, and true *judgement* how to *bear*, and make this *gain of the croſs*; *ſk it of God, who giveth to all men liberally, and reproacheth no man, and ſhall be given thee*, Jam.1.5. *For every good giving, and every perfect ift, is from above; and commeth down from the Father of lights*: Verſe 17.

*6 uſe.*

6 Sixthly, (for this point calling more for *practice* then *proofe*, it moves us to be larger *here*, briefer *there*) If that which is *one mans* proves *another mans poiſon*; let it be acknowledged, that the *fault* is *in the meat*, but in the *ſtomach*: and that it is the wickedneſs of our hearts & want of a ſincere *endevour*, to make good uſe of *Gods correction*, that cauſeth him to *withdraw his bleſſing* from them. Wherefore let it prevail with us as we love *our ſelves*, as we love our *ſouls*, through all the *troubles, temporary, momentany* paſſages of this World; firſt, to ſtrive after *grace then to preſerve the life of our lives*, and *ſoul of our ſouls*, *ſincerity integrity*.

Again, If *afflictions* (which are in their *own nature, evil*, and *temptations* thers, *ſtrong temptations* to ſin) by the goodneſs of God, do make for our *advantage*, and benefit *here*, and *hereafter*: If our *Heavenly Father* turns all things, even the *malice of Satan*, and *wicked men*, yea their *own ſins* to our *good*: *Rom.*8.28. If for our ſakes, and for his Name ſake he even *changeth the nature and property* of each *creature*, rather then it ſhall hurt us; as it is the *nature* and *property of fire to burn*, yet that element fire in *Nebuchadnezzars Furnace*, did not burn the *three ſervants of God*. It is proper to the *Sea to drown* thoſe that be caſt into it; yet it did not drown the *Prophet*, in the very *depth of it*. It is proper for the ravenous *Lions to kill, and devoure*, yet they did *Daniel* no harm. So the like, when we need their help. It is proper for the *Sun to move*, yet it *ſtood ſtill* at the prayer of *Joſhua*: proper for it to go from *Eaſt to Weſt*, yet for *Hezekiahs* confirmation, it went from *Weſt to Eaſt*: It is proper for *Iron to ſink in the water*, yet it *ſwom* when the children of the Prophet had need of it. In like manner; It is proper for *affliction* to *harden*, and make *worſe*, as well as for *riches and proſperity to enſnare*: But as Simples are by *Art*, *made medicinable*, which are by nature, *poiſon*. So *afflictions* which are *in nature deſtructive*; by *grace*, *become preſervative*. And as *evil waters* when the *Unicorns horn* hath been in them, are no longer poiſonable, but healthful; or as a *waſp when her ſting is out* may awaken us by *buzzing*, but cannot hurt us by *ſtinging*: ſo is it with *affliction*, when God pleaſeth to ſanctifie the ſame, as he doth to all that love him, *Rom.*8.28. For of God it is, (without thanks to *Affliction* or our ſelves, or our *ſins*) that we are *bettered by them*: All the praiſe thine, let thine be the *glory*.

But laſtly, (for though we can never be *thankful* enough for this, yet this is not all) that we ſhould finde him a *Saviour*, whom our *ſins* finde a juſt *revenger*; That we ſhould be looſed from the *chains of our ſins*, and they delivered into the *chains of Plagues*; That the ſame hand ſhould with his precious *blood free us*, that ſhall with his *word* ſtrike them.

Again, if we were by nature the Seed of the *Serpent*, *children* of the *evil*, and *Subjects* to that *Prince* which ruleth in the *air*, even that spirit which now *worketh in the children of disobedience*, *Ephes.*2.2. We may learn by it, to be *humble* and *thankful*, if changed to be the *womans seed*, children of God, and members of Christ: since we were once in so vile a condition; for God found nothing in us but *Enmity*, 1 *Cor.*15.10. *Rom.*7. 25. We are not *born*, but *new-born Christians*: And whereas he might have *left us* in that perishing condition (being bound to none) and have *chosen others*; he hath of his free grace *adopted us*, and *left others*. What's the *reason?* surely *no reason* can be given, but *O the depth!* only this I am sure of, it is a *mercy beyond* all *expression!* O my *soul*, thou hast not room enough for *thankfulness*.

Wherefore let it provoke us so to *love him*, that we shew forth the *vertues*, and fruits of him that hath called us, and done all this for us, 1 *Pet.*2.9. But I fear we *forfeit* many of *Gods favours*, for not paying that *tribute* of *thankfulness*.

For conclusion, If we be the *seed of the woman*, and our enemies, the *seed of the Serpent*; let us go before them in *goodness*, as far as *God hath preferred us before them in mercy*: let us be able to say of our enemies, as *Job* of his, *I have not suffered my mouth to sin, by wishing a curse unto his soul*, Job 31.30. Yea, let us send down *water* from our compassionate *eyes*, and weep for them by whom we bleed. In brief, let us hate their *opinions*, *strive* against their *practice*, *pitty* their *misguidings*, neglect their *censures*, labour their *recovery*, and pray for their *salvation*.

## CHAP. 34.

### *That though God disposeth of all their malice to his Childrens greater good, yet they shall be rewarded according to their mischievous intentions.*

IF it be so, that the malice of wicked men makes so much for the behoof of Gods people; and that whatsoever they do unto us, is but the execution of *Gods will*, and full accomplishment of his *secret decree*; it may seem to make on their side, and not only extenuate their evil, but give them occasion of boasting.

*Ans.* Although *God* disposeth it to the good of his children, that *they* may bring about all things to make for his own *glory*; yet they intend merely *evill* in it, as namely; the *Dishonour* of God, the *ruine* of mens souls (as I have proved in the *Drunkards Character*) and the satisfying their own serpentine *enmity*, and thirst of revenge. We must therefore learn to *distinguish* betwixt the act of God and of an *enemy*, as indeed Gods people do; *When ye thought evil against me* (saith *Joseph* to his brethren) *God disposed it to good, that he might bring to passe as it is this day, and save much people alive*, *Gen.*50.20. God had no hand in *doing the evil*,

*evil*, but God will have a hand in the *disposing* of it: When wicked men have their *wills*, even therein also is *Gods will* for *Gods will* is the highest *cause* of *all things*, *Psal.*115.3. holy God challengeth to himself whatsoever is done in the C 3.5. but so, as neither wicked mens sins shall *taint him*, nor justifie them: the sin is their own, the good which comes of it the benefit ours; He doth *well*, in suffering to be *done*, whatso vil *done*, saith Saint *Augustine*, and is just in their injustice. God same action, as it is a blessing, *triall*, or *chastisement* of his *childr* he *hates* as the wickedness of the agent: because in the same thing they did, there was not the same cause for which they did it. T *tongue*, *hand*, or *heart*, moves from *God*, *it moves lewdly* from wicked men are never the freer from *guilt* and *punishment*, for t which the holy *God* hath in their *offensive* actions. To instance examples; *Satan did* nought touching *Job*, but what the Lord request gave him *leave to do*; what then? Did *God* and *Belial* fulfilling the same act? No: sooner shall Stygian *darkness* bl *light*, the *frost* with *fire*, *day* with *night*: true, *God* and *Satan* w self-same thing; but God intended *good*, Satan *ill*; Satan a *Jobs*, and God at his confusion. God used the *malice* of *Pha Shimei* unto good; what then? God *afflicted* his people with minde then *Pharaoh*, did; God, to *increase* them, *Pharaoh*, to *them*. The *sin* of *Shimeis* curse was his own, the *smart of the c Gods*; God wills that as *Davids chastisement*, which he hates as *wickedness*. God *owed* a revenge to the house of *Eli*, and by t tion of *Doeg*, he took occasion to *pay it*, when the *Priests* were was just in *God*, which in *Doeg*, was most unjust: *Sauls* cruelty, *treachery of Doeg*, do not lose one dram of their *guilt*, by the *God*: Neither doth the holy counsel of God, gather any ble *their* wickedness: If it had pleased *God*, to inflict death upo sooner, without any pretence of occasion; his justice had be from all imputations. Now if *Saul* or *Doeg* be instead of a *Pes Feaver*; who can cavil? *The judgements of God are not ever* but are alwayes just. Again, the *curse* of the *Serpent* bestowed ness on *Man*; yea, our *first Parents* had been lesse glorious, if t not wanted a *Saviour*. What then? Doth *Satan* merit thanks? the contrary; for he onely intended the final *ruine* and *destr* them and all mankinde, with the dishonour of their Maker. L Devil does us good in this particular case, for while he *assaults* s *temptations*, and *afflicts us with crosses*, he in effect *helps us to* Yet still no thanks to *Satan*, for to be charitable is more then h ing; it is that Divine and *over-ruling Providence* of *God*, which beholding unto, and to him give we the thanks.

above all, our *Saviours example* will moſt excellently *diſtinguiſh* ds of *God*, *Satan*, and *wicked Men*; for if we obſerve, *Judas de- d him to death* for *gain*, the *Jewes* for *envy*, *Pilate* for *fear*; the provoked each of them through this *enmity*; *Chriſt himſelf*, to *obey* athers will, God the Father in love to ſinners, and for their *Redem-*: each furthered one and the ſame thing, but to contrary *ends*: ſo this *enmity* breaks forth in the wicked, Satan hath a hand in it as a *ious authour*; as when he entred into *Judas*, *and made* him *betray* , *Luke* 22.3. *Man* himſelf as a voluntary *inſtrument*, as when *Pha-* hardened his own *heart* againſt the *children of Iſrael*, *Exod.*9.34. as a moſt *righteous Judge*, and avenger, as when he alſo *hardened* oahs *heart*, ſo puniſhing his former *hardneſſe*, with further *obdura- Exod.*9.12. But how in this caſe? Even by permitting the *ſeed of* erpent, from their own malicious inclination, to hate the *ſeed of the* an, not by infuſing this malice, but by with-drawing his grace n he ſees it abuſed: he doth not *infuſe corruption*, he doth *not* -hold the *occaſion*; as when the *Rider* gives his *horſe* the raines, we e puts him on.

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low as *God* turned the treachery of *Judas*, not onely to the praiſe of uſtice, *mercy*, *wiſdom*, *power*, *&c.* but to the *good of all believers*: ſo he es this *enmity of Satan* and *wicked men*, to his *childrens* great *advan-* (in ſtopping them in their courſes of ſin and keeping them in exer- ) and *his own glory*: And well may he work good by *evil* inſtruments, en every *Prince* and *Magiſtrate* hath the ſeat to make profitable in- ments, aſwell of *evil perſons*, as of *good*: yea, when there is nothing he world, be it *gall* it ſelf; yea, the *excrement of a Dog*, or the *poiſon* Serpent, but mans ſhallow invention can finde it is *good for* ething: neither do two contrary *poiſons mingled* together prove tal.

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thought *incurable*. And this is our case, for even as that ... which their enemies intended should have *killed them*; so this ... the Serpent and his Seed, cures our *souls*, and makes us ever... *happie*. Yet they intending onely evil in it, or at least the sat... their own wicked wills, (as they know better then I, wherein ... rate the *weesel*, which doth a man pleasure in *destroying of Ver...* only intends the satisfying of her *own hunger*, not his good ... the house) can no way assume the least *praise* to themselves, no... the more favour. That which is *ill of it self* is not to be vent... the *good which commeth by accident*. It is no priviledge to be a... *ment of good by evil meanes*: Nor can you expect to fare better ... a healing of your errours, then the *Worme in the stomack*, which, ... hath devoured all the matter proper for it, *dies it self*: or *Helleborus*, ... after it hath wrought the cure within the body, is cast up again, ... with the *Malady*.

The Lord doth often good to his Church, even by those Instr... whom for their sins he means to cast into *Hell-fire*. *Ashur* was ... to *scourge Israel*; that done, they fell under a sharper *lash* then ... *Those Nations, saith God, shall serve the King of Babel seventy yea... when the seventy years are accomplish'd, I will visit the King of Bab... that Nation for their iniquities, and will make it a perpetual desolati...* *Jer.*25.11,12. *and* 30,16. even the greater sinners may punish the ... and prosper for a time, *Ezekiel* 7. *I will bring the most wicked ... Heathen, and they shall possesse their Houses, vers.*24. When *iniquity* ... plaid her *part*, vengeance leaps upon the *Stage*; the *Comedy* is *sh...* the *Tragedy* is *longer*.

We use *rubbish to scoure our vessels*, when those vessels are cl... we *fling away the rubbish*. *Bridges* that help men *over the stream*, ... themselves rot and sink in. When *Balaams Asse* had done speak... *mina voce*, she lived an *Asse*, and *died an Asse*: So when God hath ... ciently *afflicted the righteous*, by the *rod of the wicked*, he will *fl... Rod* into the *fire which is unquenchable, Isa.*33.1.

And it stands with the strength of *reason*, for if God, saith Saint ... *gory*, strike so smartly those whom he spareth; how heavie will his ... be on them whom he condemneth; and with what severity shall ... *anyes* be punished, when *his own children* are so visited and afflict... Gods own *Children*, who are as dear and near to him, as the *Apple ... eye*, or the *signet on his right hand*, suffer so many and grievous affl... here; what shall his adversaries suffer in *Hell*? undoubtedly, wh... *Patient* is made whole, he shall be *preserved*; but the *Plaister* sh... thrown away: For as God doth turn *evil to good* to them that *lo...* so he turnes *good to evil* to those that *hate him*.

Again secondly, if the wicked are punished for doing wrong to the ighteous, much more for wronging the *just*, and *innocent*: But wee have many examples of the former, as that of *Adonibezeck*, who having cut off the *Thumbs* and great *Toes* of Seventy Kings that were wicked like himself, had also his his own *Thumbs* and *Toes* cut off; *Judg.* 1. 5. 7. and *Moab*, of whom the Lord saith, hee hath *burnt the bones* of the King of Edom into *lime*; therefore will I send a fire *upon Moab*, and it shall devour, &c. *Amos* 2. 1, 2. If the greater *Serpent* devours the less, where is a *Dragon* to devour him, therefore the enemies of Gods Church, have no hope to escape. The everlasting punishments of the ungodly are *deserved*, not *remitted*.

But all the evill thou doest to the godly, is with thy *tongue*?

*Answ.* That's bad enough, the *Serpents hissing* betrays his malice; and *Ishmael's tongue* made him a *Persecuter*, as well as *Doeg's hands*; hee did but *flout Isaac*, yet Saint *Paul* saith, hee *persecuted him Gal.* 4. 29. *Cham* onely scoft at *Noah*, yet it brought upon him his *Fathers curse*, and *Gods upon that*. The *Athenians* but scoft once at *Silla's wife*, and it had well nigh cost the *razing of their City*, he was so provoked with the indignity. And whatever thou conceivest of it, *let this fault bee as far from my soul, as my soul from Hell.* For assuredly, God will one day *laugh you to scorn*, *for laughing his to scorn*: and at last despise *you*, that have *despised him in us.*

## CHAP. 35.

*Other grounds of comfort to support a Christian in his sufferings. And first, that God is specially present with his servants in their afflictions, takes notice of their sufferings, and allayes their grief.*

This rub being removed, and the passage made clear, proceed wee to other grounds of *comfort* which the Word of God affords in this case, for the better *upholding*, and strenghtening of a *weak* Christian in his sufferings: Wherein, that wee may not exceed, I will select out onely *five*, because *instructions*, if they exceed, are wont, *like nails*, to drive out one another.

First, wee shall bear the *Cross* with the more *patience* and *comfort*; if wee consider, that *God is specially present* with his servants in their *afflictions*; *takes notice* of their sufferings, and *allays their grief*. The troubles of a Christian are very great for number, *variety*, and *bitterness*; yet there is one *ingredient* that *sweetens them all*, the promise of God, *I will bee with thee in trouble*, *and deliver thee*, Psal. 91. 15. *And thou shalt not bee tempted above thy strength*, 1 Cor. 10. 13. *Again, fear not*; *for when thou passest through the water, I will bee with thee*; *and through the floods, that they do not over-flow thee: when thou walkest through the fire, thou shalt not bee burnt, neither shall the flame kindle upon thee*, Isa. 43. 1, 2. Lo, here are promises like *Flaggons of wine*, to comfort the distressed *soul*. Wherefore as *Cæsar* said to the trembling *Mariner*, Bee

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This rub being re[illegible]ved, and the passage made clear, proceed wee to other grounds of *comfort* which the Word of God affords in this se; for the better *upholding*, and strenghtening of a *weak* Christian his sufferings: Wherein, that wee may not exceed, I will select one ety *five*, because *instructions*, if they exceed, are wont, *like nails*, drive out one another.

First, wee shall bear the *Cross* with the more *patience* and *comfort*; if e consider, that *God is specially present* with his servants in their *afflicti-ns*; *takes notice* of their sufferings, and *allays their grief*. The troubles a Christian are very great for number, *variety*, and *bitterness*; yet here is one *ingredient* that *sweetens them all*, the promise of God, *I will bee with thee in trouble*, *and deliver thee*, Psal. 91. 15. *And thou shalt not bee tempted above thy strength*, 1 Cor. 10. 13. *Again, fear not*; *for when thou passest through the water, I will bee with thee*; *and through the floods, that they do not over-flow thee: when thou walkest through the fire, thou shalt not bee burnt, neither shall the flame kindle upon thee*, Isa. 43. 1, 2. Lo, here are promises like *Flaggons of wine*, to comfort the distressed *soul*. Wherefore as *Cæsar* said to the trembling *Mariner*, Bee

*not afraid, for thou carriest Cæsar*; so, O Christian! bee not hee that is *in thee, for thee, with thee*, that *guides thee*, that will is the invincible King *Jehova*. And upon this ground *David* *forted* and *refreshed* in his *soul*, *Psal.* 94. 19. that hee was *Though I should walk through the valley of the shadow of death, no evill*: Why? *For thou art with mee, thy Rod and thy Staffe fort mee*, Psal. 23. 4. Yea, our *Enemies* can no sooner *assault* *tongues*, but God coms in to our rescue. *If yee bee railed upon* *of Christ*, (saith Saint *Peter*) *blessed are yee, for the Spirit* *eth upon you*, 1 *Pet.* 4. 14. God is never so much *injoyed* of us, we are in the deep, with *David*, *Psal.* 130. 1. and when wee are *bestead* with *Jehosaphat*, 2 *Chron.* 20. 12. When did *Jacob* see *Angels*? but when hee fled for his life, making the cold earth his a stone his *pillow*; or when was his *heart* so full of joy, as now *head* lay hardest? When was *Paul* wrapp'd into the *third heaven* words from Christ *not fit to bee uttered*, 2 *Cor.* 12. 2. 4. but as the learned conceive, when hee was *bereaved of his sight*. *Stephen* great happiness by Christ, in his peace: but under that *shower* hee saw *heaven* it self open, *Act.* 7. When wee are *slain* all the for his sake, with the *Martyrs*, then wee are given to see *him* *eyes*, as *Job* did, who till that time had onely *heard of him by the* *of the ear*. Then wee come to know that the Lord, hee is God, *nasses* 2 *Chron.* 33. 13. and that he is our *hope and strength* and *re* very present help in troubles, *ready to bee found* of all that seek 2 *Chron.* 15. 4. 15. *Psal* 9. 9, 10, and 46. 1.

The *Israelites* never fared so well, as when they lived at *Gods* *finding*, and at night expected their *morrows* break-fast from the When they did *daily ask* and daily receive, their *daily bread*. Yet when they were *wandering* in a forlorn *wildernesse*, how did were attend upon them in their distress, to supply their want have no guide, therefore God himself goes before them in a *pillar* they have no shelter, the Lord spreads a *Cloud* over them for a are they at a stand, and want way; the *Sea* shall part and give passage; do they lack *bread*? Heaven it self shall power down *Angels*; have they no *meat to their bread*? a wind shall send the merable *Quails*; do they yet want drink, behold a hard *rock* smite a little wand, shall powr them out water in abundance; have supply of *Apparell*, their *Garments* shall not wax old on their back their *Enemies* too strong for them for want of *Engines*, the Walls *cho* shall fall down before them; are their enemies yet too many tent, *hail-stones* shall fall and brain them: *Lamps*, *Pitchers*, and shall get them Victory, the *Sun* shall stand still in *Gibeon*, and the the valley of *Ajalon*: lack they yet a *Land* to *inhabite*, the Lord out all the inhabitants, and give them a *Land which flows with* *honey*, &c. *Afflictions* have this advantage, that they occasion God that mercy to us, whereof the prosperous are uncapable; as we

in *Hagar*, *Gen.* 21. 17, 18, 19. And *Manoah's* Wife, *Judg.* 13. 3. to om the *Angel of the Covenant* had not been ſent, if they had not en in diſtreſs.

t would not become a *mother* to bee ſo indulgent to an *healthfull child*, o a *ſick*: and in deed ſome have found their *outward caſtigations* ſo erned with the *inward conſolations* of Gods Spirit, that they have *ſonud* confeſſed their receipts of joy and comfort, to bee an *hundred fold* e than their payments, even in this *preſent life* according to that pro- e of our Saviour, *Mark.* 10. 29, 30. So that a Chriſtian is ſtill a *gainer ll his loſſes*; yea, hee *gains by his loſſes*.

low if wee could but remember and *lay to heart* theſe *promiſes*, thus 'd with *examples*; when wee feel the greateſt *aſſaults* or *pangs*, how d wee want *courage*? But alaſs, moſt of us are like the *Prophets ſervant*, *ng.* 6. who ſaw his foes, but not his friends: we are like *Joſephs bre- n*, who ſaw him, *converſt* with him, were fed by him, yet knew him. Like *Peter*, who when the *Angell* brought him out of priſon, and t before him; wiſt not that it was ſo, but thought hee ſaw a *viſion*, . 12. 9. *Chriſt* at his *Reſurrection* was ſo *changed*, that his own *Diſciples w him not*; much more ſince his *aſcention* may hee paſs by us, as hee by *Job*, *Chap.* 9. 11. or meet us as hee did *Saul* in the way to *Damaſ-* or walk and talk with us, as hee did with the *two Diſciples* in the to *Emaus*, *Luk.* 24. 16. or ſtand by us while wee are ſeeking him, as hee by *Mary in the Garden*, Joh. 20. 14. and yet wee bee *ignorant that it* e. Yea, hee may bee in us by his *ſpirit*; even whil'ſt wee *feel him not*. ob ſaw him both aſleep and awake, yet (ſaith hee) *the Lord was in this* , *and I was not aware of it*, *Gen.* 28. 16. at leaſt wee are apt to ke, that God is removed from us, when wee any way ſuffer ca- ity; as the *Iſraelites* do but want water, and preſently they cry, *he Lord among us*, or no? *Exod*, 17. 7. as if God could not bee them, and they a thirſt; either hee muſt humour carnall minds, or diſtruſted.

ut both his preſence and love, is the ſame in adverſity, as it is in perity; our ſence onely makes the *difference*, even as a *Church*, e, or *Town*, is unmoveable, and keepeth one place; though to us it ſeem *ſomtime on our right hand*, *other while on our left*: as wee ge our *ſtanding*, *ſitting*, or *walking*. Yet if ſome unuſuall croſſes diſturb peace, preſently there breaks out a voice mix'd with murmuring, and pair, God hath forſaken us. It was a *common* complaint with *Davids Lord hath forſaken us*; *thou haſt caſt off*, *and abhorred us*; *why haſt u forſaken mee &c.*? Yea, the onely *Son of God* came to this, *My God*, *God*, *why haſt thou forſaken mee*? Yet conſider, did *God* forſake either hem? hee might bee angry with *David*, more angry with *Chriſt*, for ſins of all the world: and in their preſent *ſence*, that anger might k in them an *apprehenſion* of his *forſaking them*: but hee did not *for-* them, nor will hee *forſake thee*, if thou doſt not firſt *forſake him*. ou maiſt think ſo, but God will not do ſo; but in the mean time, how

can this bee well taken? wee see *our wretchednes*, wee do m*blessednes*: No talk of his presence, of his absence wee compl*cowardly spirits* give him for quite gone; yet *hee is not far from of us*, *Act.* 17. 27. Yea, this confession could *Seneca* make, (h Divine) *God is near unto thee, hee is with thee, hee is within t* surely if hee had not been with these *Israelites*, they had not hee had been *in them*, they had not *murmured*. Wee can think hi*in our want*, and cannot see him *absent in our sin*; yet, *wicked affliction*, argues him gone: yea, hee is then most *present*, most *chastiseth*; for *as the sufferings of Christ abound in us, so our tions abound through Christ*, 2 *Cor.* 1. 5.

Again, God may bee *present* with us, and yet wee not b sed; as the *Israelites* repined for a *King*, when the Lord was the or *Christ* may bee with us, and yet wee want something that we Christ was in the Ship, and yet (say the Apostles) *wee have* Jesus was at the *Marriage*, yet saith his Mother, *they have* *Joh.* 2. 3. Wee may want *Bread* and *Wine*, and yet have *Chr pany*: but if food fail, it is because *Manna* is to come; if *Wine* sent, yet *grace* and *salvation* is present: if God takes away gives *Manna*; deny *Sun* and *Moon*, and gives himself; hee d wrong.

Now why doth God by his *promise* tye himself to bee present more especially in *affliction*? but that hee may *resist our enemies* us when wee faint, and *crown* us when wee overcome; but that bee exact in taking *notice* of our particular sufferings, and as *Da Count our wandrings, put our tears into his bottle*, and enter all into gister, *Psal.* 56. 8. 9. All our afflictions are more noted by that *sends* them, than of the *patient that suffers them*; every pang, and gird, is first felt of him that sends it: could wee bee *miserab* wee had reason to bee heartless: but how can it bee but less pa indure any thing that hee *knows* not, than that hee *inflicted not*? said to *Manoah* by an *Angell*, *Thou art barren*, *Judg.* 13. 3. so hee one, thou art *sick*, to another, thou art *poor*, to a third, thou art thou art *oppressed* to another; that all-seeing *eye takes notice* of of every mans condition, no less than if hee should send an *Angel* *us* hee knew it: and his *knowledge* compared with his *mercy*, is comfort of all our sufferings. O God! wee are many times *misera* feel it not; thou knoweſt even those *sorrows* which we might k knoweſt what thou hast done, *do what thou pleaseſt*.

## CHAP. 36.

*That all afflictions, from the least to the greatest, do come to pass, not by accident, chance or fortune, but by the especiall providence of God.*

### *Section* 1.

WEe shall bear the *cross* with more *patience* and *comfort*. If wee consider, that all afflictions, from the *least* to the *greatest*, do come to pass, not by *accident*, *chance*, or *fortune*, but the speciall *providence of God*; who not onely *decreeth* and *fore-appointeth* every particular cross, *Eccles.* 3. 1. *Rom.* 8. 28. 29. but even effecteth them, and *brings them into execution*, as they are *crosses*, *corrections*, *trialls*, *chastisements*: *Isa.* 45. 7. *Amos* 3. 6. and also ordereth and disposeth them; that is, *limiteth* and *appointeth* the *beginning*, the *end*, the *measure*, *quality*, and the *continuance* thereof: yea hee ordereth them to their *right ends*; namely, *his own glory*, the *good of his servants*, and the *benefit of his Church*: *Jer.* 30. 11. *Gen.* 50. 19, 20. 2 *Sam.* 16. 10. *Psal.* 39. 9. And useth them but as *instruments*, wherewith to Work his good pleasure in us. As what are our enemies, but *God's Axes* to cut us down, not the fire, but for the *building*: *God's Masons* to hew us here in the *mountain*, that wee may bee as the polliſhed *corner stones of the Temple*, *Psal.* 144. 12. Or admit the *Mason* pulls down the *House*, it is not with an intent to *destroy* it, but to *re-edifie* it; and raise it up again in better *form* and *fashion*. *Gods scullions* to scowre up the *vessell* of his House, that they may bee meet for the *Masters use*.

If then they bee but as *instruments*, and *tools* in the hand of the *workman*; wee must not so much look to the instrument, as to the *Author*, *Psal.* 44. 5. and 50 20. Well may the *Priests* of the *Philistims* doubt whether their *plague* bee from God, or by fortune, 1 *Sam.* 6. 2, 9. but let a *Joseph* bee sold into *Egypt*, he will say to his enemies, *Yee sent not mee hither, but God*; *when yee thought evill against mee, God disposed it to good, that he might bring to pass as it is this day*; *and save much people alive*: Or let a *David* bee railed upon by any cursed *Shimei*, hee will answer, *Let him alone, for hee curseth, even because the Lord hath bid him curse David*: *who shall then say, wherefore hast thou done so?* 2 *Sam* 16. 10. Or let a *Micha* be trodden upon, and insulted over by his enemie, his answer will bee no other than this. *I will bear the wrath of the Lord, because I have sinned against him, untill he plead my cause, and execute judgment for mee*: *Micha* 7. 9. The *believer* that is conversant in *God's* book, knows that his *adversaries* are in the hands of God, as a *hammer*, *ax*, or *rod*, in the hand of a *smiter*; and therefore as the *hammer*, *ax*, or *rod*, of it self can do nothing, any further than the force of the hand using it, gives strength unto it; so no more can they do any thing at all unto him, further than *is given them from above*; as our *Saviour* told *Pilate*: *Joh.* 19. 11. See this

this in ſome *examples*; you have *Laban* following *Jacob* with ... *Eſau* meeting him with another, both with hoſtile intentions, ... till the uttermoſt point of their execution, both are prevented ... ecution: for ſtay but a while, and you ſhall ſee *Laban* leave him ... *Eſau* meet him with a kiſs; *of the one* hee hath an oath, *tears* of ... peace with both. *God* makes *fools* of the enemies of his Church, ... them proceed that they may bee fruſtrate; and when they are ... the uttermoſt reach of their teather, hee pulls them back to the ... ſhame. Again, you have *Senacherib* let looſe upon *Hezekiah* and ... ple, who inſults over them intolerably: 2 *Kings* 18. Oh! the ... ble and (in ſight) deſperate condition of diſtreſſed *Jeruſalem* ... it had none, ſtrength it had but a little, all the *countrey* round ... ſubdued unto the *Aſſyrian*: that proud victor hath begirt the ... with an innumerable *army*, ſcorning that ſuch a *ſhovell-full* of ear ... ſtand out but one day: yet poor *Jeruſalem* ſtands alone, *block'd* ... world of enemies, *helpleſs*, *friendleſs*, *comfortleſs*, looking for the ... an *hoſtile fury*; and on a ſudden, before an *Arrow* is ſhot into the ... hundred fourſcore and five thouſand of their enemies were *ſlain*, ... reſt run away, 2 *Kings* 19. 35, 36. God laughs in heaven at the ... *Tyrants*, and befools them in their *deepeſt projects*. If hee under ... protect a people, in vain ſhall *earth*, and *hell conſpire againſt them*. ... can bee accompliſhed in the *Lower Houſe of this world*, but firſt ... creed in the *Upper Court of heaven*; as for example, what did ... ever do to our *Saviour Chriſt*, that was not firſt both decreed by ... *ther* of Spirits, and *regiſtred* in the *Scriptures* for our notice and ... They could not ſo much as *throw the Dice for his Coat*, but it ... pheſied: *Pſal.* 22. 18. and in *Pſal.* 69. 21. It is fore-told ... ſhould give him *gall* in his *meat*, and in his *thirſt*, *vinegar to drink*: ... very *quality* and *kind of his* drink is *propheſied*: yea, his *face* could ... *ſpit upon* without a *propheſie*; thoſe filthy excrements of his ene ... not upon his *face*, without *God's decree*, and the *Prophets* ... *Iſa.* 50. 6. Yea, *let the Kings of the earth bee aſſembled, and ... come together*; *Let Herod and Pontius Pilate, with the Gentiles ... people of Iſrael*, gather themſelvs in one league againſt him, it is ... for they can do nothing, but what the *hand of God and his Coun* ... before determined to bee done: as *Peter* and *John* affirmed to ... the *Diſciples*, for their better *confirmation and comfort*: *Act.* 4. ... 29. No, notwithſtanding the *Devill raged*, the *Phariſees ſtormed*, ... and *Pilate* vexed, *Caiaphas propheſied*, all combined, and often ſought ... *him*: yet no man laid hands on him (untill his hour was come ... had appointed); ſo that by all their plots, they were never able ... him any more hurt, than onely to *ſhew their teeth*, *Joh.* 7. 30. If ... in league with God, wee need not fear the *greateſt of men*.

Indeed, it was *Pilates* brag to Chriſt, knoweſt thou not *that I have ... er to crucifie thee?* *Joh.* 19. 10. And *Labans* to *Jacob*, *Gen.* 31. ... able to do you hurt; but they were vain cracks: for doth ...

s overthrow tell all boasting Champions, that an *Hoſt* is nothing with- the God of *Hoſts*. Yea, Satan himself was fain to say unto God in 's case, stretch out now thine hand, &c *Job* 1. 11. and 2. 5. True as *iſtocles* once said of his son; this boy can do more than any man in all *ce*: for the *Athenians* command the *Grecians*, and I command the *enians*, and my wife commands mee, and my son commands my wife: he Churches adversaries in some places, may boast what their Father Devill can do; for hee commands the *Pope*, and the *Pope* commands *Jesuites*, and the *Jesuites* command such a King, or *Emperour*, *Rev.* 17. 12. 13. and that *Emperour*, or *King*, commands his *Officers of State*; they command the *common people*. And yet to speak rightly, even these can do just nothing of themselvs, *for hee that sits in the heavens bing them to scorn*, commands all.

Now it must needs comfort and support us exceedingly, if in all cases do but duly consider, that *inequality* is *the ground of order*, that *superi-* causes guide the *subordinate*, that this *sublunary* Globe depends on the *stiall*; as the *lesser wheels* in a *Clock* do on the *great one*, which I finde s expressed:

*As in a Clock one motion doth convay,*
*And carry diverse wheels a severall way;*
*Yet altogether by the great wheels force,*
*Direct the hand unto his proper course.*

*who is hee that saith, and it cometh to pass, when the Lord commandeth it* ? *Lamenta.* 3. 37. Suppose the *Legions of hell* should combine with *Potentates of the earth* to do their worst, they are all *nothing without* d: as in *Arithmetick*, put never so many *Cyphers* together, one be- e another, and they make *nothing*; but let one *figure* bee added, it kes them *infinite*. So is it with men and Devills; if God bee not th them, they are all but *Cyphers*: And yet for the praise of his glory, d the good of his Church, these *enemies of his*, whether they rise or sit ll, shall by an *insensible ordination* performe that will of the Almighty, hich they least think of, and *most oppose*: *The inhabitants of Jerusalem, d their Rulers, (because they knew him not, nor yet the words of the Pro- ets which are read every Sabbath day) have fulfilled them in condemning m, Act.* 13. 27. so that as Saint *Austin* speaks, by resisting the will of God, ey do fulfill it: and *his will is done by and upon them*, even in that they *against his will*.

That even *Satan* himself is limited, and can go no further than his chain ill reach, wee may see *Rev.* 20. 2. More particularly; hee could not ouch so much as *Job*'s *body* or *substance*, no not one of his *servants*, nor ne *limb of their bodies*, nor one *hair of their heads*, nor one *beast of their eards*, but hee must first beg *leave of God*, Job 2. 6. Nay *Satan* is so far rom having power over us living, that hee cannot touch our bodies being lead; yea, hee cannot find them when God will *conceal them*, (witness he body of *Moses*); and I doubt not, but as the *Angells* did wait at

the *Sepulchre* of their and our Lord: so for his sake, they also [illegible] our *graves*: he could not seduce a false prophet, nor enter into a [illegible] *out licence*; the whole *Legion* sue to *Christ* for a sufferance, not other than to grant, that without his *permission* they could not hurt *Swine*.

And when he hath *leave from God*, what can hee do? hee go one haires breadth beyond his *commission*: being *permitted* could bring *Christ* himself, and set him on the *Pinacle* of the *ple*, but hee could not *throw him down*; which even a little might have done with *permission*. As the *Lyon*, 1 *King*. 13, killed the *phet*, but neither touched the *Asse* whereon hee road, nor yet the *has* contrary to his nature.

True *Satan* could boast even to *Christ* himself, that all the [illegible] his, and all the Kingdoms thereof, but when it came to the push, he not enter into a very *Hog*, without asking him leave, and having given him, hee presently carryed the whole *heard* headlong into [illegible] Why did hee not so to the man *possessed*? no thanks to him, hee had for the one, not so for the other, and therefore a whole *Legion* them were not able to *destroy* one poor *simple man*, Mat. 8. *ver*. 31. 32.

So that all our enemies are curbed and restrained by the divine *vidence* of our heavenly Father: *Satan* may bee his *Executioner* God is the *Judge*, and the *Executioner* cannot lay on a stroke more the *Judge* appoints.

I confess *Satan* is so strong comparatively, and withall so crafty malicious, that wee may with reverence and love, wonder at the [illegible] God in our delivery: But this is our comfort, first, that Spirit [illegible] have shewn I can do nothing without the God of *Spirits*. Secondly have the *Angells aid*, as the Prophet *Elisha* against that bloody 2 *King*. 6. 17. *Lot* against the *Sodomites*, Gen. 19. 10. *Jacob* against [illegible] of *Esau*, Gen. 32. *ver*. 24. 28. *Hezekiah* against *Senacherib*, *Isa*. 37. and *England* against that invicible Navie of the *Spaniards* in Eighty True, they appear not ordinarily, what then? no more do the *Angels*, but the Word of God assures us it is so, *the Angel of the Lord eth round about them that fear him, and delivereth them*, *Psal*. 34. 7. do but thou get spirituall eyes, whereby thou mai'st see, as with the invisible God, so the invisible *Angels*: do but pray as *Elisha's* servant, that thine eyes may bee opened, and then thou shalt see *with thee*, than *against thee* 2 *King*. 6. 16. 17.

Yea, had wicked men their eyes opened, as *Balaam* once had, would at every turn *see an Angel* stand in their way, ready to resist they go about, as hee did: for this is one of the noble imployments those *glorious spirits*, to give a strong, though *invisible* opposition lewd enterprises: Many a *treacherous* act have they hindred, without knowledge of the *Traytor*. Yea, O! God, many are the dangers which wee *see*, and *fear*; innumerable, those wee *neither see* nor

erefore to take away all attribution to our ſelvs, even when wee know
thou do'ſt deliver us.

ow if it bee *fearfull* to think how great things evill ſpirits can do with
*miſſion*; it is *comfortable* to think how they can do nothing without
*miſſion*: for if God muſt *give him leave*, hee will never *give him leave*
do any harm to his *choſen*, bee will never *give him leave* to do the leaſt
t to our ſouls. Now as by way of *conceſſion*, every greater includes the
, hee that can lift a *Talent*, can eaſily lift a *Pound*; ſo by way of *de-*
*ll*, every greater excludes the leſs. If *Satan* himſelf cannot hurt us,
ch leſs *his inſtruments*, weak men: but for proof of this, ſee alſo an in-
nce or two: that a *ſparrow cannot fall to the ground without our hea-*
*ly Father*; and that without *leave* from him, our enemies cannot *di-*
*ſh one hair of our heads*; wee have our *Saviour*'s expreſs teſtimony,
*th.* 10. 29. 30. Let the *Powder-Traytors* plot and contrive the ru-
e of our *ſtate* never ſo *cunningly* and *cloſey*, let them go on to the utmoſt,
s there wanted nothing but an actor to bring on that *Catholick doom*-
y) yet before the *match* could bee brought to the *Powder*, their artifi-
ll *fire-works* were diſcovered, their *projection, prodition, deperdition, all*
*cloſed, and ſeaſonably returned on their own heads*: And the like of
eir *invincible Navie*. And of *Pope Alexander* the ſixth, who prepared a
aſt for diverſe *Cardinalls* and *Senators*, purpoſing to poyſon them; but
the providence of God, they eſcaped; and hee alone was poyſoned.
et *Jezebel* fret her heart out, and *ſwear by her gods*, that *Eliah* ſhall die,
et thee ſhall bee *fruſtrate*; *Eliah* ſhall bee ſafe. Let the red *Dragon* ſpout
th floods of *venom* againſt the *Church*, the Church ſhall have wings given
t to flie away, ſhe ſhal be delivered, *Rev.* 12. Let the *Scribes* and *Phariſees*,
ich their many *falſe witneſſes* accuſe *Chriſt* never ſo, yet in ſpite of malice,
*nocency ſhall find abbettors*: and rather than hee ſhall want *witneſſes*, the
outh of *Pilate* ſhall bee opened to his *juſtification*. Yea, let *Jonas*
rough frailty run away from the execution and embaſſage of *God*'s
*arge*, and thereupon bee caſt into the *Sea*, though the *waves* require
m of the *Ship*, and the *Fiſh* require him of the *waves*, yet the Lord will
quire him of the *Fiſh*: even the Sea, and the *Fiſh*, had as great a charge
the *Prophet*, as the *Prophet* had a charge for *Nineveh*: for this is a ſure
le, if in caſe God gives any of the creatures leave to afflict us, yet hee
ill be ſure to lay no more upon us than we are able, or he will make us
le to bear: yea, than ſhall make for *our good*, and *his glory*. Hee
th a provident care over all the Creatures, even *Beaſts* and *Plants*: and
ertainly wee are more precious than *Fowls* and *Flowers*; yet the Lord
ares for them. Will the *Houſe-holder* take care to water the *herbs* of his
*arden*, or to fodder his *Cattell*, and ſuffer his *Men* and *Maids* to famiſh
hrough *hunger* and *thirſt*? Or wil hee provide for his *Men* and *Maids*, and
et his own children ſtarve? Surely, if a man provide not for his own,
*hee hath denyed the faith, and is worſe than an Infidell*: 1 *Tim.* 5. 8. Far
bee it then from the *great Houſ-holder*, and *Judge of all the earth*, not to
provide for his dear Children and Servants, what ſhall bee moſt neceſſary

for

for them: indeed wee may fear our own *flesh*, as Saint Paul *God is faithfull, and will not suffer us to bee tempted above our* will even give the issue with the tempration, and in the mean time *us with his grace*, 2 *Cor.* 12. 9. You have an excellent place to t pose, *Jer.* 15. 20, 21.

*Section.* 2.

*Objection.* But wee see by *experience*, that God gives wicked men often times to take away the very *lives of the godly*.

*Answ.* What then? If wee lose the *lives of our bodies*, it wee may save the *lives of our souls*; and attain the greater *degree Luk.* 9. 24. and so wee are made *gainers* even by that loss. Now takes away *temporall*, and gives *eternall* life for it, there is no hurt d hee that promiseth *ten pieces of silver*, and gives *ten pieces of gold*, no promise. *Peace bee unto this house*, was the *Apostles salutation*, was not meant of an outward peace with *men of the world*: and saith, *you shall have rest*, *Matth.* 11. 28. but it is rest unto your Again, thou hast merited *a three-fold death*: if thou bee'st free the two worser, *Spirituall*, and *eternall*; and God deal favourably thee touching thy *naturall death*, hee is mercifull: if not, thou m think him *unjust*. Though the *Devill* and the *world* can hurt us, other men, in our outward and bodily estates: as the *Devill* had over *Job* in his *ulcers*, over his *children in their death*, over *Mary len that was possessed*, and over that *daughter of Abrahams*, *Luk.* 13. hee kept *bound* 18. *years*, *ver.* 16. yet they can do us no hurt, nor in our souls; they shall lose nothing but their *dross*, as in *Zachary Isa.* 12. Let them sluce out our *blood*, our *souls* they cannot so m strike; let *wild beasts* tear the body from the *soul*, yet neither bo *soul are thereby severed from Christ*. Yea, they can neither depr of our *Spirituall treasure here*, nor *eternall hereafter*; which make *Saviour* say, *Fear yee not them which kill the body, but are not able the soul: but rather fear him which is able to destroy both soul and b Hell, Matth.* 10. 28. The body is but the *Bark*, *Cabinet*, *Case*, or *ment*, of the *soul*; and say it falls in pieces, there is but a *pitcher* bro the *soul a glorious Ruby*, held more fit to bee set in the *crown* than here to bee troden *under foot by dirtie swine*; and there soon as separated, the *Angels* convey her hence to the place of *eter bliss*. Alas, what can they do? they cannot *separate us from the God in Christ Jesus*, *Rom.* 8. 38. 39. Yea, they are so far from doi harm, as that contrariwise wee are much the better for them; *In all these things wee are more than conquerours, through him that lov ver.* 37. Whatsoever then becoms of goods, or lives, happie are long as (like wise *Souldiers*) wee guard the *vitall parts*, while the kept sound from *impatience*, from *distrust*, &c. Our enemie may a hee cannot *hurt us*.

*Objection.* Nevertheleſs, that which I ſuffer, is exceeding *grievous.*

*Anſwer.* Not ſo grievous as it might have been, for hee that hath afflicted thee for a time, could have held thee longer; hee that toucheth thee in *part*, could have ſtricken thee in *whole*; hee that laid this upon thy *body*, hath power to lay a greater Rod both upon thy *body and ſoul.* Again, there is no chaſtiſement not grievous; the *bone* that was *diſ-jointed*, cannot bee ſet right without *pain*; no *potion* can cure us, if it work not; and it *works not*, except it make us ſick: Nay, my very *diſeaſe* is not ſo painfull for the time, as my *remedy*: how doth it turn the *ſtomack*, and wring the *in trails*, and work a *worſe diſtemper* than that whereof I formerly complained? neither could it bee ſo *wholeſome*, if it were leſs *unpleaſing*, neither could it make mee *whole*, if it did not firſt *make mee ſick.* But wee are contented with that ſickneſs which is *the way to health.* There is a vexation without hurt, ſuch is this: wee are *afflicted*, not *over-preſſed*; *needy*, *not deſperate*; *perſecuted*, *not forſaken*: *caſt down*, but *peiſh not*, how ſhould wee? when all the evill in a City, coms from the providence of *a good God*, which can neither bee *impotent*, *nor unmercifull? It is the Lord, let him do what hee will.* Woe worth us! if evills could come by chance, or were let looſe to light where they liſt; now they are *over-ruled*, wee are ſafe. In the name of God then, let not the tall ſtature of the *Anakims*, nor the *combination* of the *Edomites*, nor the politick counſels of all the *Achitophels* and *Machivillians*, nor the *proud looks* nor the big *words* of all the *Amaziahs*, combining themſelvs together, *deter or diſmay* you. Let not the *over-topping* growth of the ſons of *Zerviah* ſeem too hard for you; for God is infinitely *more ſtrong and mighty to ſave us*, than all our enemies *are to deſtroy us*: and he hath his *Oar* in their *Boat*, he hath a ſpeciall *ſtroke in all actions* whatſoever, and can eaſily over-reach, and make ſtark *fools* of the *wiſeſt*; by making their own *counſels and endeavours* like *Huſhai's*, to *overthrow* thoſe intentions which they ſeem to *ſupport.*

As touching the *continuance* of afflictions, God ſo *ordereth and tempereth* the ſame, in his merciful *wiſdom*; that either they be *tolerable*, or ſhort; either our ſorrows ſhall not be violent, or they ſhal not *laſt*; if they be not light, they ſhal not be *long*: grievous and ſore trialls laſt but *for a ſeaſon*, 1 *Pet.* 1. 6. *A little while*, *Joh.* 16. 16. Yea, *but a moment*, 2 *Cor.* 4. 17. *Hee endureth but a while in his anger*, (ſaith the Pſalmiſt) *but in his favour is life*; *weeping may abide for a night*, *but joy cometh in the morning*, *Pſal.* 30 5. And this had hee good experience of; for if we mark it, all thoſe *Pſalms* whoſe *firſt lines* contain *ſighs* and broken *complaints*, do end with delight and *contentment*; he began them in *fear*, but they end in *joy*: you ſhal ſee terrible anguiſh ſitting in the *door*, irremediable ſorrow looking in at the *window*, deſpair bordering in the *margent*, and offering to creep into the *text*; yet after a ſharp conflict, nothing appears but *joy and comfort.* God loves to ſend *relief*, when wee leaſt look for it; as *Eliſha* ſent to the King of *Iſrael*, when he was *rending his cloaths*, 2 *Kings* 5. 8. Hear what the Lord thy Redeemer ſaith by *Iſaiah*, *For a moment in mine anger*, *I hid my face from thee for a*

*little*

a little season, but with everlasting mercy have I had compassion
Isa. 54. 8. It is but a little, for a *moment* that his anger lasts, his
everlasting: and *I hid my face*, never *turn'd my heart* from thee:
whe nhee lay down to sleep, was full of care about his Wife
with child; *Matt.* 1. 20. but hee awakened well satisfied: *ver.*
day a measure of fine flower, is lower rated in *Samaria*, than yes
dung. Although *Christ's Star* left the *wise-men* for a time, yet in
appeared again, and forsook them not till they had found *Christ*;
was the mark they aimed at, *Matt.* 2. 9. *Afflictions are like run*
ters, which make many *grounds fruitfull*, but tarry with none
Yea, it is a *rule in nature*, that violent things cannot last long: Th
sophers could observe, that no motion *violent* is wont to bee per
and *Seneca* concludes, That if the sickness bee tedious and lasting
is tolerable; but if violent, short: and so of *spirituall temptations*, th
were so vehement upon *Luther*, that the very venom of them drank
*spirits*; and his body seemed dead; so that neither *speech*, *sence*, b
*heat*, appeared in him; but this sharp fit lasted but for one day:
wee suffer much, it shall not bee long; if wee suffer long, it shall
much. Some misery is like a *Consumption*, *gentle*, but of *long conti*
other like a *Fever*, *violent*, but *soon over*. If our sorrows be long,
the *lighter*; if *sharper*, the *shorter*. The sharp *North-East wind* (
*Astronomer*) never lasteth *three days*, and *thunder*, the more *violent*
*permanent*. Wherefore cheer up thou *drooping soul*, if the Sun of
bee for the present clouded; it will ere long shine forth *bright* a
now with the *Moon* thou art in the *wane*, stay but a little, thou
much *increase*; for as *days* succeed *nights*, *Summer*, *Winter*, and *rest* tr
undoubtedly, *joy* shall succeed, and exceed, thy *sorrow*. Thy
dissolve, or bee dissolved; yea, it is in some measure dissolved
for the present. The *Portugals will rejoyce in foul weather* why?
they know, *fair will follow*; and so may the *believer*, in his great
*gents*; because God will shortly tread *Satan* under our feet, *Rom.*
Here also the *distressed soul* may raise comfort to himself out of *former*
*perience*; who is hee that hath not *been delivered* out of some mi
*exigent*? which if thou hast, thou maist well say unto God wi
*Psalmist*, *Thou hast shewed mee great troubles and adversities, but th*
*return and revive mee, and wilt come again, and take mee up from th*
*of the earth, and comfort mee* Psal. 71. 20. 21. *For God's former*
are *patterns of his future*; hee teacheth you what *hee will do*, by w
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than the recognition of favours, or wonders passed: he that hath fou
present in one extremity, may *trust him in the next*; every sensible
of the Almighty, invites both *his gifts* and *our trust*.

*Objection.* But thou wilt say with the *Psalmist*, thine *enemies* ha
prevailed against thee, and *God* seemeth altogether to *hide* h
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*Psal.* 13. 1, 2.

*Answer.* It is but so in thy apprehension, as it was with him; *Gods deliverance* may over-stay thy *expectation*, it cannot, the due period of his *own counsels*: for know first, that Gods *works* are not to bee judged of, till the *fifth act*. The case deplorable and desperate in outward appearance, may with one smile from heaven find a blessed issue: *Dothan* besieged, and the Prophets servant distressed, they are in a grievous case (as they think); yet a very apparition in the *clouds* shall secure them: not a squadron shall bee raised, and yet the enemie is surprised: 2 *Kings* 6. here was no *slackness*. The *Midianites* invade *Israel*, and are suddainly *confounded by a dream*, *Judg.* 7. Mistris *Honywood*, that Religious Gentlewoman, *famous for her virtues*, after shee had been distressed in her mind thirty years, without feeling the least comfort, not being able to hold out any longer, (*as a wounded spirit who can bear*)? flung a *Venice-glass* against the *ground*, and said to a grave Divine that sought to comfort her, *I am as sure to bee damned, as this glass is to bee broken*; but what followed? the *glass* was not broken, but *rebounded and stood upright*: at the sight whereof, shee was so confirmed, that ever after to her dying day, shee lived most comfortably: much like that of *Apelles*, who striving to paint a *drop of foam* falling from a *Horse mouth*, after long study how to express it, even *dispairing*, flung away his *Pencill*, and that threw rid it. How *opportunely* doth God provide succours to our distresses? It is his glory to help at a *pinch*, to begin where wee have given over; that our relief might bee so much the more *welcome*, by how much it is *less looked for*: *superfluous aid* can neither bee *heartily desired*, nor *earnestly looked for*, nor thankfully *received* from the hands of mercy. Besides our infirmitie best sets off the *glory of his strength*, 2 *Cor.* 12. 9. *Spirituall consolations* are commonly late and suddain; long before they come, and speedy when they do come, even preventing *expectation*: and our last conflicts have wont ever to be the soreſt, as when after some *dripping rain*, it powres down *most vehemently*, wee think the weather is changing. When hee means to ease us of our *burthen*, hee seems to lay on heavier; wherefore trust in God *killing*, and *love* God *chiding*, it is a good signe of our recovery.

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Again, in the next place thou must know, that *man's extremity is Gods opportunity*; well may hee forbear, so long as wee have have any thing *else to rely upon*; but wee are sure to find him in our *greatest exigents*, who loves to give comfort to those that are *forsaken of their hopes*, as abundance of examples witness. When had the *Children of Israel the greatest victories*, but when they *feared most* to bee overcome? 2 *King.* 19. 35. *Exod.* 14. *ver.* 28, 29. When was *Hagar* comforted of the *Angell*, but when her *child* was neer *famished*, and shee had cast it under a *Tree for dead*? *Gen.* 21. 15. to 20. When was *Elijah* comforted and relieved by an *Angel*, with a *Cake baked on the coals*, and a *Cruise of water*, but when hee was utterly for-

*a little ſeaſon, but with everlaſting mercy have I had compaſſion* [on] *Iſa.* 54. 8. It is but a little, for a *moment* that his anger laſts; his *everlaſting*: and *I hid my face*, never *turn'd my heart* from thee; whe nhee lay down to ſleep, was full of care about his Wife with child; *Matt.* 1. 20. but hee awakened well ſatisfied: *ver.* *day a meaſure of fine flower*, is lower rated in *Samaria*, than *dung*. Although *Chriſt's Star* left the *wiſe-men* for a time, yet in appeared again, and forſook them not till they had found *Chriſt*; was the mark they aimed at, *Matt.* 2. 9. *Afflictions are like rain* *ters*, which make many *grounds fruitfull*, but tarry with none Yea, it is a *rule in nature*, that violent things cannot laſt long: Th *ſophers* could obſerve, that no motion *violent* is wont to bee per and *Seneca* concludes, That if the ſickneſs bee tedious and laſting is tolerable; but if violent, ſhort: and ſo of *ſpirituall temptations*, th were ſo vehement upon *Luther*, that the very venom of them drank *ſpirits*; and his body ſeemed dead; ſo that neither *ſpeech*, *ſence*, b *heat*, appeared in him; but this ſharp fit laſted but for one day: wee ſuffer much, it ſhall not bee long; if wee ſuffer long, it ſhall much. Some miſery is like a *Conſumption*, *gentle*, but of *long* con other like a *Fever*, *violent*, but *ſoon over*. If our ſorrows be long, the *lighter*; if *ſharper*, the *ſhorter*. The ſharp *North-East wind* ( *Aſtronomer* ) never laſteth *three days*, and *thunder*, the more *violent* *permanent*. Wherefore cheer up thou *drooping ſoul*, if the Sun of bee for the preſent clouded; it will ere long ſhine forth *bright* a now with the *Moon* thou art in the *wane*, ſtay but a little, thou much *increaſe*; for as *days* ſucceed *nights*, *Summer*, *Winter*; and *reſt* undoubtedly, *joy* ſhall ſucceed, and exceed, thy *ſorrow*. Thy *grie* diſſolve, or bee diſſolved; yea, it is in ſome meaſure diſſolved for the preſent. The *Portugals will rejoyce in foul weather* why? they know, *fair will follow*; and ſo may the *believer*, in his great *feats*; becauſe God will ſhortly tread *Satan* under our feet, *Rom.* Here alſo the *diſtreſſed ſoul* may raiſe comfort to himſelf out of *ſo* *perience*; who is hee that hath not *been delivered* out of ſome mi *exigent*? which if thou haſt, thou maiſt well ſay unto God wi *Pſalmiſt*, *Thou haſt ſhewed mee great troubles and adverſities, but th* *return and revive mee, and wilt come again, and take mee up from th* *of the earth, and comfort mee* Pſal. 71. 20. 21. *For God's former* are *patterns of his future*; hee teacheth you what *hee will do*, by hath done: and nothing more raiſeth up the heart in preſent than the recognition of favours, or wonders paſſed: he that hath fou preſent in one extremity, may *truſt him in the next*; every ſenſible of the Almighty, invites both *his gifts* and *our truſt*.

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*forsaken of his hopes?* 1 *Kings* 19. 4. to 7. When was the *Sa*
lieved? it was high time for the *Prophet* to visit her: poor soul
now making her *last meal*: after one mean *morsell*, shee was yi
self over to *death*. As long as *Egypts flower* lasted, *Manna* was not
When did *God answer* the hopes of *Sarah*, *Rebeccah*, *Rachel*, the
*Manoah*, and *Elisabeth*, touching their long and much desired iss
when they were *barren*, and past hope of *children*, by reason of *ag*
*Judges* 13, *Luke* 1. 6. 7. When did our *Saviour* heal the *woma*
*bloody issue*? but after the *Physitians* had *given her over*, and shee
ing much worse, had *given them over*, when shee had *spent all* s
on them: for to mend the matter, *poverty*, which is another *dis*
super-added, to make her *compleatly* miserable. When *mans he*
then *Gods begins*. When did *Moses* find succour, but when his
could no longer hide him, and hee was put into the *River* among
*rushes*? shee would have given all shee was worth *to save him*, a
shee hath wages to *nurse him*: shee doth but change the name of
into *nurse*, and shee hath her son *without fear*, not without *great*
When *Israel* was in so hard a straight, as either to bee *drowned* in
or *slain by the Sword*; how miraculously did God provide an *evasi*
*viding the waters*? When *Rochel*, like *Samaria*, had a *strong enem*
*out*, and a *sore famine within*; how miraculously did God provide
sion, by making the *tyde their Purveyor*, to bring them in an Ocean
*fish*? the like of which was never known before, nor *since*. We
how Merline, during the *Massacre* at *Paris*, was for a *fortnight* to
*nourished with one egge a day*, laid by a *hen*, that came constantly to
*mow*, where hee lay hid in that danger, When the *English had left*
and the *Spainard* was again repossest of it; by some *neglect or ov*
there was an *English man* left behinde: but how did God provide
*escape*? it's worth the remembring, hee was no sooner crept
*hole under a pair of stairs*, but instantly a *Spider weavs a web* over the
and this diverted them; for when one of them said, here is surely
of them hid, another replyes, What a fool art thou, doest thou not
*covered with a firm cob-web*: and so past him, that in the night hee
ped. O! *Saviour*, *our extremities* are the *seasons of thy aid*: even
*Faux* was giving fire to the *match*, that should have given fire to the
*der*, which should have blown up *Men and Monuments*, even the
*State* together; thou that never *sleepest* didst *prevent him*, and disclo
whole *design*: yea, thou didst turn our intended *Funerall* into a *Fe*
And why doth the goodness of our God pick out the most needfull
for our relief and comfort? but because our extremities drive us
that is *omnipotent*; there is no fear, no danger, but in our own infir
ness: but because when wee are forsaken of all succours and hopes
are fittest for his redress, and *never are wee nearer to help*: than
wee *despair of help*; but because our extremities give him the most
and our comfort is the greater, when the deliverance is seen before
expected His wisdom knows when aid will bee most *seasonable*,

*me*: which hee then loves to give, when hee finds us left of all other *oos*. That mercifull hand is reserved for a *dead lift*, and then hee fails not; as when *Abraham* had given *Isaac*, and *Isaac* had given himself r dead; then God interposeth himself; When the *knife* is falling up- his *throat*, then, then coms the deliverance by an *Angell*, *calling*, *forbid- ing*, *commanding* him. When things are *desperate*, then look most for od's *help*; for *then is the time*, *Psal.* 119. 126. *Isa.* 33. 9. 10.

And indeed, our *faith* is most commendable in the *last act*; it is o praise to *hold out* untill wee bee hard driven, but when wee are forsa- en of *means*, then to live *by faith* in our God, is thought worthy of a own. O! wretched *Saul*, hadst thou held out *never so little* longer with- t *offering*, and without *distrust*, *Samuel* had come, and thou hadst kept e favour of God, whereas now for thy unbelief, thou art cast off for e- r, 1 *Sam.* 13. 10. to 15. To shut up all in a word, were thy *soul* in ch a *straight*, as *Israel* was between the *Red Sea* and the *Egypti- s*; the *spirits of vengeance*, (like those enemies) pursuing thee ehind; *Hell and death* (like that *Read Sea*) ready to ingulf thee efore; yet would I speak to thee in the confidence of *Moses*, *Exod.* 14. er. 13. *Stand still and see the salvation of the Lord.* Thy Word O! God, ade all, thy Word shall repair all: hence all yee diffident fears, hee whom trust is *omnipotent*

Again Secondly, thou must know that God in his *wisdome hath set own* a certain period of time, within which hee will *exercise* his children ore or less; and at the end whereof, and not before, hee will relieve d comfort them again. As wee may perceive by *Eccles.* 3. 1. *Act.* 7. 25. *Exod.* 12. 41. *Gen.* 15. 13. *Dan.* 12. 1. 4. 11. *Jer.* 25. 11. *Gen.* 6. 3. *four hundred years* hee appointed to *Abraham* and his seed, that they hould bee Sojourners in a strange land, where *they should bee kept in bon- age, and evill intreated*, *Gen.* 15. At the end of which time, even the lf same day, they returned from the *land of Egypt*: that was the precise me appointed, and the self same day it was *accomplish'd*: and till then *Moses* undertook it in vain. Why were they so long kept from it? the nd was their own before, they were the right heirs to it, lineally descen- ed from him who was the first possessor of it after the flood: *God* will o all in due time, that is, in his *time*, not in *ours*; if at any time the Lord *deliver us*, it is more than hee *owes us*. Let him (saith Saint *Au- ustine*) choose his own opportunity, that so freely grants the *mercy*. A- ain, hee appointed that the *Jews* should serve the *King of Babylon seven- y years*; not a day, not an hour to bee abated, *Jer* 25. 11. but at the end hereof, even that *very night*, *Dan.* 9. it was *accomplished*; neither did *Da- iel*, (who knew the determinate time) once *pray* for deliverance, till just pon the *expiration*. *Thirty eight years* hee appointed the sick man at *Be- esda's Pool*, *Joh.* 5. 5. *Eighteen years* to that *daughter of Abraham*, whom hrist loosed from her *disease*, *Luk.* 13. 16. *Twelve years* to the *woman ith the bloody issue*, *Matth.* 9. 20. *Three months to Moses*, *Exod.* 2. 2. *ten days* tribulation to the *Angell* of the *Church of Smyrna*, *Apocal.* 2. 10.

*Three*

*Three days* plague to *David*, 2 *Sam.* 24. 13. Each of these p... time, under the like *burden* as thou doest; But when their ... God had *appointed*, was come, they were *delivered* from all their *troubles*, and *calamities*; and so likewise ere long, if thou wilt *tarry the Lord's leasure*, thou shalt also bee delivered from thy ... *sorrow*, either in the *Morning* of thy trouble, with *David*, *Psal.* ... at the *Noon* of thy life, with *Job*, *Chap.* 42. 10 to 17. or toward ... *ing*, with Mr *Glover*, that holy Martyr, who could have no ... feeling, till hee came to the *sight of the stake*: but then hee ... and *clap'd his hands for joy* to his friend, saying, *O! Austin, hee ... is come*, meaning the feeling *joy of faith*, and the *Holy Ghost*: ... monuments, *Fol.* 1555. Or at night with *Lazarus*, at one *houre* ... thou art sure to bee delivered, as *time will determine*. *Many* ... troubles of *Abraham*, but the Lord delivered him *out of all*. *Many* ... troubles of *David*, but the Lord delivered him *out of all*. *Many* ... troubles of *Joseph*, but the Lord delivered him out of all. ... the troubles of *Job*, but the Lord delivered him out of all: ... hee *can and will* deliver *thee out of all*. But if hee do not, (... *drach*, *Meshach* and *Abednego*) yet wee will not do *evill to escape* ... because *Christ* hath suffered more for us: therefore *if I perish, I perish*, *Hester*. Bee our troubles *many in number*, *strange in nature*, *heavy ... sure*, *much in burthen*, and *long in continuance*; yet God's mercies ... *numerous*, his wisdom *more wondrous*, his power *more miraculous*; ... deliver us *out of all*: *Many are the troubles of the righteous*. ... riseth higher, and calls them *millions*, for so the words may bee ... *but the Lord delivereth them out of all*: *Psal.* 34. 19. How *many* ... *great* soever they bee? or how *long* soever they continue? yet ... they shall all have: For the *Lord* either taketh *troubles from them*, ... *them from troubles*, by receiving them into his heavenly rest; ... they shall acknowledge, that *God* hath rewarded them as *far beyond* ... *expectation*, as hee had formerly punished them *less than they did* ...

*Objection.* Oh! but my condition is so *desperate*, and *irremediable* ... that it's *impossible* I should ever get out of it.

*Answ.* There is no *impossibility* (saith *Ambrose*) where God is ... to give a *dispensation*: But bethink thy self, is it worse with thee ... was with *those before-mentioned*? and yet they were *delivered*; ... case worse than that of *Jonas* in the *Sea*, yea, in the *whales belly*! ... hee was *delivered*: Worse than *Nebuchadnezzars* grazing ... among *beasts*, even untill his *hairs* were grown to bee like *Eagles* ... and his *nails* like *birds claws*? *Dan.* 4. 31. to 36. and yet hee ... *ed in Babell*. Worse than *Josephs*? when hee was thrown into ... left hopeless; or when *sold* to the *Ismaelitish Merchants*, and ... into *prison*? yet after all this, his said *brethren* were fain to bee ... *tioners* to him: Worse than *Job* when hee sate *scraping his sores* ... *dunghill*, had all his *houses burnt*, all his *cattell stollen*, and his *children* ... yet hee was far *richer afterwards*, than *before*.

How *rashly* then hast thou *judged* of thy *Makers dealing* with thee? It re more agreeable to reason and religion, to conclude the contrary? both experience, and reason teacheth, that *violent pressures, like vio- motions, are weakest at the furthest.* When the morning is darkest, n coms day: yea, usually after the *lowest ebbe, follows the highest spring-*: And religion teaches, that if wee love God, all things, even the ſt of afflictions ſhall ſo concurre, and co-operate to our good, that we ld not have wanted them for any good. Wherefore hold but faſt to d, and my ſoul for thine, neither affliction, nor ought elſe ſhall hurt e. You know, while *Adam* was at peace with God, all things were at ce with *Adam.*

Now this *doctrine* well digeſted will breed good blood in our ſouls, and ſpecially uſefull to *bound our deſires of releaſe*; for though wee *may importunate, impatient wee may not bee; ſtay hee never ſo long, patience* ſt not bee an inch ſhorter than *affliction*: If the bridge reach but halfe over the brook, wee ſhall have but an ill favoured paſſage. Wee are ght in Scripture to praiſe *patience*, as wee do a fair day at night; *Hee t indureth to the end ſhall bee ſaved Matth.* 24 13. Whereas com- but a foot ſhort, may make us miſs the prize, and looſe the wager wee ſor: and then as good never have ſet foot out of doors. Much the ter for that light which will not bring us to bed! *perſeverance* is a kind ll in all, *continuance* is the *Crown* of all other *graces*; and *heaven* ſhall the *Crown* of *continuance.*

But not ſeldom doth the Lord only releaſe his children out of extreme erſity here, but withall makes their latter end ſo much the *more proſpe-*, by how much the more their former time hath been *miſerable and verſe.* Wee have experience in *Job*, *You have heard, ſaith* Saint James *he patience of Job, and what end the Lord made with him.* What end is ? the holy Ghoſt tells you. *That the Lord bleſſed his latter end, more n his beginning*; and gave him twice as much as hee had before: for ereas at *firſt* hee had 7000 *Sheep*, 3000 *Camels*, 500 *yoak of Oxen, and* 0 *ſhee Aſſes*: *after his reparation he had* 14000 *Sheep*, 6000 *Camels*, 00 *yoak of Oxen, and* 1000 *ſhee Aſſes, every one double*: and whereas number of his children remained the ſame they were before, nely *ſeven Sons, and three Daughters*, the number of them were doubled, as the learned obſerv: for whereas his *Beaſts*, according to condition of *Beaſts utterly periſhed*; the ſouls of his *Children* were *ſa-*: ſo that hee had twice ſo many *children* alſo, whereof ten were with on *earth*, and the other ten with *God in heaven. Job* 42. 10, to 14. d in *Joſeph*, who was bred up in the *ſchool of affliction* from his infan- yet when his turn was come, *one hour changes his fetters of Iron chains of Gold*; *his rags into Robes, his ſtocks into a Chariot, his priſon a Palace, the noyſe of his Gyves into a brooch*; and whereas he was *thirty* kept under, hee ruled in the height and luſtre of all honour and glory ſpace of *eighty years.* And one *minute* made in *Lazarus* a far *greater* nge, and preferment. And in *David*, who for a long time was in ſuch

fear of *Saul*, that hee was forc'd to flie for his life, first to *Sa*
*Saul* pursued him; then to *Jonathan*, where his grief is doubl
*Abimelech*, where is *Doeg* to betray him; after that hee flieth t
King of *Gath*; where being discovered, hee is in greatest fear
the King should take away his life; and lastly, when hee return
own *Ziklag*, hee finds it *smitten, and burnt with fire, and his w*
*prisoners*, and in the mid'st of all his grief, when hee had *wep*
*could weep no more*; the people being vexed, intend to stone
that, as hee had long before complained, there was but a *fa*
*him and death*; but mark the issue, though his heart were now
*brim full, but ran over with grief*: yet within two days the *Cr*
*el is brought unto him, and hee is anointed King*, 2 *Sam.* 1. and
sent hee was able to *comfort himself in the Lord his God*, 1 S
Yea, after this, when by that foul sin of *Adultery and Murther*,
brought more enemies about his ears, (God, and men, and De
ving once repented his fault, hee was able to say with confiden
*thou hast shewed mee great troubles and adversities, but thou wi*
*up from the depth of the earth, and increase my honour*, *Psal.* 71.
knew well enough that it is Gods use to bring comfort out of
hee brought *water out of the rock*, and that cherishing was wont
stripes: And indeed, how oft hath a *Tragick* entrance had a h
Like that wee read of *Michael*, who was condemned to death by
perour *Leo*, upon a false accusation; but before the execution
perour died, and *Michael* was chosen in his stead. And of *Mo*
being in the fore-noon appointed to the *Gibbet*, was in the after
vanced next of all to the throne, And *Queen Elisabeth* of blessed
who reigned at the same time that shee expected to suffe
Crowned, when shee looked to bee beheaded. God loves to
children, as *Joseph* did by his Father; first, wee must have o
*Joseph* a long time detained from us, then hee robbes us of *Sim*
that, sends for our best beloved *Benjamin*, and makes us believe
rob us of all our children at once, all the things that are dear
why is it? even that when wee thinke to have lost all, hee m
himself, and all again with the greater interest of joy and felic
*Lord*, saith *Hanna*, *killeth and maketh alive*; first, killeth, a
keth alive; bringeth down to the grave, and raiseth up: The
keth *poor*, and maketh *rich*; bringeth *low*, *and exalteth*; he
*poor out of the dust, and lifteth up the begger from the Dunghill*; t
*among Princes, and to make them inherit the seat of glory*: 1 *Sam.*
And why all this? but that in his own might, no man might b
*ver.* 9. That which *Plutarch* reports of *Dionysius*, (how hee
from one of his Nobles, almost his whole estate, and seei
vertheless continue as jocund and well contented as ever, he
that again, and as much more) is a common thing with the
thousands can witness, that though they *went weeping*
burthen, when they first carried the *precious seed of repentance*

*returned with joy, and brought their sheaves with them, Psal.* 126. 5. 6.
*jection.* But thou thinkest thou shalt not hold out, if God should
delay thee.

*swer.* If hee delay thee never so long, hee will bee sure to support
as long, 1 *Cor.* 10. 13. which is much at one upon the matter. If hee
r thee to bee *sorely tempted*, hee will not suffer thee to be *tempted a-*
*thy strength*: 2 *Cor.* 4. 8, 9, 16. His grace shall bee sufficient for thee
e least, 2 *Cor.* 12. 9. *Phil.* 1. 29. which was *Pauls* answer, and it may
e all suitors; the measure of our patience shall be proportionable to
sufferings, and our strength equalled to our temptations, 1 *Cor.* 10. *ver.* 13.
if God do either take away our appetite, or give us meat, it is enough.
rue, a *Ship* of never so great a burthen, may bee over-laden till it
again; or if wee shall *wear away all the steel with whetting, the Tool is*
*unprofitable. But my thoughts* (saith God) *are not as your thoughts, nor*
*ays as your ways, Isa.* 55. 8. *God is no Tyrant* to afflict thee unmeasu-
, neither will he draw a sword to kill flies; or call for Scorpions, when a
is too much. Hee that made the vessell, knows her burthen, and how
allace her; yea, *hee that made all things, very good, cannot but do all*
*s very well.* Indeed, God seemeth to wrastle with us, as he did with *Ja-*
but bee supplies us with hidden strength at length to get the better:
*grace to stand in affliction*, and *to gain by it*, is better than *freedom or*
*verance.* The *Bush* which was a *Type of the Church*, consumed not all
while it burned with fire; because God was in the midst of it. The
*at Anchor* is shrewdly tossed to and fro, but cannot be carried away,
er by *waves, wind, or weather: Sin, Satan*, and the world may di-
us, but they can never destroy us: Our head *Christ* being above, wee
not bee drowned. There can bee no disjunction, unless wee could
pluck'd from his arms, that is *Almighty*; *for our life* is *hid with*
*st in God, Colos.* 3. 3. Hee doth not trust us with our own *souls life*,
hides it in his Son Jesus: because if it were in our own hands, we
ld easily bee tempted to *sell it*, as *Adam did* for an *Apple*, and *E-*
*or a mess of Pottage*: Whereas now wee are safe, for to pluck us
of his hands that is *Almighty*, requires an adversary stronger than him-
Neither wants hee care; hee that numbers our very hairs, what
ount doth hee make of our *souls?* Nor love, for if hee hath
*ght us with his blood*, and given us himself, will hee deny us *any thing*
is good for us?

Wherefore *silence your reason, and exalt your faith*, (how pressing, or
cing so ever your sufferings bee) which pulls off the *vizard* from his
, and sees a loving heart, under contrary appearances. Trust the mer-
of God, which is of infinite perfection; and the merits of Christ,
ch are of perfect satisfaction: and then hope will bear up thy heavie
rt, *as bladders do an unskilfull swimmer*: Otherwise, if thou
walke by *sence*, and not by *faith*, 2 *Cor.* 5. 7. fear will no les
*ply evills*, then *faith would diminish them*: and thou shalt resem-

ble *Bucephalus*, who was not afraid of his *burthen*; the *sh*... frighted him.

*Section* 4.

*Objection.* Although Christ in the Gospel hath made many ... *precious promises*, yet there are none so generall which are not ... with the condition of *faith*, and the fruit thereof, unfained *Repent*... each of them are so tied, and entayled, that none can lay ... them but *true beleevers* which repent, and turn from all their sins ... him in *holiness*, *without which no man shall see the Lord*: Heb. ... *Isa.* 59. 20. But I want these qualifications, without which, ho... expect supportation in my sufferings; or an happy deliverance ... them? however it fares with *beleevers*, whom Christ hath undert... yea, I have such a *wicked heart*, and my *sins are so many, and gre*... these *comforts nothing concerne mee*: *for they that plow iniquity*, ... *wickedness*, *shall reap the same*, Joh. 4. 8.

*Answer.* So our *failings bee not wilfull*, though they ... *and great*; yet they cannot *hinder our interest in the pro*... God.

Admit thou art a *great sinner*, what then? art thou a great... *than Matthew*, *or Zacheus*, who were sinfull *Publicans*, and got ... vings by pilling, and polling, oppression, and extortion? than *Mag*... *dalen*, a common *strumpet*; *possest of many Devills*? than *Paul*, ... *persecutor of Christ and his Church*? than the *Theef upon the Cross*, ... spent his whole life to the last hour in abominable *wickedness*? th... *nasses*, that out-rageous sinner, and most wicked wretch that ever ... *Idolater*, *a malitious Persecutor of the truth*, *a defiler of Gods te*... *ple*, *a sacrificer of his own children unto Idols*, that is, *Devills*; a ... *witch*, and wicked *sorcerer*; a bloody *murtherer* of exceeding many ... *dear Saints*, *and true Prophets of the Lord*; and one who did ... headlong alone into all hellish impiety, but *led the people* also ou... way to do more wickedly than did the Heathen, whom the Lord ... and destroyed? I am sure thou wilt not say thou art more wicked ... hee was; and yet this *Manasses*, this *wretch*, more like a *Devill* ... than a *Saint of God*, repented him of his sins from the bottome of h... was received, (I cannot speak it without ravishing wonder of God... tomless and never sufficiently *admired mercy*) was received, I say, ... and obtained the pardon of all his horrible sins, and most abo... wickedness: And are not these, and many the like examples, ... for our learning; and recorded by the *holy ghost*, to the end that ... gather unto our selvs *assurance of the same pardon*, for the same sins, ... same *repentance*, and *beleeving*.

Are thy sins *great*? *his mercies are infinite*; hadst thou co... all the sins that ever were committed, yet in comparison of Gods ... they are less than a mote in the *Sun* to all the world, or a drop ... *to the whole Ocean*: for the *Sea* though great, yet may bee mea...

*d's mercy* cannot bee *circumscribed:* and hee both can and will, as easily give us the debt of *ten thousand millions of pounds, as one penny*; and pon pardon the sins of a wicked *Manasses*, as of a righteous *Abraham*, if e come unto him by unfaigned *repentance*, and earnestly desire and plore his grace and mercy, *Rom.* 5. 20.

The *Tenure* of our *salvation* is not by a *covenant of works*, but by a *covant of grace*; founded not on our *worthiness*, but on the free mercy d good pleasure of God; and therefore the *Prophet* well annexeth *fedness* to the remission of sins; *Blessed is hee whose transgression is forven*, *Psal.* 32. 1.

Yea, the *more miserable*, wretched, and sinfull wee are, the more fit jects wee are, whereupon hee may exercise, and shew the infinite riches his bounty, mercy, virtue, and *all-sufficiency*. And this our spirituall *ysitian* can aswell, and easily cure desperate diseases, even the remedi- *Consumption*, the dead *Apoplex*, and the filthy *Leprosie of the soul*, as the *allest malady*, or least *faintness*. Yea, hee can aswell *raise the dead, as* re the *sick*, and aswell of *Stones* as of *Jews*, make *Abrahams children*. d hee not without the *Sun* at the *Creation*, cause light to shine forth; d without rain, at the same time, make the earth fruitfull? why then ould you give your self over, where your *Physitian* doth not? Besides, at sin is there whereof wee can despair of the remission, when wee hear r Saviour pray for the forgiveness of his *murtherers*, and *blasphemers*? d indeed, despair is a sin which *never knew Jesus*.

It was a sweet saying of one at his death, *When mine iniquity is great- than thy mercy O God, then will I fear and despair*; but that can never e: considering our sins hee the sins of men, his mercy the *mercy of an finite God*. Yea, his mercies are so great, that among the *thirteen pro- ties of God* mentioned *Exod.* 34. almost all of them appertain to his rcy, whereas one onely concerns his might, and onely two, his *justice*. ain, shall it ever enter into our hearts, to think that *God gives us rules* keep, and yet *break them himself?* Now his rule is this, *Though thy ther sin against thee seven times in a day, and seven times in a day turn a- n to thee, saying, it repenteth mee*; *thou shalt forgive him*. The son an- rs his father, he doth not straight dis-inherit him, but Gods *love to his ple*, exceeds a fathers love to his son, *Matth.* 7. 11. and a mothers too, . 49. 15.

I hear many menaces and threats for *sin*, but I read as many promises mercy, and all they indefinite, excluding none whose *impenitency* and *in- elity* excludeth not themselvs: every sin deserv damnation, but no sin all *condemn*, but the *lying and continuing in it*.

Wherefore if our clamorous *conscience*, like some sharp fang'd officer, rests *us at Gods suit*, let us put in bail, two *subsidue virtues*, *Faith*, and *pentance*; and so stand the triall: the *Law* is on our side, the *Law of ace* is with us, and this *Law* is his that is our *Advocate*; and he is our *Ad- ocate*, that is our *Judge*; and hee is our *Judge*, that is our *Saviour*; even e head of our selvs, *Jesus Christ*.

For the first of these; do but *repent*, and God will pardon thee. Thy sins never so many, and innumerable for multitude, never so hainous for quality and magnitude, *Isa.* 55.7. *Ezek.* 18. & 33.17. Yea, sins upon sins are so remitted, as if they had never been committed: *I have blotted out thy transgressions as a cloud, and thy sins as a mist, Isa.* 44. 22. and what corruption hath been done, by repentance is undone, as the former examples, and many other, witness. *Come and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, Isa.* 1.18. Yea greater; for the Prophet *David* laying open his *blood-guiltiness*, and his *impurity*, useth these words: *Purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than Snow, Psal.* 51.7.

And in reason; did hee come to call sinners to repentance, and will he not shew mercy to the *penitent*? Or, who would not cast his burden on him, that doth desire to give ease? *As I live, saith the Lord, I desire not the death of a sinner, Ezek.* 18.32. and 33.11.

*Section* 5.

*Objection.* Yea, but I cannot *Repent*.

*Answer.* In time of temtation, a man is not a competent *judge* of his own case: In humane Laws, there is a nullity held of words and deeds extorted, and wrung from men by fear: because in such cases a man is held not to bee a *free-man*, nor to have power or command in himself, or of himself. *A troubled soul is like troubled waters*, wee can discern no thing clearly in it; wherefore (if thou canst) lay aside *prejudice*, and judge mee in cold *blood*, how it fares with thee at other times, thought (right) thy words at present are enough to convince thee: For first, thou sayest *sin a burthen too heavy* for thee to bear, which thou didst not formerly: what's the reason? are thy sins more and greater? No, but thou art greater: for though they appear more, yet they are less; for sin, the more it is seen and felt, the more it is hated; and thereupon is it, that *Motes are in a room, before the Sun shines*, but they appear not then.

Again secondly, the very complaint of sin, springing from a *hatred against it*, shews that there is something in thee opposite to sin: so that thou art penitent in affection, though not yet in action, even as a child is *actionall in power, though not in act*. Yea more, thou accusest, and condemnest thy selfe for thy sins; and by accusing our selves, *wee prevent Gods*, by judging our selves, *wee prevent God*. Neither was the Publican ever so worthy, as when hee thought himself most unworthy: for all our worthiness is in a capable misery; nor does God think well of him, that thinkes so of himself. But to let this passe.

Are not your failings, *your grief*? are they not besides your will? are they not contrary to the current of your desires, and the main bent of your *resolutions, and indeavours*? Dost thou determine to continue in the practice of any one sin? Yea, dost thou not make *conscience of all the Commandements, one as well as another*; *the first table, as well as the*

*the second, aswell as the first*, Matt. 5. 19. Dost thou not grieve for of all sorts, *secret aswell as known, originall, aswell as actuall, of o-sion, aswell as commission, lesser, (viz* thoughts) *aswell as greater*: yea, ell for the evill which cleavs to thy *best works*, as for the *evill works*, *n.* 7. 21. and as heartily and *unfaignedly desire that thou maist never unit it, as that God should never impute it?* 2 *Tim.* 2. 19. Dost thou not r to displease him, not so much because, hee is just to punish, as for his *cy and goodness sake*; and more fear the breach of the Law, than the se? Dost thou not love rather to bee, than seem or bee thought *good*; seek more the power of *godliness*, than the shew of it? *Job* 1. 1. If well may *Satan, and thine own conscience accuse thee of impenitency*, and belief; but *Christ thy Judge* never. Yea, then, notwithstanding your ings, you may say with *David, I have kept thy word, Psal.* 18. 21.22.23. though this bee not such a *measure of keeping as the Law requireth*; it is such a *keeping, as God in Christ accepteth*: for suppose thy *knowledge* is still small, thy *faith weak*, thy *charity cold*, thy *heart dull, and rd*; thy good works *few and imperfect*, and all thy *zealous resolutions* easi-hindred and quite overthrown with every *small temptation: yet God that rketh in us both the wil and the work, wil accept the wil for the work*; and at which is wanting in us, *Christ will supply with his own righteousness*: e respecteth not what wee can do, so much as what wee would do; and at which wee would performe, and cannot, hee esteemeth it as though were performed: whereas, take away the will, *and all acts* (in God's ght) *are equall.*

As the *wicked* sin more than they sin, in their desire, so the *righteous* do ore good than they do, in their *will to do it*. If there bee a *paratum cor*, ough there bee not a *perforatum cor*; a profer of blood, though no ex-nce of blood for the honour of *Christ*, it is taken for *Martyrdom, as Ori-n testified of one: Non ille Martyrio, sed Martyrium illi defuit. I know thy verty, but thou art rich*, saith the *Spirit* to the *Church of Smyrna*: poor thy condition, rich in thy affection to goodness: *Facultas secundum oluntatem, non voluntas secundum facultatem estimanda est*; God esteems r charitable beneficence, not onely *secundum quod habemus*, but *secun-m quod tribuere velimus*. Wee are charged to forsake all *houses, lands, iends, liberties, lives, for Christ*; yet many dy with *houses, lands, and bes*, in their possession, whom *Christ receives and Crowns* in Heaven, be-use they did part with all *secundùm animæ preparationem*: What wee ould have done, shall bee reckoned to us, as done; wee do it *quoad co-atum*, though *non quoad effectum?* In like manner *God taketh a heart de-rous to repent and believe, for a penitent and beleeving heart; volens & olens*, The vehement desire of godly sorrow, or a sorrow because we can-ot sorrow, goes for godly sorrow with God: so that *to sigh and grieve for hat wee cannot do, is to come short, and yet to do it too: for God likes the ill so wel, that in his Son what we would do, is in acceptance done*, 2 *Cor.* 8. 2. which text one brings in thus; O! what an unspeakable comfort was this ordiall verse to my afflicted soul; And well it might: for if wee hate

cur corruptions, and ſtrive againſt them, they ſhall not bee co
*It is not I* (ſaith Paul) *but ſin that dwelleth in mee*: *Rom.* 7. 20
diſpleaſeth us, ſhall never hurt us; and wee ſhall bee *eſteemed*
*bee what wee love, and deſire, and labour to bee.*

The *comfort* of this doctrine is intended, and belongs to troubled
*ces, and thoſe that would fain do better*: but let no *preſumptuo*
meddle with it; *for what haſt thou to do to take* (I ſay not the
bread to eat. *Matth.* 15. 26. but even) the leaſt parcell of *Gods*
*thy mouth*? *ſeeing thou hateſt to bee reformed*, *Pſal.* 50. 16.
thou beeſt a weary and heavy *laden ſinner*: thou maiſt comfort thy
I do hatefull things, but I hate that I do; *I break the Law*, but ye
*the Law, as holy, juſt, and good*: *Fleſh is in mee, but I am not in the*
I muſt not fix mine eyes onely upon mine own reſiſtance, or fail
on God's aſſiſtance and acceptance in his Son, by which I ſhall be
*leap over all walls and impediments*, *Pſal.* 18. 29. The *Law* is gi
*Grace may* bee required; *Grace* is given, that the *Law* may be
by us, *evangelically*, for us, by *Chriſt* (whoſe righteouſneſſe is
fectly, as Saint *Auguſtin* ſpeakes. *The Law is a glaſs to ſhew us*
*the Goſpell a fountain to waſh them away*. Wherefore caſt
thine eyes upon thy *ſin*, but reſerve one, to behold the *remedy*:
on the *Law to keep thee from preſumption*, and upon the *Goſpel*, to
*from deſpair*.

Canſt thou not *aggravate thine own ſins*, but thou muſt *extenuate*
in queſtion Gods mercy, and *Chriſts all-ſufficiency*, ſpoil him of his
and glory? Though the grievouſneſs of our ſins ſhould *increaſe*
*tance*, yet they ſhould not *diminiſh our faith*, and aſſurance of par
forgiveneſs. As the plaiſter muſt not be leſs than the ſore, ſo
muſt not bee bigger than the wound. It was a ſweet and even cou
Saint *Paul* took, who when hee would *comfort himſelf againſt*
and evill actions, *Rom.* 7. 20. then; *not I, but ſin dwelling in mee*:
would *humble himſelf*, *notwithſtanding his graces*, then; *not I, but*
*of God in mee*, 1 Cor. 15. 10.

*Section 6.*

*Objection.* But I am not worthy the leaſt mercy, I
ſo often abuſed it, and ſo little profited by the
*grace.*

*Anſwer.* I think ſo too, for if thou refuſeſt the offer of *mercy*
deſerveſt it, wo bee to thee: But if thou wilt take the right
*nounce the broken reed of thine own free will*, which hath ſo often
thee; and put all thy *truſt in the grace of Chriſt*: The way to be
*in the Lord*, is to bee *weak in thy ſelf*, bee weak in thy ſelf, and
the Lord, and through faith thou ſhalt bee more than a *Conquer*
*tugging and ſtrugling with thy ſin*, and fall with *Jacob to wreſtle*
*for a bleſſing*; and though thy ſelf go limping away, yet ſhalt
*Prince with God*, and bee delivered from *Eſau's bondage*. But
eſt upon thine own feet, and therefore falleſt ſo ſoully: thou

*d*, go alone, and of thy self, and therefore getteſt ſo many knocks. *l thou wouldeſt accept of a pardon too*, if thou mighteſt *pay for it*: but *s mercies are free*, and hee bids thee come and buy without ſilver, and hout price; or elſe he ſays, thou and thy money *periſh*. Thou would= go the *naturall way* to work, *what ſhall I do to inherit eternall life?* but impoſſible to inherit it by any thing that wee can do; for all our *righ-neſſes are as filthy ragges*, *Iſa.* 64. 6. Yea, if our doings could have done *Chriſt dyed in vain*; whereas, if Chriſt had not died, wee had periſhed, y mothers child of us, 1 *Cor.* 15. 22. and 2 *Cor.* 5. 14, 15. *Epheſ.* 2. 1. *ſ.* 2, 13. *Ezek.* 18. 4. *Joh.* 11. 50. *Rom.* 5. 6. 8. and 14. 9. 1 *Cor* 15. 3. *tth.* 18. 11.

*O fool?* doſt thou not know that our ſins are his ſins, and his righte-neſs, our righteouſneſs: *Jer.* 23. 6. *Pſal.* 4. 1. and that God eſteems of *th* above all other *graces*, *deeds*, or *acts* of thine? as what did *our Sa-ur* anſwer, when the people asked him, *What ſhall wee do that wee might k the works of God? The work of God is, that yee beleeve on him whom hath ſent*, *Joh.* 6. 28, 29. and yet thou talkeſt of thy worthineſs, and u takeſt this for *humility* too, but it is *pride*; for if thou wouldeſt *deny* ſelf, and bee nothing in thine own eyes, *renounce thine own righteouſ-*, and wholly and onely *reſt on thy Saviour Jeſus Chriſt* for thy ſalvati-; thou wouldeſt not hope the more in regard of thine own worthi-s, nor yet doubt in reſpect of thine own unworthineſs: But thou uldeſt firſt bee worthy, and deſerve of God; and then accept of *Chriſt*, deſerve Chriſt at *Gods hands*, by thy good works, and graces: which de of thine, and opinion of *merit*, is a greater ſin then all thy other ſins ich thou complaineſt of: and except you do abandon it, and *wholly upon the grace, and free mercy of God for ſalvation, Chriſt ſhall profit you thing*, *Gal.* 2. 16. and 5. 1. to 7. *Coloſ.* 3. 11. for nothing is available to ration, but *faith*, which worketh by *love*, *Gal.* 5. 6. whence it is called *hteouſneſs through faith*, *ver.* 5. *Faith* is the ſtaffe, whereupon wee our ſelvs, in life and death; by *faith* wee are bleſſed, *Gal.* 3. 9. by *th* wee *rejoice in tribulation*, *Rom.* 5. 2. by *faith wee have acceſs unto God*, *beſ.* 3. 12. by *faith* we overcome the *world*, 1 *Joh* 5. 4. *the fleſh*, *Gal.* 24. and this is the ſhield whereby wee quench the *fiery darts of Satan*, reſiſt his power, *Epheſ.* 6. 16. Yea, *whoſoever ſeeks to bee juſtified by Law, they are aboliſhed from Chriſt, and faln from grace*, Gal 5. 4. *Stand therefore in the liberty, wherewith Chriſt hath made us free, and bee not gled again with the yoke of bondage.* And ſay; Lord wee are not wor-y to bee ſervants, and thou makeſt us *ſons*; nay, *heirs, and co-heirs* with ee, of *everlaſting glory.*

*Objection.* I grant the *Lord is merciſull and gracious, ſlow to anger, and undant in goodneſs and truth, forgiving iniquity, tranſgreſſion, and ſin*: but e is juſt, aſwell as mercifull, and therefore *hee will not acquit the wicked* od. 34. 6. 7. but *reward them according to their works*, *Revel.* 20. 12. 13. nd 22. 12.

*Anſwer.* Hee will therefore pardon all thy ſins, (if thou unfainedly *re-*

*pent*

*pent* and wholly rely upon Christ for thy salvation by a *lively faith*, hee *is just*: for as the Lord cannot in justice let sin go unpunished the *wages of sin is death Rom.* 6. 23. Death in the person, if not in surety; and therefore hath punished the sins of all men, either in his or will throughly punish them *in the parties themselvs*) so the strict justice will not admit, that the *same sins should be twice punished*; once our Saviour, and again, in the faithful: or that a *debt once paid*, should *required the second time*, 1 *Joh.* 1. 9. Now that Christ hath sufficiently satisfied for all the sins of the faithful, and paid our debt even to the last *farthing*, it is evident by many places of Scripture, as *Isa.* 53. 4. 5. 21. *Heb.* 9. 26. 1 *Pet.* 2. 24. *Rom.* 3. 25. 26. 1 *Joh.* 1. 7. 9. and others.

Are *we bound to perform* perfect obedience to the Law? hee *performed it for us*: were wee for *disobedience* subject to the sentence of condemnation, the curse of the Law, and death of body and soul? hee was made accursed for us, and *bore the curse* of the law; he died in our stead an ignominious death; did wee deserve the *anger of God*? hee indured his most wrathfull *displeasure*, that so he might *reconcile* us to his father, and purchase *liberty*. Hee that deserved no sorrow felt much, that wee who deserved much might *feel none*: *and by his wounds wee are healed*, *Isa.* 53. 5. wee eat the *Apple*, *Christ* paid the *price*. In a word, whatsoever wee deserved *Christ discharged*; whatsoever we deserved, he suffered; if not in the same punishments: (for hee being *God* could not suffer the eternal torments of *Hell*) yet in proportion, the dignity of his person (being *God* and *Man*) giving value unto his temporary punishments, and made them of more value and worth, than if all the world should have felt the eternall *torments of Hell*: for it is more for one that is *eternall* than for others to *die eternally*. Therefore was the *Son of God* made *Son of man*, that the *Sons of men* might bee made the *Sons of God*; therefore was hee both *God and man*: left being in every respect God had been too *great to suffer* for man; or being in every respect man had been too *weak to satisfie God*.

Seeing therefore our *Saviour Christ* hath fully discharged our debt, made full satisfaction to his *Fathers justice*: God cannot in equity require of us a *second paiment*, no more than the *Creditor* may justly require his debt should bee twice paid; once by the *Surety*, and again, by the *Principall*.

Again secondly, it is the Lords Covenant made with his Church, committed to writing, *Jer.* 31. 34. *Heb.* 10. 16, 17. *Psal.* 32. 10. *Isa.* 7. *Ezek.* 18. 21, 22, 23. and 33. 11. *Mal.* 3. 17. Confirmed and sealed by his seals, the *Sacraments*; together with his *Oath*, that there might be no place left for doubting: for, *God willing more abundantly to shew unto the Heirs of promise, the stableness of his counsell*; *bound himself by an Oath*: *that by two immutable things, wherein it is impossible that God should lie, we might have strong consolation*, as the Apostle speaks, *Heb.* 6. 17. 18.

And lest the *afflicted conscience* should object, that hee entred

venant, and made these promises to the *Prophets, Apostles, and holy men of God*; but not to such *hainous and rebellious sinners*, who have most justly deserved, that God should pour out upon them the *Vialls of his wrath*, and those fearfull punishments threatned in the Law: All the promises made in the *Gospel are generall, indefinite, and universall*, excluding none that turn from their sins by *unfained repentance*, and beleeve in *Christ Jesus*, resting on him alone for their salvation, as appears, *Isa.* 55. 1. *Ezek.* 33. 11. *Mark.* 16. 16. *Joh.* 3. 14, 15, 16. 36. and 6. 37. 40. *Act.* 10. 43. 1 *Joh.* 2. 1. Neither is there any limitation or exception of this or that sin; for bee they never so grievous and manifold, yet if wee perform the *condition of faith and repentance*, they cannot debar us from receiving the benefit of *God's mercy*, and *Christ's merits*, as appears, *Isa.* 1. 18. *Titus* 2. 14. 1 *Joh.* 1. 7. 9.

And therefore unless thou conceivest of God, that hee is unjust in his dealing, untrue in his Word, a covenant-breaker; yea, a perjured person, (which were most horrible blasphemy once to imagine,) thou must undoubtedly *assure thy self*, that hee will pardon and forgive thee all thy sins, bee they in number never so many and innumerable; or in nature and quality never so hainous and damnable: if thou turnest unto him by *unfained repentance*, and laiest hold upon Christ by a true and *lively faith*. For consider, doth the Lord say *hee will extend his mercie unto all* that come unto him? doth hee *invite every one*? doth hee say *I would have all men saved*, and none to perish? and dost thou say, nay, but *hee will not extend his mercy unto mee*, hee will have mee to perish, because I am a *grievous sinner*? What is this but in effect, and at a distance to *contradict the Lord*, and give the lye to truth it self.

Indeed God says not, Beleeve thou *John*, or *Thomas*, and thou shalt bee saved; but hee says, *Whosoever beleeveth, and is baptized, shall bee saved*, which is as good. And yet thou exceptest thy self, hee excludes none; and dost thou exclude one, and that one *thy self*? Hee would have all men saved, and thou comest in with thy exceptive, *All but mee*; Why thee? a precious *singularity*, but beware of it: For whereas others that *beleeve not the threatnings*, flatter away their souls in a *presumptuous confidence*; thou by not *beleeving the promises*, wilt cast away thine, in a sullen *prodigious desperateness*, if thou take not heed. For *infidelity* on both sides is the cause of all, of presumption in them, of despair in thee, of impiety in *every one*.

But bee better advised, beleeve the Lord who never *brake his Word* with any soul. Thou wilt give credit to an *honest man's bare word*, and hast thou no affiance in the mercifull *promises of God*, past to thee by *Word, Oath, Seals, Scriptures, Sacraments, the death of his own Son*, and (I presume) the *Spirits testimony*, if not now, yet at other times: take heed what thou dost, for certainly *nothing offends God more, then the not taking of his word*.

Sect.

*Section 7.*

*Objection.* I know well that *Christ is the end of the Law for righteousnesse, unto every one that beleeveth*, Rom. 10. 4. But I have no faith.

*Answer.* This is the *objection* I expected: (for the true Christian is fearfull to entertain a good opinion of himself, as the false is unwilling to bee driven from it) But is it so? or doth *Satan* onely tell thee so? If it is not so, I know that thou beleevest with some mixture of *unbelief*, that this is but a slander of *Satans*; for as Satan slandereth us to God, Rev. 12. 9. and God to us, *Gen.* 3. 4. 5. so hee slandereth us to our selves, Luk. 16. 9. But least thou shouldest think I slander *Satan*; know, that you beleeve, even whiles you complain of unbelief: for as there could be no shadow, if there were no light, so there cannot bee this fear, where there is no *faith*. They that know not *Christ*, think it no such great matter to *loose him*. But if God once say, *this is my Son*, Satan will say, *if thou be the Son of God, Matth.* 3. 17. *and* 4. 3. That Divine testimony did not *allay his malice, but exasperate it*. Neither can the happy *building of* I *beleeve*, stand without that columne to under-prop it, *Help thou mine unbelief*. And he that doubts not of his *estate*, his *estate* is much to be doubted of; *doubting and resolution* are not meet *touch-stones* of our faith: *a presumptuous confidence* commonly goes bleeding home, when an humble fear returns in triumph. As it fared between the *Philistims* and Israel, 1 *Sam.* 17. 10. 11. The *Philistims and Goliah* were exceeding confident of the victory, but *Saul*, and all *Israel* much discouraged, and greatly afraid: yet *Israel* got the victory, and the *Philistims* with their great Champion were overcome, *ver.* 51. 52. They that are proudly secure of their way *to heaven*, do not so frequently come thither, as they that are afraid of *going to hell*.

As it is in *this world for temporall things*, so for the *world to come*, *spirituall things*; *Cantant pauperes, lugent divites*; *poor* men sing, and rich men cry. Who is so melancholly, as the rich worldling? and who so merry a *note*, as hee that cannot change a *groat*? so they that have no sense of grace, mourn for want of it; and they that indeed want it, change it for abundance. But the hopes of the wicked fail them when they are at best, whereas Gods Children find those comforts in *extremity*, which they durst not expect.

As there is nothing more usuall, than for a *secure conscience to excuse* when it is guilty: so nothing more common than for *an afflicted conscience to accuse*, when it is innocent; and to lay an heavie *burthen* upon it, where the Lord giveth a plain *discharge*: but a *bleeding wound* is worse than that which *bleeds not*. Some men go *crying to heaven*, some go *sleeping and sleeping to hell*. Some *consciences* as well as men, lie *speechlesse* before departure: *they spend their days in a dream, and go from earth to hell*, as *Jonas from Israel towards Tarshish, fast a sleep*. And the reason is, they dream their case is passing good, like a man which dreams in his sleep that hee is rich and honorable, and it joyes him very much, but awaking

vanish'd like *smoak*. Yea, they hope undoubtedly to go to *heaven*, as all that came out of *Egypt* hoped to go into *Canaan*, and inherit the blessed promises: when onely *Caleb* and *Joshua* did enter, who *provoked not the Lord*. And the *reason of this reason* is, whereas indeed they are *wolvs*, the *Devill* and their own *credulity* perswades them that they are *Lambs*.

The *Philosopher* tells us, that those Creatures which have the *greatest hearts*, as the *Stag*, the *Doe*, the *Hare*, the *Coney*, and the *Mouse*, are the most fearfull: and therefore it may bee; God refusing *Lyons*, and *Eagles*, the *King of Beasts*, and *Queen of Birds*; appointed the *gentle Lamb*, the fearfull *Dove* for his sacrifices. *A broken and contrite heart O God thou wilt not despise*, *Psal.* 51 17. And sure I am *Christ calls* to him, onely *weary*, *and heavy-laden sinners*, *Matth.* 11. 28. not such as feel no want of him, *Mark.* 2. 17. and will *fill onely such with comfort*, *as hunger and thirst after righteousnes*; not such as are in their conceit righteous enough without him, *Luk.* 1. 53. *Matth.* 15. 24. And yet it is strange, (yea, a wonder) to see how many truly humbled sinners, who have so tender consciences, that they dare not yield to the least evill, for the worlds goods, and refuse no means of being made better; turn every *probation* into *reprobation*, every *dejection* into *rejection*, and if they bee cast down, they cry out, they are cast away: who may fitly bee compared to *Artemon* in *Plutarch*, who when ever hee went abroad, had his servants to carry a *Canopy* over his head, least the *heavens* should fall and crush him: or to a certain foolish melancholy *Bird*, which (as some tell) stands always but upon one leg, least her own weight should sink her into the *Center of the Earth*; holding the other over her head, least the *Heavens* should fall.

Yet bee not offended, I cannot think the worse of thee; for good is that fear which hinders us from evill acts, and makes us the more circumspect. And God hath his end in it, who would have the *sins to dye*, but the *sinner to live*.

Yea, in some respect thou art the *better* to bee thought of, or at least the less to bee feared, for this thy fear: for no man so truly loves, as hee that fears to *offend*; as *Salvianus* glosses upon those words, *Blessed is the man that feareth alway*: And which is worth the *observing*, this fear is a *commendation* often remembred in holy Scripture, as a speciall and *infallible mark of God's Children*: as for example, *Job* (saith the holy Ghost) *was a just man*, *and one that feared God*, Job. 1. 1. *Simeon a just man*, *and one that feared God*, Luk. 2. 25. *Cornelius a devout man*, *and one that feared God*, Acts 10. 2. *And so of Father Abraham*, *a man that feared God*, Gen. 22. 12. *Joseph a man who feared God*, Gen. 42. 18. *The Mid-wives in Egypt feared God*, Exod. 1. 17. So that evermore, the *fearing of God* (as being the *beginning of wisdom*) is mentioned as the *chief note*, which is as much as to say, if the *fearing of God* once go before; working of righteousnes will instantly follow after, according to that of the wise man: *Hee that feareth the Lord*, *will do good*.

And this for thy comfort, when *Mary Magdalen sorrowed*, and wept for her

her ſins, *Luke* 7, 50. *Chriſt* tells her, *Thy faith hath made thee whole*: mating, that this weeping, this *repenting faith*, *is faith indeed*: like to the *woman with the bloody iſſue*, who preſuming but to touch hem of his garment, *fell down before him with fear and trembling*, 27 *to* 35. And that humble *Canaanite*, *Matth.* 15. 22. *to* 29. And portunate *blind man*, *Luke* 18. 38. *to* 43. As if this humble, this *faith*, were onely the ſaving *faith*. Neither can thy eſtate bee as Saint *Ambroſe* told *Monica* weeping for her ſeduced Son, *Fieri teſt, ut filius iſtarum lachrymarum pereat*: It cannot bee, that the ſ thoſe tears ſhould ever periſh.

Wherefore *lift up thy ſelf* thou timorous fainting heart, and ſuſpect every ſpot for a *plague token*; do not dye of a meer conce as the end of all motion is reſt, ſo the end of all thy troubles ſha *peace*: even where the days are perpetuall *Sabbaths*, and the diet ſturbed *feaſts*.

But as an *empty veſſell bung'd up cloſe*, though you throw it in mid'ſt of the *Sea*, will receive no *water*, ſo *all pleas are in* them that are *deaf'ned with their own fears*: for as *Mary* would not comforted with the ſight and *ſpeech of Angels*, no not with the and ſpeech of *Jeſus* himſelf, till hee made her know that hee was *ſus*; ſo untill the *holy Spirit* ſprinkleth the conſcience with the *Chriſt*, and ſheddeth his love into the heart, nothing will do. No ture can take off wrath from the *conſcience*, but hee that ſet it on. Wherefore, *the God of peace give you the peace of God which paſſeth all under ding*. Yea, O Lord, ſpeak thou *Muſick* to the wounded conſcience, to the ſeared; that thy *juſtice* may reclaim the one, thy *mercy* relie other, and thy *favour* comfort us all, with *peace and ſalvation* ſus *Chriſt*.

## *Section* 8.

But ſecondly, if this will not ſatisfie, call to thy remembrance *time paſt*, and how it hath been with thee formerly, as *David* did very caſe, *Pſalm* 77. 2. to 12. And likewiſe *Job*, *Chapter* 13. ſtill *waters* repreſent any object in their *bottome clearly*, ſo thoſe troubled, or agitated, do it but *dimly*, and imperfectly. But if ever hadſt true *faith* begotten in thy heart, *Joh.* 1. 13. by the miniſ the *Word*, *Romans* 10. 17. *Jam.* 1. 18. 21. and the *Spirits* powerfull ing with it, *Joh.* 3. 3, 5, 8. whereby thine heart was drawn to take and apply him a *Saviour* to thine own ſoul; ſo that thou went to go out of thy ſelf, and rely wholly and onely on *his merits*: and it further manifeſted it ſelf by working a *hatred of ſin*, and an *change* in thy whole life, by dying unto ſin, and living unto *neſs*; and that thou haſt not ſince, returned to thine old ſins, *Dog to his vomit*: if it hath ſomtime brought forth in thee, the *fruit* of heavenly and ſpiritual *joy*; if it hath *purified* thine heart in meaſure from noyſome *luſts and affections*; as ſecret *pride*, *ſelf-love*, *ariſe*, *carnall confidence*, *wrath*, *malice*, and the like: ſo that the

within thee fighteth against the *flesh*. If thou canst now say, *I love the godly, because they are godly*, 1 *Joh.* 3. 14. and hast an hungring after *Christ*, and after a greater measure of heavenly and spirituall *graces*, and more liveliness of *his love* and favour communicated unto thee: *My soul is thine*, thou hast given *false evidence against thy self*; for as in a *cloomy day* there is so much light whereby wee may know it to bee *day*, and not *night*; so there is something in a *Christian under a cloud*, whereby hee may bee discerned to bee a *true beleever*, and not, an *hypocrite*. But, to make it manifest to thy self, that thou art so.

Know, first, that where there is any one grace in truth, there is every thing in their measure. If thou art sure thou hast love, I am sure thou hast faith: for they are as inseparable, as *fire and heat*, *life and motion*, the *root and the sap*, the *Sun and its light*: and so of other graces. Or, dost thou feel that Christ is thy greatest joy, sin thy greatest sorrow; that when thou canst not feel the presence of the spirit in thy heart, thou goest mourning, notwithstanding all other comforts? Assuredly as that holy *Martyr* said, if thou wert not a *wedding Child*, thou couldest never so heartily mourn for the absence of the *Bridegroom*. Thus I might go on, but a few *Grapes* will shew that the *Plant* is a *Vine*, and not a *Thorn*. Take but notice of this, and severall graces will one strengthen another, as *stones* in an *Arch*. As for example, Master *Peacock*, Fellow of a House, being *afflicted in conscience*, (as thou art) and at the point of despair; when some *Ministers* ask'd whether they should pray for him, answered, By no means do no so *dishonour God*, as to pray for such a *Reprobate* as I am: but his young *Pupill* standing by, said, (with tears in his eyes) Certainly a *Reprobate* could never bee so *tender of Gods dishonour*; which hee well considering, was thereby *comforted* and *restored*: when neither hee with his *learning*, nor any other *Ministers* with their *sage advice*, could do any good.

Again secondly, if ever thou hadst *true faith* wrought in thy *heart*, bee not discouraged; for as the former graces shew, that thou hast with *Mary* made choice of that *better part*, *which shall never bee taken from thee*: So this grace of *faith* is *Christ*'s *wedding Ring*, and to whomsoever hee *gives it*, hee *gives himself with it*; wee may lose the *sence*, but never the *essence* of it: It may bee *eclipsed*, not *extinguished*: *Fides concussa, non excussa*: *The gifts and calling of God are without repentance*: as it is, *Rom.* 11. 29. *Friends* are unconstant, *riches*, *honours*, *pleasures*, are unconstant; the *world* is unconstant, and *life* it self is unconstant; but *I the Lord change not*, Malachi 3. 6.

In a *swound* the *soul* doth not exercise her *functions*; a man neither *hears*, nor *sees*, nor *feels*, yet shee is still in the *body*. The *Frantick man* in his mad *fits*, doth not *exercise reason*; yet hee hath it: he loseth the *use for a time*, not the *habit*. Yea, a *sober man* hath not always the use of his *sences*, *reason*, and *understanding*, as in his sleep: shal we therefore conclude that this man is *senceless*, *unreasonable*, and without *understanding*?

ſtanding? it were moſt abſurd: for if we have *patience* but a while, ment will appear manifeſtly *falſe*.

*Trees* (and ſo wee are fitly called) bee not *dead in Winter*, (which ſembles the time of *adverſity*) becauſe the *ſap is ſhut up in the roo* confined thither by the *cold froſts*, that they cannot ſhew themſelv *production of leavs and fruits*: for by experience wee know, that preſent they live, and ſecretly ſuck nouriſhment out of the earth; maketh them *ſpring and revive* again, when *Summer* coms: Yea, whiles they are grievouſly *ſhaken with the winds*, and *nipped* with *froſts*, they are not hurt thereby; but contrarily they take *deeper roo* their worms and cankers kill'd by it; and ſo are prepared, & made fit to forth *more fruit*, when the comfortable *Spring* approaches, and the *ſhowres, and warm Sun-beams* fall and deſcend upon them. *Elem bodies, lighten and darken, cool and warm, die and revive*, as the *Su ſents, or abſents* it ſelf from them, And is not *Chriſt* to our *ſoul* the *Sun of reghteouſneſs*, and *fountain* of all *comfort*? ſo that if hee with himſelf but a little, wee become like plants in the *Winter*, quite with yea, in appearance *ſtark dead*: or like *Trees* void both of leavs and though even then there remains *faith in the heart*, as *ſap in the roo fire* raked up in the *aſhes*.

Which *faith*, though it bee not the like *ſtrong*, yet it is the *like pr* faith to that of *Abraham*: whereby to *lay hold*, and *put on* the *righteouſneſs of Chriſt*. The *woman that was diſeaſed with an iſ* but touch, and with *a trembling hand*, and but the *hem of his garm* yet went away both *healed, and comforted*.

Well might *I doubt* of my *ſalvation*, ſays *Bradford*, feeling the *neſs* of my *faith, love, hope, &c.* if theſe were the cauſes *of my ſalv* but there is no other cauſe of it; or, of his *mercy*, but his *mercy*. W fore haſt thou but a touch of *ſorrow* for *ſin, a ſpark of hope, a grain* in thy heart? thou art ſafe enough. The *Anchor lyeth deep*, and is not yet is the *ſtay of all*.

*The Bladder blown, may float upon the flood,*
*But cannot ſink, nor ſtick in filthy mud.*

But thou *dreameſt* of a *faith without doubting*, which ſome *doting* they have: but as no *righteouſneſs* can bee perfect without ſin, ſo *ſurance* can bee perfect without *doubting*: Take the eveneſt *ballance* the moſt equall *weights*; yet at the firſt putting in, there will be *in-equality*; though preſently after they *ſettle* themſelvs in a *juſt poiſ* is a *cloud* that often hinders the *Sun* from our eyes, yet it is ſtill a *Sun* viſion or *feeling* of this comfort may bee ſomtime *ſuſpended*, the *union Chriſt* is never *diſſolved*.

An uſuall thing with *beleevers* to have their *ebbing and flowing*, *and waning, Summer and Winter*; to bee ſomtimes ſo *comfortable* and *ragious*, that wee can ſay with *David*, *Though I were in the valley of yet would I fear none ill*, *Pſal.* 23.4. otherwhiles again ſo *deaded* and

our spirits, that wee are like him when hee ſaid, *One day I ſhall die by the hand of Saul*, 1 *Sam.* 27. 1. Somtimes ſo ſtrong in faith, that wee can overcome the greateſt aſſaults; and with *Peter*, *can walk upon the ſwelling waves*: by and by ſo faint, and brought to ſo low an ebbe, that wee fall down even in far leſs dangers, as *Peter* began to ſink at the riſing of the winde, *Matth.* 14. 29. 30. And indeed, if the wings of our faith bee clipp'd, either by our own ſins, *or Satans temptations*, how ſhould not our ſpirits lye *groveling on the ground?*

*Sect.* 9.

But thirdly and laſtly, (for I haſten) ſuppoſe thou art at the laſt caſt, even at the very *brink of deſpair*; and that thy conſcience ſpeaks nothing but bitter things, of *Gods wrath, hell and damnation*; and that thou haſt no feeling of faith, or grace; yet know that it is *Gods uſe* (and I wiſh wee could all take notice of it) to worke in, and by contraries: For inſtance, in *creating of the world*, hee *brought light out of darkneſs, and made all things not of ſomthing, but of nothing*; clean contrary to the courſe of Nature.

In his preſerving of it, hee hath given us the *Rain-bow*, *which is a ſigne of rain*, as a certain pledge that the world ſhall never the ſecond time bee drowned. Hee cauſed *Elias his ſacrifice to burn in the mid'ſt of water*: and fetcheth *hard ſtones out of the mid'ſt of thin vapours*. When he meant to *bleſſe Jacob*, hee *wreſtled* with him as an *Adverſary*; even till he lamed him. When he meant to preferr *Joſeph* to the *Throne*, hee threw him down into the *Dungeon*; and to a *golden chaine about his neck*, he laded him with *Iron ones about his legges*. Thus Chriſt opened the eyes of the blind, by annointing them with *clay and ſpittle*; more likely to *put them out*: And would not cure *Lazarus* till after hee was dead, buried, and ſtunk again; no queſtion, to teach us, that wee muſt bee caſt down by the Law, before wee can bee raiſed up by the *Goſpell*: that wee muſt dye unto ſin, before wee can live unto righteouſneſs: and become fools, before wee can bee truly wiſe.

In the work of *Redemption*, hee gives life, not by life, but by death, and that a moſt curſed death; making that the beſt *inſtrument of life*, which was the worſt *kind of death*: *Optimum fecit inſtrumentum vitæ, quod erat ſummum mortis genus.*

In our effectuall *vocation*, hee calls us by the *Goſpell, unto the Jews, a ſtumbling-block, and unto the world meer fooliſhneſs*: And when it is his pleaſure that any ſhould depend upon his goodneſs, and providence, hee makes them feel his anger, and to bee nothing in themſelvs; that they may *rely altogether upon him.*

Thus God works *joy out of fear, light out of darkneſs*; and brings us to the *Kingdom of heaven*, by the *Gates of hell*: according to that 1 *Sam.* 2. *ver* 6. 7. And wherein does thy caſe differ? Hee ſends his *Serjeant* to arreſt thee for thy debt; commands thee and all thou haſt to bee ſold. But why? onely to ſhew thee thy miſery without *Chriſt*, that ſo thou mayſt *flee to him for mercy*: for although hee *hides his fatherly affections*,

as *Joseph once did his brotherly*, his meaning is in conclusion to *forgive every farthing*, *Matth.* 18. 26, 27.

And dost thou make thy slight sufferings an argument of his displeasure? for shame mutter not at the matter, but bee silent: It is not said, he will not suffer us to bee tempted at all, but that *wee shall not bee tempted above that wee are able to bear*, 1 *Cor.* 10. 13. And assure thy self, whatever thy sufferings bee, thy faith shall not fail to get the *victory*; it will over-swims the greatest quantity of water you can powr upon it. Yet let none presume; (no not the most righteous) for *hee shall scarcely be saved*, 1 *Pet.* 4. 18. yet let him not despair, for *hee shall be saved*, *Rom.* 8. 35.

Onely accept with all thankfulness the mercy offered, and apply the promises to thine own soul: for the benefit of a good thing, is in the use: wisdom is good, but not to us, if it bee not exercised; cloth is good, but not to us, except it be worn; the light is comfortable, but not to him that will live in darkness: a *preservative* in our pocket, never taken, cannot yield us health, nor baggs of money being ever sealed up, do us any pleasure; no more will the *promises*, (no nor *Christ himself*, that only *summum bonum*) except they are *applied*: Yea, better there were no promises, than not *applied*. The *Physician* is more offended at the contempt of his *Physick* in the *Patient*, than with the loathsomness of the disease: this I can assure thee, if the *blood of Christ bee applied to thy soul*, it will soon *stanch the blood of thy conscience*; and keep thee from bleeding *death*, 1 *Joh.* 1. 7.

But secondly, instead of mourning continually as the *tempter* bids thee, rather rejoice continually as the *Apostle bids thee*, 1 *Thes.* 5. 16. Not think it an *indifferent thing*, to rejoice, or not to rejoice; but know that we are *commanded to rejoice*, to shew that wee break a *commandement* if we *rejoice not*: Yea, wee cannot *beleeve if wee rejoice not*; *for faith comes by commandements breeds obedience*; in the threatnings, fear; in the promises, comfort. True, thou thinkest thou dost well to mourn continually, yea, it is the common *disease of the innocentest souls*: but thou dost err in it: for, when you forget to rejoice in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair: and every thought seems to be a *sin against the holy Ghost*. Yea, how many have the *afflicted conscience* record against it selfe; repenting for breaking a *commandement*, and that *commandement*; and never repenteth for breaking this *commandement*, *rejoice evermore*.

But what's the reason? *Ignorance*: thou thinkest thy self poor and miserable, and onely therefore thinkest so, because thou knowest not the *riches and happiness in Christ*: for else thou wouldest say with the prophet *Habbakuck*, in the want of all other things, *I will rejoice in the Lord, I will joy in the God of my salvation*, *Habbak.* 3. 17, 18. Thou wouldest know *that thy name is written in the book of life*, *as our Saviour* injoineth, *Luke* 20. though thou hadst nothing else to rejoice in.

But it is nothing to be blessed, untill we understand our blessedness wherefore

Thirdly, wait Gods leisure with patience, and hold fast to him in all pressures: *Time* (saith Seneca) *is the best Physick for most diseases*, for the body, and so likewise for the soul: if it bee an *afflicted conscience*, waiting Gods leisure for the assurance of his love, is the best remedy: and so in all other cases.

*Section.* 10.

*Ob.* But when will there bee an end of this long disease? this tedious *affliction?* this heavie *yoake of bondage? &c.*

*Answ.* It is a signe of cold love, scarce to have begun to suffer for Christ and presently to gape for an end: It was a far better speech of one, *Lord, give mee what thou wilt, as much as thou wilt, when thou wilt.* Thou art Gods *Patient*, prescribe not thy *Physitian.* It is the *Gold-Smiths skill* to know how long his gold must bee in the *Crusible*, neither takes hee it out of that hot bath, till it bee sufficiently purified.

What if the *Lord for a time forbear* coming, as *Samuel did to Saul*; that hee may *try what is in thee?* and what thou wilt do, or suffer for him, that hath done and suffered so much for thee? as why did God set *Noah* about building the *Ark an hundred and twenty years*, when a small time might have finished it? It was for the triall of his patience. Thus hee led the *Israelites* in the desarts of *Arabia forty years*; whereas a man may travell from *Rameses in Egypt*, to any part of *Canaan in forty days*: this God did to prove them, *that hee might know what was in their hearts*; *Deu.* 8. 2. Hee promised *Abraham a son* in whom hee should bee blessed; this hee performed not, in *thirty years after.* Hee gave *David the Kingdom*, and anointed him by *Samuel*, yet was hee not possessed of it in many years: in so much that hee said, *Mine eyes fail for thy word*, *Psal.* 119. 123. *Joseph hath a promise* that the Sun and Moon should do him reverence, but first hee must bee bound in the *Dungeon.* This *God* doth to try us, for in these exigents we *shew our selves, and our dispositions.*

What saith God to his people in their misery? *Psal.* 75. *When I see convenient time, I will execute judgment*, *ver.* 2. hee doth not say, when you think the time convenient. Let us tarry a little the *Lords leisure*, *deliverance will come, peace will come, joy will come*; in mean while to be patient in misery, makes misery no misery.

Again secondly, hee may *delay his coming* for other ends of greater consequence, *Martha and Mary* send to *Christ*, as desiring him to come and restore *Lazarus* their sick brother to health, *Joh.* 11. 3. expecting him without delay; now hee loved both *Martha* and her Sister, and *Lazarus*, *ver.* 5. yet hee neglects coming for many days, lets him die, bee put in the grave untill hee stank; but what of all this? he that would not restore sick *Lazarus* to health, restored dead *Lazarus* to life; which was a greater mercy than they either did, or durst ask. Neither did this onely increase their joy, and thankfulness, give them occasion ever after to believe, and *hope above and against all hope*: but it made many of the *Jews* believe in him, which before did not, *ver.* 45.

Thirdly and lastly, hee delaies thee the longer, that when hee comes, he

may bring with him the greater *recompence of reward*: *for hee will comfort us according to the days wee have been afflicted, and according to the years that we have seen evill*, *Psal.* 90. 15.

Neither will hee stay over-long, for behold, saith he, *I come quickly, and my reward is with me; to give every man according as his works shall be*, *Rev.* 22. 12. and suffering is accounted none of the meanest works, that the harder the conflict, the more glorious the conquest. Where hold out yet a little, and help shall not bee wanting to the combatant nor a crown to the conquerours. Yea, fight to the last minute, for the of thy *Saviour* is upon the; if thou faint, to cheer thee; if thou stand it, to second thee; if thou conquer, to crown thee; whereas no conq no conquest; no conquest, no triumph.

*Object.* But my sufferings are so great, that if they continue, I shall bee able to hold out.

*Answ.* True, if thou trustest to thine own strength; for perseve is the gift of God; yea, it is hee that worketh in us both to will and do at his good pleasure, *Phil.* 2. 13. For first, mans will is a fugitive *nesimus*, and God must call home that runagate, subdue that rebell, b wee can chuse that which is good. Neither when wee have begun, c continue: *perficit qui efficit*, *Hee that begun a good work in us, will per it*, *Phil.* 1. 6. Jesus is the founder and finisher of our faith, *Heb.* Neither can wee of our selvs suffer for him: *Datur pati*, it is given to suffer for his sake, *Phil.* 1. 29. *Without mee yee can do nothing*, 15. 5. not *parum*, but *nihil*; But in him, and through him, all thing *can do all things through him that strengthens mee*, *Phil.* 4. 13. In selvs wee are weak Captives, in him wee are more than Conquer *Rom.* 8. 37. Whence it is, many sick men undergo patiently such pre as when they were in health, they would not have beleeved they c have born.

The truth of grace (bee the measure never so small) is always with perseverance; because that little is fed with an everlasting s Yea, if grace but conquer us first, wee by it shall conquer all things whether it bee corruptions within us, or temtations without us: so the fire which came down from heaven in *Elias* time, licked up all the ter, to shew that it came from God; so will this fire spend all our co tions: No *affliction without*, *or corruption within*, shall quench Wherefore do but thy endeavour to hold out, I mean with patience; that Spirit which came in the *likeness of a Dove*, will not com but *Dove*,) and pray for divine assistance, this sadness shall end in gl this sorrow, in singing.

But above all; *pray unto God, for Praier is the key of heaven*, as *Austin* tearms it; and the hand of a Christian, which is able to reach *Earth to Heaven*, and to take forth every manner of good gift out of *Lords Treasury*. Did not *Elias* by turning this *Key* one way, lock up whole *Heaven* from raining for three *years and six months*; and a while by turning the same *Key of prayer*, as much another way, in the

ing of a hand, *unlock* all the doors and windows of heaven, and set them wide open, that it rained, and the earth brought forth her fruit.

Yea, as all *Samsons strength lay in his hair*, so all our *strength lyeth in Praier*: Praiers and tears are the *Churches Armour*, Praiers and patience *her weapons*; and therefore when *Peter was imprisoned* by cruel *Herod*, the congregation joined their forces to pray for him; and so *brake his chains*, blew open the Iron Gates, and fetch'd him out, *Act.* 12. 4. *to* 18. *Arma Christianorum in adversis, alia esse non debent quàm patientia, & precatio* saith *Salmeron.*

Yea, praier is so powerfull, that it commandeth all things in *Heaven and Earth*: It commandeth all the four *Elements*, *Air*, *Jam.* 5. 17. 18. *Fire*, *Ecclesiasticus* 48. 3. *Dan.* 3. 27. *water*, *Exod.* 14. 21. and 15. 25. *Earth*, *Num.* 16. 31. 32. 33. Nay, the Praier of one devout man, is able to conquer an host of enemies in battell, *Exod.* 17. 11. What shall I say? it hath made the *Sun stand still in the Firmament* one while, go back another; fetch *fire and hail-stones* from heaven, thrown down the walls of *Jericho*, subdued Kingdoms, stopt the mouths of Lyons quencht the violence of fire, &c. Yea, Praier is so potent, that it raiseth the dead, 1 *King.* 17. 21. overcometh *Angels*, *Gen.* 19. 22. casteth out *Devills*, *Matth.* 17. 21. and that which is yet more wonderfull, *overcometh him that cannot be overcome*; and mastereth even God himself: for doth not the Lord say to *Moses*, *let mee alone?* And *Moses* would not let him alone, till he had obtained his petition, *Exod.* 32. 10. 14. And again to *Jacob*, wrestling with him, *let mee go*: and *Jacob* would not let him go, untill he had prevailed, *Gen.* 32. 16.

Wherefore, Pray upon all occasions and that without doubting: say not to God, as the *Leper* said to *Christ*, *If thou wilt, thou canst make me clean*: for hee both can, and will, as that very text, *Matth.* 8. 2, 3. proves. Yea, I would to God wee were but so willing, as hee is, for hee desires to bee desired: Neither hath hee his own will, except wee have ours. *Christ doth ask no more* of us, but onely that wee would vouchsafe to ask him. True, the fainting heart that hath waited some time, may with the *Psalmist* mutter out some such speech, as this, *Hath God forgotten to bee gracious? Psal.* 77. 9. But if hee forgets any of his, he hath lost his old wont; for who can nominate one that ever came to *Christ* with any lawfull suit, that received a repulse? Who ever asked any thing of him which was profitable for him to receive, and did not obtain his suit? Did not the sick ever receive their health? The lame, their limbes? the blind their sight? Did ever any sinner implore the forgiveness of his sins, which did not receiv full remission and pardon? Yea, did not this our gracious King and Redeemer, prevent his poor miserable subjects with his grace, in giving, before they had the grace to ask; or more then they desired? The *sick of the Palsie* asking but cure of his disease, received not onely that, but the remission of his sins also, *Matth.* 9. *Zacheus* desired but to see his face, he became his guest; and gave him *salvation to boot*, *Luk.* 19. The *woman of Samaria* requested but elementary and common water, hee offered unto

her the *water of life*, *Joh.* 4. The people followed him to bee ... miracle with corporall food, hee offered unto them the bread of ... *Joh.* 7. The poor *blind man* desired but his *bodily sight*, Christ ... nated the *eye of his soul*, *Joh.* 9.

Neither hath *honours changed manners* with him, as is usuall ... men; for hee is a God *immutable* in goodnes, and *without* ch... *shadow of turning*, *Jam.* 1 17. so that if thou speak, hee will hea... answer thy suit in supporting thee: so that thou shalt bee sure to ... vere, and hold out unto the end.

*Section* 11.

*Object.* But I have no evidence of divine assistance, nor can I ... it to purpose.

*Answ.* Wee have the *presence of Gods Spirit, and grace* many time... *feel it not*; yea, when we complain for want of it, (as *Pilate* asked ... what was truth, when the truth stood before him). The *stomach* ... the best *digestion*, even in *sleep*, when wee least perceive it; and ... wee are most awake, this power worketh in us, either to further ... or disease, without our knowledge of what is done within; and on ... ther side, that man is most *dangerously sick*, in whom *nature decays* ... his *feeling*, without his *complaint*. To know our selvs happy is good ... woe were to us *Christians*, if wee could not bee *happy, and know* ... As touching *Praier*, every one is not so happy as *Steven was*, to bee ... fervent when they are most in pain; yea, many in time of *sickness* ... reason of the extremity of pain) can hardly pray at all: whence ... *James* wisheth us in affliction, to pray our selvs; but in case of *sick*... send for the *Elders*: that they may, as those in the *Gospell*, offer ... sick *person to God in their praiers*, beeing unable to present their own ... *Jam.* 5. 13. 14. 15. Yea, it were miserable for the best *Christian*, ... his *former Praiers and Meditations* did not serve to aid him in ... *straights*, and meet together in the *Center* of his extremity; yet ... though not sensible relief, yet *secret benefit* to the soul: where... *worldly man* in this case, having not layed up for this hour, hath no ... from God, or from others, or from himself.

Besides, thou art happy in this, there is not the *poorest and mean*... *Gods Children*, but as hee hath the benefit of *Christs intercession in* ... *Rom.* 8. 34. *Joh.* 16. 26. so hath hee also the benefit of the *Praiers* ... the *Saints on Earth*: wee have the *graces and gifts*, each of ... common.

Yet, because thine *own Praier* is most proper; and seeing it ... *mindes Embassadour to God*, and never faileth of success, if it bee ... (as if our prayers want success, they want heart, their *blessing* is ... to their *vigor*) pray that thou mayest pray better: If thy *Leg* ... *numb*, go upon it a little, and it will *come to it self again*. To which ... join fasting, thou shalt do well; for *prayers are made fat with* ... *Tertullian* speaks: Yea, pray oft, though thy *prayers bee the shorter*; ... *stomachs* which cannot *digest* large *meals*, feed oft, *and little*. O...

holy *Bernard* most sweetly), *How oft hast thou* (meaning praier) *found mee lamenting, and despairing; and left mee rejoycing, and triumphing!*

And what though thou canst not *powr out thy soul in a flood of words*? The *Woman* diseased with an issue of blood, said but within her self, shee did not speak to bee heard of others, and yet *Christ heard her*, and answered her request, *Matth:* 9. 21. 22.

The *Lord* esteemeth the will for the deed, and the affection for the action; *Man sees the countenance, God the heart*; man the *deeds*, but God the *meaning*. Hast thou but *thoughts and desires*, and canst thou onely express them with *sighs and groans*? these *speechless words*, or rather no *words*, but a few poor *thoughts*, conceived aright, pass all the flowing *eloquence of Demosthenes* and *Tully*, yea, *Tertullus* and all the *Orators* that ever were in the world; for this matter is not expressed with *words*, but with *groanings*; and these groanings are from the *blessed Spirit*. A *Father* delights more in the *stammering* of his little *Child*, than in the *eloquence* of the best *Orator*.

Neither is hearty *prayer* in our own *power*, but it is the *gift of God*, which at somtimes in plentifull measure hee bestoweth upon his children, and at other times again hee *pulleth back* his liberall hand: that by the want thereof, wee may learn ro ascribe the *glory and praise* of this *grace to the giver*, who worketh in us the *will and the deed*: which praise otherwise, in *pride of heart*, wee would arrogate unto our selvs, as beeing in our own power. Also that wee may more highly esteem it, and with more joy and diligence use it, when we have it bestowed on us.

If it bee asked why *God reckons so highly of a few sighs and groans*? and why the *prayers* of the faithfull are so *powerfull*? it is, because they bee not ours, but the intercession of Gods own *Spirit in us*, powred out in the *name of Christ*, his own Son, in whom hee is ever well pleased: for, as for us, *wee know not what to pray as wee ought, but the Spirit it self maketh request for us, with sighs which cannot bee expressed*, Rom. 8. 26. *It is the Spirit whereby wee cry Abba Father, ver.* 15. Gal. 4. 6.

Now if thou wouldest have the Spirits affistance, and bee heard of God, when thou makest supplication to him; do not (as too many do) fall into prayer without preparation, and utter a number of words without devotion, or affection: for no maryell, if we *ask and miss*, when we thus *ask amiss*, Jam. 4. 3.

Neither do as *Children*, which never look after their *Arrow*; but like *Daniel*, Dan. 9. take notice of thine inlargements in prayer, and of thy success after.

Not onely *pray, and no more*; for to *pray*, and to do *nothing else*, is in effect to do nothing less. But let your *Prayers be ushered in, by Meditation, and attended by zealous devotion*, and then *beleeving that you shall receive whatsoever you ask in Christs name, and according to his will*, 1 John 5. 14. John 16. 23. God will bee sure to give you that you desire, 1 John 3. 14. 15. *Mark* 11. 23. 24. or that which is better for you, Deut. 34. 4. 5.

And ſuppoſe thou art not *preſently heard: yet continue asking* ſtill *continued knocking* till the door was opened: for after an ill *harv* muſt *ſow*, and after *denials wee muſt woo God*. Yea, if it bee with the *woman of Canaan*, let *delays*, and ſeeming *denialls* encr ſtrength of thy *cries*. And commonly they bee earneſt *ſuits* w from a *troubled ſoul*, like *ſtrong ſtreams in narrow ſtraights*, w down all that ſtands in their way. Nothing ſo ſtrong as the *Ly Tribe of Judah*, for it overcame the *roaring Lyon*; yet the *Prai* from the *knees of humility*, and a *broken heart*, will *conquer* even t *overcome*, *Matth.* 15. 28.

And thus you ſee that nothing can befall us without the *ſpeciall ment* of our good God, who not only takes notice of our ſufferings, *neth* them with his preſence, takes our part, ſtints our enemies, ordereth the whole, that our grief is either ſhort or tolerable; though hee is oftentimes *harſh*, in the beginning, and progreſs, in *coming*; yet he comes on the ſudden, and is always comfortable conclusion. And laſtly, that if hee *defer* his help, it is on purpoſe trialls may bee *perfect*, our *deliverance welcome*; our *recompence* And may not this comfort thee?

## CHAP. 37.

*That ſtripes from the Almighty, are ſpeciall tokens and pledges of his adoption and love.*

3 WEe ſhall bear the *Croſs* with more patience and comfort; conſider, that ſtripes from the *Almighty* are ſo far from his diſpleaſure, that contrarily there are no better tok pledges of his *Adoption* and love: *As many* (ſaith God) *as I lo buke, and chaſten*, Rev. 3. 19. *My Son* (ſaith the Author to the H out of *Salomons Proverbs*) *Deſpiſe not the chaſtening of the Lord, faint when thou art rebuked of him: for whom the Lord loveth, ſteneth; and hee ſcourgeth every ſon whom hee receiveth. If yo chaſtening, God offereth himſelf unto you, as unto ſons: for what ſ whom the Father chaſteneth not? If therefore yee bee without co whereof all are partakers; then are yee baſtards, and not ſons*, Heb. to 13. *Prov.* 3. 11. 12. Hee is a Thiſtle, and not good Corn, that not under the *flail*. Yea, what uſe of the *grain* it ſelf, if it paſs not of the *ſickle*, the ſtroak of the *flail*, the wind of the *Fan*, the the *milſtone*, the heat of the *oven*.

Many a mans felicity driveth him from God; and where hap mingereth, virtue is commonly baniſhed. And doth not experie that fear and joy, ſweet and ſowr, ſharp and flat, one with anot better of either alone: for if you bee too *harſh*, you make the *fool*; if too *fond*, a *wanton*. The bridle governs the *horſe*, the *ſ ens*, *him*; the weight upon the line makes the *Jack* go, the *ſ* wheel makes it *go glib*, *and nimble*; The *ſayls* give the *ſpeed*, *ſteadineſs* to the motion of the *ſhip*. And hereupon God weig

our *favours* and crosses in an equall *ballance*; and so tempers our sorrows, that they may not oppress; and our joys, that they may not transport us. Each one hath some matter of *envie to others*, and of *grief to himself*.

*Thou dealest mercifully with us, lest wee should fall from thee, and despair; thou beatest us, lest wee should forget thee, and so perish,* (saith Saint *Austin*) He that knows our frame, knows wee are best when wee are worst, and we holiest when wee are miserablest: wherefore by *affliction* hee separates the sin, that hee hates, from the sinner, whom hee loves; and wee are by much the better for this scourling. It is the wont of Fathers to hold from their *Children*, when they suffer the *children of bond-men* to go at large, and do as they list; yea, when diverse children are playing the wantons, if wee see a man take one from the rest, and whip him soundly; we conclude that alone to be his *Child*. Yea, wise and discreet Fathers will force their Children earnestly to apply themselvs to their study, or labour; and will not let them bee idle, although it bee *holy-day*: yea, constrain them to sweat, and oftentimes to weep, when their Mothers would set them on their laps, and keep them at home all day in the shadow, *for burning their white*. *Jacob* is bound Apprentice, while prophane *Esau* rides a hunting: of *Elkanah* his two wives, *Hanna* was in more esteem with God, yet barren, *and Peninnah less*, yet shee was *fruitfull* 1 *Sam.* 1. They were all grosse inconsequences; for *Gedeon* to argue Gods absence by affliction, his presence by deliverances, and the unlikely-hood of success, by his own disability, *Judg.* 6. 13. 15. (It is no argument, that *Christ* is not in the *ship*: because tempests, and storms arise.) The valiant man was here weak, weak in faith, weak in discourse; for rather should hee have inferred Gods presence upon their correction; for whersoever God chastiseth, there hee is; yea, there hee is in *mercy*; *nothing more proves us his, than his stripes*; hee will not bestow *whipping*, where hee loves not: fond nature indeed, thinks God should not suffer the wind to blow upon his dear ones, because her self makes this use of her own indulgence; but none (out of the place of torment) have suffered so much, as his dear Children. If hee had said wee are *Idolaters*, therefore the *Lord* hath forsaken us, because wee have *forsaken him*; instead of, *the Lord hath delivered us unto the Midianites, therefore hee hath forsaken us*; the sequell had been as good, as now it's faulty; for *sins*, not *afflictions*, argue God absent: Yea, commonly, the *measure of our sufferings* is according to the *measure of grace in us, and Gods love to us*; *Hee is a chosen vessell unto mee* (saith God to *Ananias* touching *Paul*;) *therefore hee must suffer great things for my sake*, *Act.* 9. 15. 16. *Job*, for a righteous and upright man, had no fellow; by the testimony of God himself, *Job* 1. 8. Yet the next news we hear of him, *Job* is afflicted in his *Sons*, in his *substance*, in his *body*; *from the crown of the head, to the sole of the foot*. Saint *Austin*, when God called him, was far more assaulted by *Satan*, than *Alippius*; because God had endued him with greater *learning and gifts*, and intended him an instrument of bringing more glory to his *Name*. And lastly, as *Christ* was

*annointed*

*annointed with the oil of gladneſs above his fellows*, *Pſal.* 45. 7. so he *annointed with the oil of ſadneſs* above his fellows: as was his burthen was his *burthen*, ; as were his *parts*, ſo were his *paſſions*, and his anſwerable to his ſtrength.

Never any have had ſo bitter draughts upon earth, as thoſe he and that of Saint *Auſtin*, is a *ſure rule*, *whom God ſmites not, hee* If hee do not think thee worthy of his *Rod*, he will never think thee thy of his *Crown*. Yea, where he uſes not the *Rod*, he means to *Sword*. Never was *Jeruſalems* condition ſo deſperate, as when G unto her, *My fury ſhall depart from thee, I will bee quiet, and no* gry, *Ezek*, 16. 42. Thus not to bee angry, was the *greateſt anger of* ver were the *Jews* more to bee pitied, than when their *Prophet* theſe words from the *Lord*, *why ſhould yee bee ſtricken any more?* Not to be *afflicted*, is to be *forſaken*: And as the ſick man is in of his life, when the *Phyſitian giveth him over*; ſo his ſoul is in rare caſe, whom God *forbeareth to chaſtiſe* for his ſins. As many who never knew what any ſorrow meant, unleſs it were ſuch as ſuch as *Ahabs*, when they are *croſſed* in their *corruptions*, *curbed* lewd courſes, or reſtrained of their *wicked wills*. But let them a *fearfull ſigne* of ſom *ſore judgement* to come: Saint *Ambroſe*, *Millain*, as *Paulinus* relates, took into a *Rich mans houſe* as hee who, that he might bid him throughly welcom, entertained him great cheer, and curteous diſcourſes: and amongſt other matters, his continued happineſs, and that hee never ſuffered any ill all his but had all things as hee would; and *happineſs* ſo flowing in upo that hee *knew not what calamity meant*: which conference did ſo Saint *Ambroſe*, that preſently hee took his leave, telling his compan hee *feared to ſtay in that place*, which never felt any *diſaſter*; and w ſooner gon thence, but ſuddenly the *houſe fell down*, and proved to all her *inhabitants*. *Polycrates*, King of the *Samians*, never felt any his life, his hopes never fell ſhort of his *expectation*, he could not wi the thing which was not fulfilled; what hee willed, hee did: Yea, ving but once a *Ring of excellent rarity* that fell into the water, thi was recovered; for the *Fiſh was taken* which had ſwallowed it, and preſented to *Polycratus*: but at length all this his *happineſs epilogiz gallowes*. None more happy than great *Pompey* all his life, yet at la was made to drink *his own blood* by the hands of the *Executioner*. but *Andronicus*, *Emperour of the Eaſt* for many years? but at length was ſet upon a *ſcabbed Chamell*, with a *Crown of Onions platted on* and in great mockery carried in triumph through the City. And doct ſacred Writ certifie, how *Haman*, whoſe command ere while almoſt ed to *Heaven*, was inſtantly *adjudged by the King* to the *Gibbe*; *Mordecai* who was condemned to the *halter*, was all of a ſuddain *cond in the Kingdom*.

Never thel ſs, as *Haman* rejoiced in his *preferment* to the *Court* *quet*, which was the path way to his *deſtruction*: ſo, many think in

argument of *Gods love*, and that they are in favour with him, because they prosper in all their ways: which would make a wise man the more suspicious, for, (as *Seneca* that wise *Roman* saith) he that hath been longest happy, shall at length have his *portion of misery*; and who so seemeth to bee dismissed, is but deferred.

And commonly their change is not more dolefull, than sudden; for as often hapneth, that in very fair weather a storm doth arise: and as I have read of certain *Trees*, which on *Munday* have been growing in the forrest, and before *Sunday* following, *under sail on the Sea*: so the same hour hath seen the *knee bowing to the head*; and again, the *head stooping, and doing reverence to the knee*, as every age gives instance: for else I might *muster up a multitude of examples* for proof of the point. Or in case it seems better, yet it is worse with them when their *life and happiness* shall end together: as it fared with *Belshazzar*, who was sitting at a *Feast* merry, while on a sudden, *Death* came like a *Voyder* to take him away. And *Pope Adrian*, who when hee was to dye; brake out into this expression; Oh my soul, whither art thou going? thou shalt never bee merry again.

Neither are men of this world, *whose bellies God filleth with his hid treasure*, upon occasion of their outward prosperity, onely apt to bee brought into a *fools Paradise*, of thinking themselvs to bee the speciall *darlings of God*: but even the godly themselvs have oftentimes their eyes so dazled, with the outward glittering and flourishing estate of the wicked, that thereupon they are ready to say of them, *The generation of Gods children*, as it fared with *David*, *Psal.* 73. 15. But these are not *sober thoughts*, yea, they are rather the dreams of men, *drunk with the love of the world*: for although it bee as *common a phrase*, *as it is foolish*, when any great matter falls to a man, *O he is made!* yet experience proves, that it rather *marrs* than *makes* him; for not seldom do men *possess riches*, *as sick men do fevers*, which indeed rather possess them. And certainly, if riches were such pearls, as most men esteem them, it is not likely the Lord would *cast them to such Swine*, as mostly hee doth: If such *happy things*, hee would not *throw them to such Dogs*. As what saith *Luther* of the whole *Turkish Empire?* it is but a crum of bread, which the master of the house, throweth to his Dogs. And the truth is, what men think most pleasing, (viz. to have their wills, and their lusts granted) *is most plaguing*, Psal. 81. 12. *So I gave them up unto their own hearts lusts, and they walked in their own counsels*; so that the greatest *temtation*, *is to bee without temtation*: *and the greatest affliction*, *not to be afflicted*, 2 Cor. 12. 7.

Wherefore *lift up your hands which hang down*, because of some sore affliction, *and your weak knees*, *Heb.* 12. 12. and know, that the worst of temporall afflictions, are an *insufficient proof* of divine displeasure: yea, that stripes from the Almighty, are *tokens of his love*, and *seals of his Son-ship*.

Yea, since hee that hath *most grace*, *commonly complains of most discomfort*, confess that the palate is but an ill Judge of the favours of God: as it is

in

in great love no doubt, however it bee taken, that the tender Fa… *dicines* his Child for the *worms*, gives him *Aloes*, or the like: th… cries, and ſputters, and keckes, as if it were poiſoned, yet ſtill the … love is never the leſs: ſay it be bitter, yet *bitter potions* bring *ſwe*… and who will not rather take a *vomit*, then hazard life? In the … *ſickneſs in England*, their friends would ſtand by them and ſtrike … the faces with *ſprigs of Roſemary*, to keep them awake: the poo… *faint*, and full of *pain*, would cry out *you kill mee*, but yet they m… or elſe they *kill'd them indeed*: for all that ſlept, dyed. Look wee … Saint *Ambroſe*) with the *eyes of our body*, upon *Lazarus* eſtate, … think it miſerable; but, if with the *eyes of the mind*, it will bee o… for how did the *Angels* do by him? but as *Nurſes* are wont to do … *little children*, all the day long they carry them about in their arms, … night they lay them down in their beds to reſt.

But the *ſupernaturall* works of God, when wee look upon th… our own eyes, are ſubject to a dangerous *miſpriſion*; the *Sun-b*… whom wee are beholding for our light, if wee eye them directly, … Miſerable men! we are ready to *ſuſpect truths*, to run away from … ty, to bee afraid of our *comforts*, to *miſ-know* our beſt friends.

Wee uſually think it a great *ſigne of God diſpleaſure*, when he … our eſtate, and brings us to nothing; when hee in his wiſdome kn… theſe riches would ſhipwrack the ſoul, were they not caſt over-boa… his love onely forces him to it. A *Mother* ſeeing her little *Son* bra… by *Turcki-cocks* catcheth him up, and ſtrippeth him of his red … which thoſe Birdes are offended; the child cries for his coat, but … garding his good, letteth him weep, but *ſatisfieth him not*. And th… of Enemies, wee think our ſelvs mightily wronged by them: bu… finds it to fare with us, as it doth with the *Oak*, which gains by the … and wounds given it, and thereupon ſpreadeth out thicker than … Whence it is, God ſuffers them to live, and *domineer*, as ſome C… ſuffer *Ravens*, enacting Laws to prohibit the killing of them; tha… may devour the *Carrions*, which elſe would *corrupt the air*. And ſo … other trials: for, bee the root of this tree never ſo bitter, yet the fr… pleaſant. Well may wee catch a *maim as Jacob* did, but ſuch a bl… coms withall, that wee would not (if wiſe) bee without it. Say it … ſore *and fiery triall*, yet better this fire to *purge us*, than Hell fire to bur… But all the skill is in making men ſee this; wherefore hee that op… the eyes of *Paul*, open ours.

But furthermore, as not to bee *afflicted*, argues an abſolute de… goodneſs; ſo if our troubles bee light and few, it is becauſe wee … and tender, for therefore *God impoſeth* no more upon us, becauſe he … wee can *bear* no more: The *Phyſitian* will not ſuffer a *milke-ſop* … vein opened, but makes him wink or look another way: The *M*… veth not to his *ſick ſervant* ſtrong meats as hee doth to the reſt … *dainty face*; not becauſe hee is *worthier* than the reſt, but becauſe … weaker, and in greater need. The *skilfull Armourer* tryeth not …

*ary Peece with musket-shot.* The wise *Lapidary* brings not his *softer* *es to the Stithy.*

So that freedom from affliction is not a signe of potency, but of impo- cy. Wherefore, when I am *stronger*, I will look for more; when I am *vessell* fit for this strong and new *wine*, *I* shall bee *filled* with it; but not ore, *Mark* 2. 22.

Indeed, the *calling of God* never leavs a man unchanged, nor does hee ploy any in his service, whom hee does not *enable to the work* hee sets m about. Will any make choyce of a weak *Champion*? no more will d: hee will either find us fit, or make us fit to discharge the place hee s us in; as when hee called *Saul* to bee a King, hee gave him a *Kings rt*, 1 *Sam.* 10. 9 And when hee called the *Apostles* to that function, hee e them *gifts answerable*; so when hee calls any to suffer for him, bee *Martyrdom*; hee giveth them the courage of *Martyrs*, as the times of ueen Mary, witness. But yet for the most part hee trains us up by de- es; as we eat diverse *things by morsels*, and easily digest them; which if should eat whole, would choak us) and doth not make us fit to undergo *eat matters on a suddain.* Wee must learn to *fence in the School*, before e *fight in the Field*; and with *wooden weapons* men learn to fight at the ard: wee must encounter with some beasts or other, (I mean unreaso- ble men) before wee fight with that fearfull *Goliah*, *death*. And in- ed, if wee do not learn to give entertainment to smaller *crosses*, the har- ingers, messengers and servants of *death*; how shall wee bee able to en- rtain the *Lord and Master*, when hee cometh? Wherefore, as *Jehoram id to Jehu*, when hee marched furiously; *Comest thou peaceably?* As if e should say, if thou comest peaceably, march as furiously as thou wilt: let us say unto God, provided, thy afflictions and *chastisements* bee di- cted to us as *messengers of peace*, and love; let them march towards us as riously as thou pleasest, but in any case, let us not bee without *correcti- n*: for as *Mariners* at *Sea*, find, that of all storms, a *Calme* is the greatest; wee; that, to bee *exempt from misery*, is the most *miserable condition* all other.

*Object.* But thou fearest that God hath not *pardoned thy sins*, and this akes him so severe against thee.

*Answ.* Many times after the remission of the sin, his very *chastisements* e deadly; as is cleer by *Davids* example: and *Lots*, who had a sharp sery clap on the heels of a sweet mercy: for hee that was so beloved God, that hee saved a whole *City*, could not save his own *Spouse*.

When God delivers us from *destruction*, hee doth not *secure us from ll affliction*. *Grace* was never given us for a *Target against externall evills*. Though wee bee not *condemned with the world*, yet wee may bee *chastened in the world*. Neither the *truth* nor *strength of Jobs faith* could secure im from the outward and bodily vexations of Satan, against the *inward* and *spirituall*, they could, and did prevail: so no *repentance* can assure us that wee shall not *smart with outward affliction*: that can prevent the *eternall displeasure of God*; but still it may bee necessary, and good, wee

should

ſh could bee *corrected*: our care and ſuit muſt bee, that the cro
ſhall not bee averted, may bee *ſanctified*.

## CHAP. 38.

*That Chriſt and all the Saints are our Partners, and partakers with us in the Croſs; yea, our ſufferings are nothing in compariſon of theirs.*

4 WEe ſhall bear the *Croſs* with *more patience and comfort*, i conſider that *Chriſt* and all the *Saints* are our partners, a takers therein; yea, thy ſufferings are nothing in com of what others have ſuffered before thee. Look upon righteous *Ab* ſhalt ſee his elder brother *Cain had dominion and rule over him by G pointment*, *Gen.* 4. 7. Yea, in the next *ver.* thou ſhalt ſee him ſlain brother: After him look upon *Noah*, a moſt *calamitous perſon* as ved, as the *Chronologer* computes him: as for *Lot*, *hee had his ſoul vexed from day to day*. Look upon *Job*, thou ſhalt ſee that do not ſtay for a *mannerly ſucceſſion* to each other, but in a *rude im* throng in at once, to take away his *children*, *ſubſtance*, *friends* *health*, *peace of conſcience*, *&c.* leaving him nothing but his wife the *Devill ſpared* on purpoſe to vex him, as the Fathers think: ſo his own apprehenſion, God was his mortall *enemy*; as hear how in terneſs of his ſoul hee complains of his Maker, ſaying, *Hee tear in his wrath, hee hateth mee, and gnaſheth upon mee with his teeth, broken mee aſunder, taken mee by the neck, and ſhaken mee to pieces, mee up for his mark: his Archers compaſs mee round about, he cle reins aſunder, and doth not ſpare to pour out my gall upon the ground keth me with breach upon breach, and runneth upon me like a Giant,* Now when ſo much was uttered, even by a *none-ſuch* for his pa what may we think he did feel, and indure? Look upon *Abraham* ſhalt ſee him forced to forſake his Countrey, and *Fathers houſe*, to place he knew not, to men that knew not him; and after his m moves, he meets with a famine, and ſo is forced into *Ægypt*, w deed gave relief to him, when *Canaan* could not; ſhewing, that ward things, *Gods enemies may fare better than his friends*: yet h not without great *fear of his life*, which made it but a dear pu then he is forced to part from his brother *Lot*, by reaſon of ſtrife a bate among their *Heardſmen*: after that; *Lot* is taken priſoner, is conſtrained to wage *warre* with four *Kings* at once, to reſcue his ther; then *Sarah* his wife is *barren*, and he muſt go *childleſſe*, until reaſon) he is paſt *hope*: when he hath a Son, it muſt not onely die, *himſelf muſt ſlay him*. Now if that boſom wherein we all look to reſt affaulted with *ſo many ſore trials*, and ſo diverſe *difficulties*, Is it like ſhould eſcape? Look upon *Jacob*, you ſhall ſee *Eſau* ſtrive with him the wombe, that no time might be loſt; after that you ſhall ſee him *for his life* from a cruel Brother, to a cruel Uncle; with a ſtaffe goes over *Jordan*, alone, *doubtful*, and *comfortleſſe*; not like the ſon of

in the way he hath no bed, but the cold *earth*; no *pillow*, but the hard *stones*; no *sheet*, but the *moist air*; no *Canopy*, but the wide *Heaven*: at last he is come far to finde out an hard friend, and of a *Nephew* becomes a *servant*; after the service of an hard *Apprenticeship*, hath earned her whom he loved; *his wife is changed*, and he is not onely disappointed of his hopes; but forced to marry another against his will, and now he must begin another *Apprenticeship*, and a new hope, where he made *account of fruition*: all which *fourteen years* he was consumed with heat *in the day*, *with frost in the night*: when he hath her *whom he loves*, she *is barren*: at last, being grown rich, chiefly in *wives and children*, accounting *his charge*, *his wealth*, he returns to his Fathers house, but with what comfort? Behold, *Laban* follows him with one troop, *Esau* meets him with another; both, with *hostile intentions*: not long after, *Rachel*, the comfort of his life, *dieth*; his children, the staffe of his age, *wound his soul to death*: *Reuben* proves *incestuous*, *Judah adulterous*, *Dina* is *ravished*, *Simeon* and *Levi* are *murtherous*, *Er* and *Onan* are *stricken dead*, *Joseph* is *lost*, *Simeon imprisoned*, *Benjamin* (his right hand) endangered, Himself driven by famine in his old age, to die among the *Ægyptians*; a people that held it *abomination to eat with him*: And yet before he was born, it was, *Jacob have I loved*, and before any of this befell him, God said unto him, *Be not afraid, I am with thee, and will do thee good*, Gen. 28. 15. And did so, even by these crosses, for that's my good (saith the Proverb) that doth me good. Now what *Son* of *Israel* can hope for any good daies, when he hears his Fathers were so *evill*? It is enough for us, if when we are dead, we can rest with him in the Land of *Promise*. Again, hear what *David* saith of himself; *Thy arrows stick fast in me, and thy hand presseth me sore*, Psal. 38. 2. And see what cause he had so to say; what were these *Arrows*? To let passe those many that *Saul* shot at him, which were sharp and keen enough: and those other of *Doeg*, when he slew fourscore and five of the *Priests*, and the whole City of *Nob*, both man and woman, child and suckling, for shewing him kindness: Likewise *Shimei*'s carriage towards him; also his distresse at *Ziglag*, and those seventy thousand which perished by the *Pestilence*, upon his numbering the people, and the like. First, *Nathan* tells him from the *Lord*, that the sword should *never depart from his house*; and that he would raise up *evil against him out of his own loins*: here were as many *Arrows* as words. Again, the child which he had by *Bathsheba* was no sooner born, but it died, there was another Arrow: *Tamar* his daughter being marriageable, was *deflowred* by his own Son *Amnon*: there was two more: *Amnon* himself, being in drink, was kill'd by *Absalom* at a Feast; there was another: This *Absalom* proves *rebellious*, and riseth in *Arms* against his own *Father*, & makes him fly beyond *Jordan*, there was one more: He lieth with his *Fathers Concubines* in the sight of all *Israel*, there was another: And how much do you think, did these *Arrows* wound the Kings heart, and *pierce* his very *soul*? Lastly, look upon *Lazarus*, though *Christs bosome friend*? *Joh.* 11. thou shalt see him labour under a *mortall disease*,

&c.

*&c.* though many souls were gained to the *Gospel*, and cured by [illegible] *sick*: *Si amatur* (saith Saint *Austin*) *quomodo infirmatur.*

Thus it were easie to shew the like of *Joseph*, *Jeremy*, *Daniel*, *John Baptist*, *Peter*, *Paul*, and all the generation of *Gods Children*, and *Servants*. For as the *Apostle* giveth a generall testimony of all the *Saints* in the *Old Testament*; saying, *That some endured the violence of fire, some were sawn asunder, others were tried by mockings and scourgings, bonds and imprisonments, were stoned, some hewen in sunder, some slain with the sword, some wandred up and down in Sheep-skins, and Goat-skins, being destitute, afflicted, and tormented; some forced to wander in Wildernesses, and Mountains, and to hide themselvs in Dens, and Caves of the earth, being such as the world was not worthy of, Heb.* 11. So Ecclesiasticall History gives the like general testimony of all the *Saints* in the *New Testament*, and succeeding ages: for we read that of all the *Apostles*, none dyed a naturall death save only *John*, and hee also was banished by *Domitian* to *Pathmos*: and in the same time, thrust into a *Tun of seething Oil at Rome*; as *Tertullian*, and *Jerome* do report. As for other beleevers, there was such a multitude that suffered *Martyrdom* for professing the *Gospel*; whereof some were [illegible] som *crucified*, som *beheaded*, some thrust through with *spears*, some [illegible] with *fire*, and the like; (for wee read of *twenty nine severall deaths* that were put unto) that Ecclesiasticall History makes mention of, two thousand which suffered the same day with *Nicanor*. And after that, in the time of the *Ten persecutions*, were such an *innumerable company of innocent Christians put to death*, and tormented; that Saint *Jerome*, in his Epistle to *Chromatius and Heliodorus*, saith, There was not one day in the whole year unto which the number of five thousand *Martyrs* might not bee ascribed, except onely the first day of *January*, who were put to the most exquisite *deaths and torments*, that ever the wit or malice, of *Men or Devills* could invent to inflict upon them. Since which time, the *Turke* and the *Pope* have acted their parts in *shedding the blood of the Saints*, as well as the *Jews and Roman Emperours*, as appears in the Book of *Acts and Monuments*, and *Rev.* 17. where the *holy Ghost* hath foretold, that the *Whore of Babylon* should *fight with the Lambe, and they that are on his side, called and chosen, and faithfull, untill shee were even drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus*; which in part was fulfilled in *England*, under the Raign of *Queen Mary*: when in one [illegible] *Hundred seventy* six persons of quality were burnt for *Religion*, with [illegible] of the common sort, and in *France*, where before these late bloody *Massacres* there were two *Hundred Thousand* which suffered *Martyrdom*, about the *Subtantiation*. And it is well known, that our *Saviour Christs* whole life, even from his *Cradle to his Grave*, was nothing else but a continued *Act* of suffering; yea, hee was the person, upon whom, as upon one *Common Stock*, *our sorrows met*: Hee that had all, possessed nothing, except the punishment due to our sins, which lay so heavy upon him for satisfaction that it pressed his soul as it were to the nethermost *Hell*, and made him [illegible]

in the anguish of his spirit, *My God, My God, why hast thou forsaken mee?* So that there is nothing befalls us, but hath befalne our betters before us: and to bee free from crosses and afflictions, is the priviledge onely of the *Church triumphant*. For, *qui non est Crucianus, non est Christianus*, saith Luther: *there is not a Christian, that carries not his Cross*. It is onely *Heaven*, that is above all windes, storms and tempests: Nor hath God (saith *Bernard*) cast man out of *Paradice*; for him to think to find out another *Paradice* in this world.

Now the way not to repine at those above us, is to look at those below us; we seldom or never see any man served with simple favours. It is not for every one to have his soul suck'd out of his mouth with a kiss, as the *Jews* tell of *Moses*.

It is a great word that *Zozomen* speaks of *Apollonius*, that hee never asked any thing of God in all his life, that hee obtained not. This is not our *Paradise*, but our *Purgatory*; not a place of pleasure but a *Pilgrimage*; not a *Triumph*, but a *Warfare*: Wee cannot say of this world as *Tully* reports of *Siracuse in Sicily*, and others of *Rhodes*, that not one day passeth in which the *Sun shines not clearly on them*. Yea, wee think hee speeds well, that lives as it were, under a perpetuall *Equinoctiall*, having night and day equall, good and ill success in the same measure: for these compositions make both our *crosses tolerable*, and our *blessings wholesom*. Wee that know not the afflictions of others, call our own the heaviest; every small current is a torrent, every brook, a River; every River a Sea: wee make our selves more miserable than wee need, than wee should, by looking upon our *miseries in a multiplying glass*; wee measure the length of time by the sharpness of our afflictions, and so make minutes seem hours, and days months. If wee bee sick, and the *Physician* promises to visit us to morrow with his best relief; with what a tedious longing do wee expect his presence? Our *imagination* makes every day of our sorrows appear like *Joshua's day*, when the *Sun stood still in Gibeon*. The *Summer* of our delights is too short: but the *Winter* of our *affliction goes slowly off*. Wee are so sensible of a present distress, and so ingratefull for favours past, that wee remember not many years health so much, as one days sickness: it is true, former meals do not relieve our present hunger, but this cottage of ours ruins straight, if it be not new daubed every day, new repaired. What then? shall to-days *Ague*, make us forget yesterdays health? and all Gods former favours? if hee do not answer us in every thing; shall wee take pleasure in nothing? Shall wee slight all his blessings, because in one thing hee crosseth us, whereas his least mercy is beyond our best merit? But if wee think of our deliverance from the fire of *Hell*, this is cause enough to make us both *patient and thankfull*; though the trifles wee delight in bee *taken from us*. *Lord* take away what thou pleasest for thy glory and my good, so long as thou savest mee from the fire of *Hell*, and thy everlasting *wrath*. Neither is there a better remedy for impatience, than to cast up our receipts, and to compare them with our deservings. If thou lookest upon thy sufferings, thou shalt find them far easier than thy sins have deserved

deserved; nothing to what thy fellow *Saints*, and *Christ*, *thy elder brother hath suffered before thee*: at a Lyons den, or a fiery furnace, not to the taile, were a commendation worthy a Crown: do but compare thy estate with theirs, and thou shalt find cause to bee thankfull that thou art above any: rather than of envy or malice, that any is above thee, to be neer and insult over thee. Yea, compare thine own estate with thine enemies, thou shalt see yet greater cause to bee thankfull; for if these temporary *dolors* which God afflicts his people with, are so grievous to thee; what shall thine and Gods enemies (though they suggest to themselvs that God is all mercy, as if hee wanted the other hand of his justice) *endure that devouring fire, that everlasting burning? Isa.* 33.14. *Psal.* 68.21. Doth he make bloody wayls on the backs of his Children? and shall bastards escape? doth hee deal thus with his *Sons*; what will hee do with his *Slaves*? not all the obedience of his beloved ones bear out one sin against God wee see in *Moses*, *David*, *Zachary*, *&c.* Where will they appear that are evill, *onely evill*, and that continually? The meditation whereof may bee of some use to thee: *Thales* beeing asked how adversity might best bee born? answered, By *seeing our Enemies in worse then our selves.*

## CHAP. 39.

*That the more wee suffer here (so it bee for righteousnes sake) the greater our reward shall be heareafter.*

5 FIfthly, wee shall bear the *Cross* with more *patience and ease*, if, with *Moses*, wee shall have *respect unto the recompence of reward*, which is promised to all that (notwithstanding what they shall suffer) *persevere* in well doing. *Great are our tryals*, but *salvation* even will one day *make amends*, when we shall have all *tears wiped from our eyes*, when wee shall cease to grieve, cease to sorrow, cease to fear, cease to sin; when God shall turn all the *water of our tears*, into the *wine of endless comfort*; Yea, when our reward shall bee so much the more *joyous*, by how much more *the course of our life hath been grievous.*

First, see what promises are made to suffering; *Blessed are they that mourn*, saith our Saviour, *for they shall bee comforted*, Matth. 5. 4. *Blessed are they which suffer persecution for righteousnes, for theirs is the kingdom of heaven*, ver. 10. They that suffer here for well-doing, shall be Crowned hereafter for well-suffering. *Blessed shall you bee when men revile you, and persecute you, and say all manner of evill against you for my sake. Rejoice and be glad, for great is your reward in heaven*, ver. 11. 12. nothing wee suffer here, can bee compared either with those woes we have *deserved in Hell*, or those joyes wee are reserved to in *Heaven*.

When *Marcus Marcellus*, who was the first that saw the back of *Hannibal* in the field, was asked how hee durst enter into battraile with him? answered, *I am a Romane born, and a Souldier, and by him I shall win renown everlasting*: How much more should the *hope of life immortall*, which is the *life of our lives mortall*, whet our *fortitude*, and encourage

the *Christian warfare*? And so it hath done with thousands: *Origen* was so earnest to suffer with his Father, when hee was but sixteen years of age, that if his Mother had not kept his cloaths from him, hee would have run to the place where his Father suffered; to profess himself a Christian, and to have suffered with him: which was a common thing with the Martyrs, making all haste, lest they should miss of that noble entertainment.

Yea, it hath not onely been common for men in a *bravado, to encounter death for a small flish of honour; but you shall see a hired servant venture his life for his new master, that will scarce pay him his wages at the years end*: And can wee suffer too much for our *Lord and Master*? who giveth every one that serveth him, not *Fields and Vineyards as Saul* pretended, 1 *Sam.* 22. Nor Towns and Cities, as *Cicero* is pleased to boast of *Cæsar*: but even an *hundred-fold more than wee part withall in this life, and eternall mansions in Heaven*, *John* 14. 2. Therefore *Bazil*, when hee was offered money and preferments to tempt him, answered: Can you give me money that can last for ever? and glory that may eternally flourish? And certainly nothing can bee too much to endure, for those pleasures which endure for ever. Yea, if the love of gain makes the *Merchant refuse no adventures of Sea*: if the *sweetness of honey* makes the *Bears* break in upon the *hives*, contemning the stings; Who would not get heaven at any rate, at any cost or trouble whatsoever? But to go on, *Behold, saith God, it shall come to pass, that the Devill shall cast some of you into prison, that yee may bee tried; and yee shall have tribulation ten days, yet fear none of those things which thou shalt suffer. For be but thou faithfull unto death, and I will give thee the Crown of life*, Rev. 2. 10. And again, *Blessed is the man that endureth temptation; for when hee is tried hee shall receive the Crown of life*, Jam. 1. ver. 12. *A Crown without cares, without rivals, without envy, without end.*

Now if you consider it,

*The gain with hardness makes it far less hard;*
*The danger's great, but so is the reward.*

*The sight of glory future*, mitigates the sence of misery present: For if *Jacob* thought not his service tedious, because his beloved *Rachell was in his eye*; what can be thought grievous to him, that hath Heaven in his eye? *Adrianus* seeing the Martyrs suffer such grievous things: hee asked why they would endure such misery, when they might (by retracting) free themselvs? to which one of them aleadged that text, *Eye hath not seen, nor ear heard, &c.* the nameing whereof, and seeing them suffer so cheerfully, did so convert him; that, afterwards hee became a Martyr too.

Lastly (not to enlarge my self, as I might in promises of reward) *whosoever shall forsake Houses, or Brethren, or Sisters, or Father, or Mother, or wife, or Children, or Lands, for my name sake; he shall receive an hundred-fold more, and shall inherit everlasting life Matth.* 19. 29. This is treasure

worthy our hearts, a purchase worth our lives. Wherefore, eye no *stream thou wadest through, but the firm Land thou tendest to.*

And indeed, who is there that shall hear these promises, and con the seed-time with the *Harvest*; look up from the root to the consider the recompence of the reward: and will not choose rather suffer adversity *with the people of God*, than to enjoy the *pleasure of* a *season*, *Heb.* 11. 25. Who will not bee willing to suffer with Chri hee may also *reign with him?* 2 *Tim.* 2. 12. Who will not suffer thes *afflictions which are but for a moment*, when they cause unto us a *far excellent end eternall weight of glory?* 2 *Cor.* 4. 16. 17. Was *Lazar* a time extream miserable? hee is now in *Abrahams bosom*. Yea, *Lazarus*, thy sores and sorrows soon ceased, but thy joies are ever Now mee thinks if thou but considerest that thy pain will shortly pa thy joies shall never pass away; it should prove a notable soveraign *diall to strengthen thee*; not onely against reproaches which atte profession, but even against *fire and faggot*. Who would not bee a for a month, or a *Lazarus* for a day, or a *Stephen* for an hour, that he be in *Abrahams bosome* for ever? nothing can bee too much to endu those pleasures which *endure for ever*.

It is true, *If in this life onely wee had hope in Christ, we were of all most miserable*, as the Apostle speaks, 1 *Cor.* 15. 19. But thou must sider, that as this life is our *Hell*, and the wickeds *Heaven*, *Job.* 16. the next life shall bee their *Hell*, and our *Heaven*, *ver.* 21. 33. *Prov.* As *Dives* was in *Abrahams bosome*, when *Lazarus* was in torment *Lazarus* was in *Abrahams bosome*, when *Dives was* in torments, *Luk ver.* 23. 25. And herein wee fare no worse, than Christ; Did no Spirit pass from the Cross, into *Paradice?* Did not hee first descend *Hell*, and then had his *ascension?* Suppose thy sufferings bee great, then? Assure thy self, that every pang is a *prevention of the pains of* and every respite, *an earnest of Heavens rest*; and how many stripes thou esteem *Heaven worth?* It is true, flesh and blood is so sensual feels a little pain in the finger, a great deal more than the health of the body. But let us better consider on it, and behold at once *the whole of a Christian*, wee shall see *his peace exceed his pain*; yea, wee sha both the torments present, and the glory following. *Hope makes joies, present; wants, plenitudes; and beguiles calamity, as good co does, the way.* The poor traveller, in thinking of his *Inne*, goes on *cheerfully*, and the bond-man, in calling to mind the year of *Jub* When the *Apprentice* calls to mind that his years of covenant will shortly expire, and then hee shall have his freedom confirmed; the *remembrance* thereof maketh many *laboursome works seem more light* less grievous unto him: neither doth hee afterwards repent it. D ever repent *Jacob*, when hee came to *inherit his Fathers blessing*, tha had indured a long *exile*, and tedious *bondage?* Or *Joseph*, when he once made *Ruler in Egypt*, that he had formerly been sold thither and imprisoned? and hee had never been a *Courtier*, if he had not bin *pri*

prisoner: Or did it repent the *Israelites* when they came to inherit the *Land of promise*, that they had formerly been *forty years* passing through the forlorn *wilderness*. Or which of Gods servants did ever repent that they had passed the apprentiship of their service here, and were now gon to be made free in *glory*? If so, let us do and *suffer cheerfully, patiently, couragiously*, what God imposeth upon us: knowing that after wee have *swet and smarted but six days* at the utmost, then cometh our *Sabbath of eternal rest*, which will make a mends for all; knowing that death ends our misery, and begins our glory, and a few groans are well bestowed for a Preface to an *immortall joy*. Let then our eyes bee continually on *the joys which follow*, and not on the *pain which is present*; the *pain neglected and unregarded* cannot bee very discomfortable.

But that there is reward promised to those which suffer in *Christs* cause, is not all, for our reward shall bee answerable to our sufferings: the greater our sufferings are here, the greater shall our reward bee hereafter, *Matth. 16. 27. The deluge of calamities* may assault us, but they shall *exalt us. By our crosses sanctified, weight is added to our Crown of Bliss*, for according to the measure of our afflictions, *God weigheth unto us of his graces*, that wee may bee able to bear them, and according to the measure of our graces, *bee proportioneth our glory, and future happiness*. Suffering for the *Gospell* is no inferiour good work, and every one shall bee rewarded, though not for, *yet according to his works*, *Psal. 62. 12. Rom. 2. 6. Rev 22. ver. 12.* The Apostles tell *Christ*, *wee have left all and followed thee*, *Matt. 19. 27.* Christ tels them, *when I sit on my Throne, yee shall sit on Thrones with mee*, ver. 28. *They that turn many unto righteousness, shall shine as the starrs in the Kingdom of heaven*, *Dan. 12. 3.* And they that suffer Martyrdom, shall bee *cloathed with long white Robes*, and have *Palms in their hands*, *Rev. 6. 9. 11.* Now, there bee three sorts of *Martyrs*, *Re & intentione*; *intentione, non re*; *re, non intentione*: in both deed and intention, as was Saint *Steven*; in intention, not deed, as was Saint *John*; in deed, not in intention, as *were the innocents*. But, where the *conflict* is more hard, the conquest obtained shall be more *glorious*: for as *Chrysostom* speaks, *According to the tribulations laid upon, and born by us*; *shall our retribution of glory be proportioned*. And persecutors (saith *Bernard*) are but our Fathers *Gold-smiths*: working, to add *pearls* to the *Crowns* of the Saints.

Yea, ever where more work is done, there more wages is given; and when the *fight*, or *conflict* is sharper, and the victory harder, the glory of the triumph is greater, and the Crown of reward more glorious. Whence it was that those *Saints* in the Old Testament, which were *racked and tortured, would not be delivered*, or accept of their enemies fair offers, *to the end they might receive a better resurrection*, and a more *glorious reward*; *Heb. 11. 35.* Neither would we wish our work easier; or our burthen lighter, if we looked up to the *recompence of reward*: for it may be well applied here, which was misapplied in the triall of that holy man *Job*, *we do not serve God for nothing*. Though we must not serve him meerly for

reward, as hirelings, nor for fear as servants; but as children, for love.

O that (when we suffer most) we would but meditate and look upon with the eie of faith, the *fulnesse of those joies*, and *sweetnesse* of those pleasures, which (having once finished our course) we shall enjoy at Gods right hand for evermore: *Psal.* 16. 11. *being such as eie hath not seen, nor eare heard, neither hath entered into the heart of man to conceive*: 1 *Cor.* 2. 9. certainly *the remembrance thereof*, would even raise up *our soules from themselves*, and make us contemne and sleight what ever our enemies can do; as it did our fore-fathers: much more to sleight *reproaches*, which are such *bug-bears* to a great many. And no marvel, if that which hath made so many *contemne fire and faggot*, make us *contemne the blasts of mens breath*.

But I hope enough hath been said, in shewing that our enemies indeed of *robbing, inrich us*; and in lieu of *hurting, pleasure us*; sith they grace our graces, and *augment our glory*; sith if the conflict be more sharp, the *Crown* will be more *glorious*. Wherefore if our trials be small, let us bear *them with patience*, which makes even *great burthens easie*; if they be *great* and *grievous*, let us bear them patiently too; since *great is the weight of glory that ensueth them*: whereas no suffering, no reward; yea, if we be not *chastned* here, we shall be *condemned* hereafter, 1 *Cor.* 11 32. Now whether had you rather rejoice for one sit, or *alwaies*? you would have both, which may not be; you would be both *Dives* and *Lazarus*, have happinesse both here and hereafter: pardon me, it is a *fond covetousness*, a *vaine singularity* to affect it: What, that you alone may fare better than all *Gods Saints*? That God should *strow Carpets for your feet* to walk unto your *Heaven*; and make that way smooth for you, which *Patriarchs, Prophets, Evangelists, Confessors*, and *Christ himself* have rugged, and *bloody*? away with this self-love, and come down you ambitious sons of *Zebedee*; and ere you think of sitting near the *Throne*, be contented to be called unto the *Cup*. Now is your time: Let your Saviour see how much of his bitter *potion* you can *pledge*; then shall you see how much of his glory he can afford you. In all *Feasts*, the courtest meats are tasted first: be content to *drink* of his *Vineger* and *Gall*, and after you shall drink new *wine* with him in his Kingdome. Besides, without this kinde of suffering, how shall your sincerity be approved? Even natures joy is cold and cheerful whiles it prospereth, but let God withdraw his face, no *sight*, no *trust*: The mother of *Micha*, while her *wealth last'th*, dedicate a good part of her *silver to the Lord*, but now she hath lost it, she falls a curs'ing, *Judg.* 17. 1, 2, 3. *Cataline*, whiles poor, had many shining *vertues*, but having *feathered his nest*, you could hardly say, whether he was most lavish of his *money*, or of his *modesty*. But to be equally good in a *prosperous*, and *adverse* condition, deserves praise: When our resolution and practice is like that *Maids* in *Plutarch*, who being set in the *Market* to be sold, when a *Chapman* askt her, Wilt thou be faithful, *if I buy thee*? she said; Yea, that I will, *though you do not buy me*.

We all are *never weary of receiving*, soon weary of *attending*;

ready to ſhrink from *Chriſt*, ſo ſoon as our profits or pleaſures *ſhrink from us*: But if with the *Needle* of the *Compaſſe*, in the midſt of *tempeſtuous weather*, we remain alwaies *unmoveable*, and ſtaied upon one point; it is a ſigne the *Loadſtone* of the *Goſpel* hath changed our hearts; and we are governed by *Chriſt*, as the *Needle* is by the *North-Pole*. Wherefore if God ſhould not frame outward *things to thy minde*, do thou frame thy mind to endure with *patience* and *comfort* what he ſends; and this will be an *Odour ſmelling ſweet*, a *Sacrifice acceptable* and pleaſant to God: yea, herein thou ſhalt approve thy ſelf with *David*, *a man after God's own heart*; and you know, that as *David was unto God* according to his *heart*, *ſo was God unto David* according to his.

## CHAP. 40.

### *Application of the former grounds.*

AND ſo you have the reſidue of the *grounds of comfort*, it remains that I ſhould *apply them*: For this *Doctrine*, though it be better *underſtood then practiſed*, as *Caſſandra* was better *known than truſted*: yet being both known, applied, and duly truſted to, will (like the *Sun*) not onely *delight our underſtandings* with its *contemplation*, but alſo *warm* and *quicken* our *affections*. Wherefore, is there any *weak Chriſtian* ſo *white-livered* with *Nicodemus*, that the reproaches and *Perſecutions* which attend his profeſſion, make him *aſhamed of Chriſt*, or cauſe him to think that it is *in vain to ſerve the Lord*: whereby he is frighted out of the *narrow way* that leadeth to life? Let him draw near, for I chiefly direct my ſpeech unto him: Are *afflictions* and *perſecutions* ſo neceſſary and profitable, as hath been ſhewed? Doth not *God* onely gain *glory* by our *ſuffe ings*? but do they alſo *bring us to repentance*, and *amendment of life*? *ſtir* us up to *prayer*, *wean* us from the *love of the world*, *keep* us alwaies *prepared* for our *enemies aſſaults*, *diſcover* whether we are *ſincere or no*, *make* us *humble*, *improve all Chriſtian graces* in us? Is *God* more ſpecially *preſent* with us in *afflictions*? Cannot our *enemies diminiſh one hair of our heads*, without *God's* ſpecial leave and appointment? Hath he promiſed that *we ſhall not be tempted above our ſtrength*? Are theſe *ſtripes* the chiefeſt *tokens* and *pledges of God's love and adoption*? Were none of his children ever *exempted* from the like? And laſtly, ſhall our *momentany ſufferings* be rewarded with *everlaſting glory*? Yea, ſhall our *glory* be increaſed, as our *ſufferings* have been more? Then let them ſerve as ſo many *reſtoratives* to thy *fainting ſpirit*; yea, *Lift up thy hands which hang down, and ſtrengthen thy weak knees*, Heb. 12. 12. For, I ſuppoſe thy *fainting* and *drooping* is from *fear*, and thy *fear* from *doubting*, and thy *doubting* from *unbelief*, and thine *unbelief* chiefly from *ignorance* of theſe things: and whence is thine *ignorance* of theſe, but this? Thou haſt never been *converſant in the book of God*; or if thou haſt, thou didſt never *ſeriouſly ponder* theſe *Scriptures* which have formerly been rehearſed: for hadſt thou ſeriouſly conſidered them, thou wouldſt not have dared to make that an *occaſion of grief and prejudice*,

which the *Spirit of God* maketh the greateſt *cauſe of joy and* that can be. For, what can be ſpoken more *expreſſe, direct,* and What *demonſtrations* can be given more *ſollid* ? What *Bulwarks* ſo *ſtrong* and *ſafe* againſt the *affronts of Satan*, and *Thou ſaieſt* thou art *perſecuted* for *well-doing*, and therefore ſtrange thing. *God ſaith* it is, and ever hath been common *to* dren, not *Chriſt* himſelf *excepted*.

Take notice of theſe things, (for it is the God of all bleſſedneſſe that ſpeaks them) and *apply them to thy ſelf*, as if *particularly* ſpoken to thee by name; even as when *twenty* be where is *a fair well-drawn picture*; *every one thinks the picture* *him*: and have not more *modeſtie* or *manners* (in *leaving* thoſe *thy betters*) *than will do thee good*. Be not like a *Monkey*, which a *glaſſe*, thinks he ſees *another Monkeys face*, and not his own: withall, that it is no ſmall ſin even to doubt, when we have *God's mand* and *warrant* to ſecure us.

Thou thinkeſt thy ſelf *miſerable*; *God ſaith*, thou art *bleſſed*: ſaieſt, thou art *hated* of the *world*; *God ſaith*, thou art *beloved* of who hath *choſen* thee *out* of the *world*: *Thou thinkeſt it a ſhame* proached; God ſaith, *It is thy glory*: Thou grieveſt at it; *God ſaith* haſt *great cauſe to rejoice*; for it ſheweth *thee to be born of God*, mies to be *the ſeed of the Serpent*. Thou ſaieſt, that all *things* *with thee*; God ſaith, *That all things ſhall work together for the* may be the increaſe of *thy temporal happineſſe*: however, that it ſ for the *improvement of thy graces here*, for the *advancement of* *hereafter*. Thou thinkeſt it a ſign of *diſpleaſure*; *God ſaith*, it is *Enemies, a token of perdition, but to thee, of ſalvation*: Thou think ſelf near forſaken; God ſaith, *The ſpirit of glory, and of God*, *thee*: Thou ſaieſt, *thou ſhalt one day periſh*; God ſaith, *that neither preſent, nor things to come, ſhall ever be able to ſeparate thee from* *of God, which is in Chriſt Jeſus our Lord*. Thou thinkeſt the Lord not hear thee, becauſe he doth not preſently *anſwer thee* in the thing thou requireſt: I tell thee, it were *ill for the beſt of us*, if we were *ted* to be our *own chooſers*: *Let Peter have his deſire*, and his Maſter *not* die; ſo *Peter himſelf, and the whole world had been loſt*. In *plications* we are moſt heard, when we are *repelled*: our God often doth *anſwer our praiers* with *merciful denials*, and *moſt bleſſeth us* *ſing our deſires*. We may ask either bad things to a good purpoſe; *good things to a bad purpoſe*; or, *good things to a good purpoſe*, but *ill ſeaſon*. Now, if we ask what is either *unfit to receive*, or *unfit* *beg*, it is a great favour of our God *to be denied*: granting is not *the effect of love*; if ſo, then had *Paul* been leſſe loved then *Satan*: begg'd but once, and *had his paier granted*, concerning *Job*: S begg'd thrice that he might not be buffeted, yet was denied: Sa his ſhame; who envied his *ſucceſſe* ? Saint *Paul* that freedom from *ſtation*, which would have been worſe *had then wanted*: yea, if

were alwaies an effect of love; then was our blessed *Saviour* lesse loved than *Satan*; for the Lord would not let the *Cup of his Passion* passe from him upon his *earnest praier*, which he made as he was Man. But you must know, that *denials in some cases* are better *than grants*: the Lord will not take away the body of sin from us upon our *earnest praiers*, yet he granteth us that which is equivalent; viz. *Grace to subdue our corruptions*; and withall takes away the occasion of *pride*, which is better: for certainly he is more supported of God, that hath grace given him to conquer a temptation; as had the *Martyrs*, in being able to suffer those tortures; than another who is *excused to fight*.

Again, we must not *measure God's hearing* of our suit, by his *present answer*; or his *present answer* by our *own sense*: touching the first, *Zachary* a long time failed of a *Son* for all his *Praier*; but when he had even forgot that *Praier*, he had a *Son*; the *Angel* brings him good news, *Luk.* 1.13. *Thy Praier is heard*: When did he make this *Praier?* Not lately; for then he was *grown old*, and had given over all *hope of a child*: so that his request was past over *many years*, and *no answer* given.

The like example we have in *Hannah*, who powring out her soul before the *Lord*, in the *trouble of her spirit*; God did not immediately tell her by revelation that she should conceive a Son, but he gave her for the present, faith; which did work in her joy, and peace of conscience: for (saith the text) she looked no more sad; and when shee had waited his leisure a certain time, *The Lord remembred her with a Son*, 1 *Sam.* 1. There is nothing between God and thee, but time; prescribe not his wisdom, hasten not his mercie, now his grace is enough for you, his glory shall be more than enough hereafter. Tarry a little the Lords leisure, deliverance will come, peace will come, joy will come: thy tears are reserved, thine hunger shall be satisfied, thy sorrow shall be comforted: In the mean while to be patient *in misery*, *makes misery no misery*: while we consider that when a little brunt is once past, troubles will cease, but *joies shall never cease*.

Wherefore, let us never give over, but in our thoughts knit the beginning, progresse, and end together; and then shall we see our selves in *Heaven*, out of the reach of all our *enemies*.

2. To prove that wee are not to judge of Gods answering our praiers, by our own sence; I need but to instance the woman of *Canaan*, (as what can speed well, if the praier of faith from the knees of humility succeed not?) and yet behold, the further she goes, the worse she fares; her discouragement is doubled with her suit: It is not good (saith our Saviour) *to take the childrens bread, and cast it to dogs*; here was cold comfort: yet stay but a while, he clears up his brows, and speaks to her so comfortably, that 'twere able to secure any heart, to dispel any fears. O Saviour! how different are thy waies from ours, when even thy severity argues favour! The *trial* had not been so sharp, if thou hadst not found the *faith* so strong, if thou hadst not meant the *issue* so happie: It is no unusual thing for kind-

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neſſe to look ſternly for the time, that *it may indear it ſelf more,* which th
liſts to be diſcovered. underſta

It was cold comfort that the *Cripple* heard from *Peter* and *John*, when he begg'd of them an alms; *Silver and gold have I none*: but the clauſe, *riſe up and walk*, made amends for all. O God! we may wa waies meaſure thy meaning by thy ſemblance; ſometimes what thou intendeſt, thou ſheweſt leaſt: In our afflictions thou turn'ſt thy back on us, and hideſt thy face from us, when thou moſt mindeſt our diſtr So *Jonathan* ſhot the arrows beyond *David*, when he meant them to So, *Joſeph* calls for *Benjamin* into bands, when his heart was bound to in the ſtrongeſt affection; ſo, the tender mother makes as if ſhe w give away her crying child, whom ſhe hugs ſo much cloſer in her bo If thou paſſe by us whiles we are ſtrugling with the tempeſt, we kn is not for want of mercie, thou can'ſt not neglect us: Oh let not us di thee! if thou comeſt, it is to relieve us; if thou ſtaieſt, it is to tri howſoever, thy purpoſe is to ſave us. Surely God will work alone; man muſt not be of his counſel. Wherefore many times he deals wicked men, as *Eutrapilus* ſometimes did with his ſubjects; who he was minded to do a poor man a miſchief, would give him abund of wealth; whereas contrarily his children find themſelvs *croſt with a ſing*. *Poſſidonius* tells us of *Auſtin*, that when there was wait laid for life; through God's providence he miſt his way; whereby his life preſerved, and his adverſaries diſappointed. As when *Iſabel Quee England* was to repaſſe from *Zealand* into her own Kingdom, *with a my*, in favor of her Son againſt her *Husband*, ſhe had utterly been caſt a had ſhe come unto the *Port intended*, being there *expected by her enem* but Providence, *againſt her will, brought her to another place, where ſafely landed*. Yea, this I have ſeen, two men *ſtriving for the way*, on ceiving a ſwitch over the face, draws his *Rapyer* to kill the other; bu a *providence*, in making the offer, his *ſaddle ſwaied* to the *horſe-b* whereby in all likelihood, the one was ſaved from *killing*, the other *hanging*: for before he could make after him, he was rid a mile. have not ſome been detained (by a violent *ſtorme*) from coming h whereby they have been *exempt* from feeling the *down-fall of their ho* Sure I am the letting fall of my *Glove* in the dark, once proved a *mean ſaving me from drowning*; while another ſtepping before me, found danger to his coſt. And indeed, how infinitely ſhould we intangle ſelves, if we could ſit down and *obtain our wiſhes*! Do we not often *that*, which we after ſee would be *our confuſion*; becauſe we ignora follow the *fleſh*, and *blinded appetite*, which looks on nothing but *ſhell* and outſide; whereas God *reſpecteth the ſoul*, and diſtributeth his *your for the good of that, and his glory?* It is an argument of *love* in *Father*, when he takes away the *Childs* knife, and gives him a *book*. W crie for *riches*, or *liberty*, or *peace*; they are *knives to cut our fingers* wherefore God gives us his Word, the *riches of verity*, not *of vanity*: gives us that *glorious liberty to be the Sons of God*, he gives us that

*which the world cannot give, nor take away*: wherefore let the *Christian* understand, *God his Physitian, Tribulation his physick*; being afflicted under the *medicine*, thou criest, the *Physitian* hears thee, not according to thy *will*, but thy *weal*; thou canst not endure thy *malady*; and wilt thou not be patient of the *remedy?* No man would be more miserable, than he that should cull out his own waies: What a specious shew carried *Midas his wish* with it, and how did it *pay him with ruine at last?* Surely I have seen matters fall out so unexpectedly, that they have *tutored* me in all affairs, either to despair, nor to presume; nor to despair, *for God can help mee*; not to presume, *for God can crosse me*: One day made *Marius Emperour*, the next saw him *rule*, and the third he was *slain of his Souldiers*. Well then, if with *Paul* thou hast besought the *Lord often*, that thy present *affliction* might depart from thee, and canst not be heard in the thing which thou desirest; know that thou art heard in that which is *more conducible to thy profit*: and consequently rejoice more in that thy petition is *denied*, than if it had been *granted*. This was the use which Saint *Paul* made of Gods *denial*, and he knew what he did, though he had as much to boast, and rejoice of, as any one living: *yet*, saith he, *of myself I will not rejoice, except it bee, of mine infirmities*: that is, *afflictions, reproaches, persecutions, inward temptations, fears, distrust, &c.* But in these I will very gladly rejoice. Why? *That the power of Christ may dwell in me*: Note his reason, he had heard God say, that *his power was made perfect through weakenesse*, 2 *Cor.* 12. 8, 9. Neither had he onely cause to rejoice in his infirmities, but all God's people have the same cause to rejoice; for, what the spirit of comfort speaks in this, and in all the former places recited, do equally belong to thee for thy consolation, with all the *regenerate*; for *whatsoever was written afore-time, was written for* thy *learning and* mine; *that wee through patience, and comfort of the Scriptures might have hope*, Rom. 15. 4. And accordingly, will a *good hearer apply to himself* whatsoever is written in the Word; for as the *stomach sends the strength* of the *meat* into every *member* of the *body*: so we should send to the *eie*, that which is spoken to the *eie*; and to the *ear*, that which is spoken to the *ear*; and to the *tongue*, that which is spoken to the *tongue*; and to the *hand*, that which is spoken to the *hand*; and so to the *heart*, and every faculty and *member* of *soul* and *body*: if we hear *comfort*, we should *apply it to fear*; if wee hear a *promise*, we should *apply that to our distrust*; if wee hear a *threatning*, we should *apply that to our presumption*; and so *fill up the gap still where the Devil would enter*. And indeed, had it not been for this *Aqua cœlestis*, *David* had surely *fainted in his affliction*, *Psal.* 27. *ver.* 13. & 119. 72. but *this good Word from heaven fetch him again*, when he was *ready to sink*: and indeed, if *Moses* and the *Prophets*, the *Evangelists* and *Apostles* will not comfort us in this case, then as *Abraham* told *Dives* in another case, nothing will *perswade*, nor *prevail*. *Believest* thou the former *Scriptures* spoken by *Christ*, and his *Apostles? I know that thou believest*, with some mixture of *unbelief*; and art *almost* perswaded, not onely *to do*, but to *suffer chearfully* for well-doing. But why

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doſt thou not *altogether* believe, that it is a *bleſſed* and *happie* thing to ſuffer? *Mat.* 5. 10, 11, 12. That thou haſt great *cauſe to rejoice, be glad* that thou art *counted worthy to ſuffer ſhame for Chriſts name?* Act. 5. 41. Thou ſeeſt it is not for nothing that *David* acknowledgeth, it *good for him that he was afflicted*, Pſal. 119. 71. that *Job* bleſſed time that ever he was *corrected*, *Job* 42. That *Jeremy* praied for *correction as a good thing*, *Jer.* 10. 24. That a *whole Church* voted the ſame, Ezra 3. 27. It is not for nothing that *Chriſt* ſaith, *Bleſſed and happy are you when men revile you, and perſecute you*: That Saint *James* ſaith, *Count it exceeding joy, when yee fall into divers temptations*, *James* 1. 2. It is not for nothing that Saint *Paul* ſaith, *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in anguiſh*, for Chriſt's ſake, &c. 2 Cor. 12. That *Peter* and *John*, when they were beaten and impriſoned, *departed from the Council, rejoicing that they were counted worthy to ſuffer reproach for Chriſts name*, *Act.* 5. 41. For, even *bearing the Croſſe with Chriſt is a great a preferment in the Court of Heaven, as it is in an earthly Court with a Prince to take off his own Roab, and put it on the back of one of his ſervants*, as you may perceive by the Lord's ſpeech to *Paul*, *Act.* 9. 15, 16. & *ver.* 11. and our Saviour *Chriſts* words to his *Apoſtles*, *Act.* 1. 8. *To ſuffer for Chriſt* (ſaith Father *Latimer*) *is the greateſt privilege that God gives in this world*: and the ſtory of *Job* is a *book-caſe* to prove it: for not *God by him*, as ſometimes a *Schoolmaſter with his Pupill*, who when hath *poliſhed* and *perfected a good Scholar*, *brings him forth, provokes adverſaries to ſet upon him with hard queſtions*, *and takes a pride to ſee the fruit of his own labours*. And in the *warrs*, to have the *hotteſt and most dangerous ſervices impoſed* upon them by their *General*, is accounted the *greateſt honour*: neither will he *confer* the ſame upon any, but the *boldeſt* and moſt valiant. This *Rod of the Lord* (like *Ahaſuerus his Scepter*) never *ſtretcht forth* toward any of his, but *in great love and favour*. Like the *kiſſe*, which *Cyrus*, in *Xenophon*, gave to *Chryſanthas*, which is accounted *a greater and more ſpecial favour*, than the *Cup of gold* which he gave to *Artabazus*: Which being ſo, let us in this particular, imitate the *Muſcovitiſh women*, who will *not think their husbands love them*, unleſſe they *chaſtiſe them*; and the *Indians*, who are ambitious to be *marked with them*; and the *Thracians*, who are proud to wear their *ſcarrs*. Moſes eſteemed the reproach of *Chriſt greater riches than all the treaſures of Egypt*, Heb. 11. 25, 26. And the *Apoſtles* eſteemed it a grace, to be *diſgraced for him*: and ſhall we grumble, or think much at it? No: in the greateſt extremity of ſtraights, let us acknowledge it a favour, and give *him thanks*: and ſo much the rather, for that it is more *acceptable to God to give him thanks once in adverſity, then ſix hundred times in proſperity*, as a grave Divine well obſerves: and indeed, it is the *ſumme of all Religion to be thankful to God in the midſt of miſeries*.

True, it is hard for *Job*, when the *terrours of God fight againſt him, the arrows of the Almighty ſtick ſo faſt in him, that the venome thereof drunk up his ſpirit*, *Job* 6. 2, 3, 4. to think it a ſpecial favour and dig-

at ſo it was, being rightly conſidered. It was hard for *Joſephs brethren* o hear him ſpeak *roughly* unto them, take them for *ſpies*, accuſe them of beſt, and commit them to *priſon*, *Gen.* 42. 30. and think, it is *all out of ove*; much more hard for *Simeon* to bee cull'd out from the reſt, and com-mitted to *ward*, while his brethren are *ſet at libertie*, *Verſ.* 24. and yet it as ſo; yea he loved him beſt, whom he ſeemed to favour leaſt: yet, ſuch the infirmitie of our nature, that as weak eies are dazled *with the light which ſhould comfort them*, ſo there is nothing more common with *God's hildren*, than to be afflicted *with the cauſes of their joy*, and *aſtonied with hat which is intended for their confirmation*. Even *Manoah conceivs death in that viſion of God, wherein alone his life and happineſſe did conſiſt*: *Judg.* 3. 22. And the *Shepherds*, *Luk.* 2. who were ſore *afraid*, when the *An-el of the Lord* came to bring them *good tidings of great joy* to all people; viz. their *Saviours Birth*; which was *Chriſt the Lord*, *Verſ.* 9. 10. But hat hath been *the anſwer of GOD alwaies to his children*, in ſuch their extaſies, but this? *Fear not*, *Gideon*, Judg. 6. 23. *Fear not*, *Joſeph*, Mat. 1. 20. *Fear not Zachary*, Luk. 1. 12, 13. *Fear not Abraham, for I am thy ſhield, and thy exceeding great reward*, Gen. 15. 1. *Fear not*, *Paul, for I am with thee, and no man ſhall lay hands on thee to do thee hurt*, &c. Acts. 18. 9. 10. the words are often repeated (as *Pharaohs dreams were dou-bled*) for the *ſureneſſe*. Yea, to the end, that we ſhould be fearleſſe in all our ſufferings, ſo long as *we ſuffer not as evil doers*, 1 Pet. 4. 15. *Fear not*, as one well notes, is the *firſt word in the Annunciation of Chriſts Conception*; and the firſt word in the firſt *Annunciation* of his *Birth*: and the firſt word in the firſt *Annuntiation* of his *Reſurrection*, and almoſt the laſt words in his laſt exhortation, a little before his death, are, *Let not your hearts be troubled, and be of good comfort*, ſtrengthening his followers, and ſweet-ning his Croſſe by diverſe forcible reaſons, *Luke* 21. *Mark.* 13. And the *words of dying men* have ever been moſt emphatical, *moſt effectual*. Nay, more than all this, if yet thou wilt not be comforted, look but *Joh.* 16. 20. and thou ſhalt have thy *Saviour aſſure thee by a double bond*:

His { *Word* *I ſay*, / *Oath* *Verily, verily, I ſay unto you.*

that though for the preſent you do fear, and ſorrow, and weep, yet all ſhall be turned into joy, & that *joy ſhal no man be able to take from you*, v. 22.

And ſo much of the { *Patience* / *Innocency* / *Felicity* } of the *Womans ſeed.*

If you will ſee the { *Malice* / *Subtilty* / *Miſery* } of the *Serpents ſeed:*

Read the three fore-going parts; viz. { *The cauſe and cure of Ignorance Error.* &c. / *The cure of Miſpriſion.* / *Characters of the kinds of preaching.* }

The laſt whereof is ſold only by *James Crump*, in *Little Bartholomews* well-yard.

A PRAYER

# A two-fold PRAYER for the Morn and for the Evening, as alſo ano- ther to be ſaid at any time.

Jer. 10. 25.

*Pour out thy fury upon them that know thee not, upon the families that call not on thy name.*

Pſal. 145. 18. Rom. 10. 12.

*The Lord is nigh and rich unto all that call upon him in truth.*

Iſa. 65. 24.

*Before they call I will anſwer, and whiles they are ſpeaking I will hear.*

Jer. 33. 3.

*Call unto me and I will anſwer thee, and ſhew great and mighty things, which thou knoweſt not.*

1 Joh. 5. 14.

*If wee ask any thing according to his will, he hears us.*

Joh. 16. 23. Mat. 21. 22.

*Whatſoever yee ſhall ask the Father in my Name, believing, he will give it you.*

Pſal. 55. 17.

*Evening and Morning, and at Noon will I pray.*

A Pra

# A PRAYER for the Morning.

*O Lord prepare our hearts to Pray.*

MOst glorious LORD GOD, and in JESUS CHRIST our moſt merciful and loving Father; in whom wee live, and move, and have our being; in the multitude of thy mercies we deſire to approach unto thee, from whom all good things do proceed; who knoweſt our neceſſities before we aſk, and our ignorance in asking. It is true, O Lord, if we ſhould conſider onely our own unworthineſs, and how we have heretofore abuſed thy goodneſſe and long-ſuffering towards us; wee might rather deſpair with *Judas*, and like *Adam* run from thee, then dare to approach thy glorious preſence. For we confeſſe, O Lord, to the ſhame and confuſion of our own faces, that——

——as we brought a world of ſinne into the World with us, and deſerved to dye ſo ſoon as wee began to live; ſo ever ſince that thou haſt ſpared us, we have done nothing but add ſinne unto ſinne, as thou haſt added mercy to mercy: For we have been no leſſe rebellious unto thee, then thou haſt been beneficiall unto us. We do daily and hourely break all thy commandements, adding unto that our originall corruption which we were conceived and borne in, all manner of actuall tranſgreſſions, by ſins of Omiſſion, ſins of Commiſſion, ſinnes of Ignorance, ſinnes of Knowledg, ſinnes againſt conſcience; yea, ſinnes of Preſumption and Will fulneſs, and that in thought, word, and deed. We have ſinned againſt thy Law, and againſt thy Goſpel, againſt thy mercies, and againſt thy judgments, againſt the many warnings, and the abundance of meanes, afforded by thee to reclaime us, againſt the ſpirit of grace cotinually knocking at the doors of our hearts, with infinite cheeks and holy motions,

——as our firſt Parents left us a large ſtock of ſinne, ſo we have improved the ſame beyond meaſure; O that we could have ſo improved that ſtock of grace which wee have received from thee! But whereas thou gaveſt us as large a portion, we ſuddenly loſt it. We were created indeed by thee, after thine own image, in righteouſneſs, & holineſs, & in knowledg of the Truth: But alas! now our underſtandings are ſo darkned and dulled, our judgmẽts ſo blinded, our wils ſo perverted, our affections ſo corrupted, our reaſon ſo exiled, our thoughts ſo ſurpriſed, our deſires ſo entrapped, and all the faculties and functions of our ſouls ſo diſordered, that we are not ſufficient of our ſelves to think, much leſſe to ſpeak, leaſt of all to do ought that is good. And yet uſually like Bladders, we are not more empty of grace, than we are blown up with pride: whereby with *Laodicea*, we not once ſee our own ſpiritual miſery and nakedneſſe; but think we are rich and good enough, as wanting nothing; when as ſcarce any

ons, Our eares have been alwaies open to the Tempter, shut unto thee; we have abused our eyes to wantonnesse, our mouthes to filthynesse, and our feet have been swift to all evill, slow to ought that is good.

And as wee have committed one sinne on the neck of another, so we have multiplyed, and many times repeated them, by falling often into the same wickednesse, whereby our sinnes are become for number, as the sands of the Sea, and as the Stars of Heaven.

Yet [redacted]

any spark of grace yet [illegible]
Yea, so far have we been [illegible]
ving and serving thee, that [illegible]
hated those that do it, and [illegible]
their so doing. And so far [illegible]
been from performing that [illegible]
which we made to Christ [illegible]
Baptism, when we took him [illegible]
mony to be his Souldiers, and [illegible]
him in the field of this world [illegible]
his and our enemies; that [illegible]
renounced our vow made to [illegible]
fled from his standard; yea, [illegible]
for Satan and the World, seek [illegible]
win all we could from Christ [illegible]
tempting to sin, and by perse[illegible]
such as were better then our[illegible]
so that all our recompence [illegible]
love unto us, hath been to [illegible]
which thou hatest, and to hate [illegible]
whom thou lovest. Yea, we [illegible]
deny but we have persecuted [illegible]
with *Paul*, denied thee with [illegible]
betraied thee with *Judas*, and [illegible]
cified thee with those cruel Jews.

Now Lord it being thus with [illegible]
how can we expect that thou [illegible]
dest hear our praiers, & grant our [illegible]
quests? yea, how can wee look [illegible]
other at thine hands, then grow [illegible]
grievous, yea, then double dam[illegible]
tion? as most justly we have de[illegible]

Yet most most merciful Father, being that thou hast given thy Son thy Son himself for the ransome of so many as shall truly repent, and faimedly believ in him, who hath for our sakes fulfilled all righteousness, suffered on the Crosse, and there made full satisfaction for the sins of thine Elect.

And seeing thou hast appointed Praier, as one special means for the obtaining of thy grace, unto which thou hast annexed this comfortable promise, that where two or three be gathered together in thy Name, thou wilt be in the midst of them, and grant their requests; and since our Redeemer hath assured us, that whatsoever

And likewise knowing, that [illegible]
cie pleaseth thee, and that [illegible]
perfection of a Christian, is [illegible]
putation of Christs righteous[illegible]
and the not-imputation of [illegible]
unrighteousnesse:

whatsoever we shall ask thee in his name, thou wilt give it us?

We are emboldened to sue unto thee our God for grace, that we may be able to repent and believe.

Wherefore for thy promise sake, for thy Sons sake, and for thy great Names sake, we beseech thee send down thy holy Spirit into our souls, regenerate our hearts, change and purifie our natures, subdue our reason, rectifie our judgments, strengthen our wills, renew our affections, put a stop to our madding and straying fancies, beat down in us whatsoever stands in opposition to the Scepter of Jesus Christ; and enable us in some measure, both to withstand that which is evil, and perform that which is good and pleasing in thy sight.

Yet give us repentance never to be repented of, and possess our souls with such a dreadfull awe of thy Majesty, that we may fear as well to commit small sins as great ones, considering that the least sin is mortall without our repentance, & thy mercy: we fear to sin in secret as openly, since there is nothing hid from thee: as well condemne our selves for evill thoughts as evill deeds, considering that the Law is spirituall, binding the heart no lesse then the hands; as well abstain from the occasions of sin, as sin it self; and consider that it is not enough to abstain from evill, unlesse wee hate it also, and do the contrary good.

And now O Lord, since thou hast safely brought us to the beginning of this day, we beseech the to defend, and direct us in the same: and as thou hast blest us in our lying down, and in our rising up, so protect & prosper us in our going forth, & in our coming home: shield and deliver us from the snares of the Hunter, who lieth in waite for our souls; and is continually labouring our everlasting destruction. And no lesse arm us against the allurements of the world, wherein we shall meet with many provocations, and temptations: and that we may not lead our selves, nor be led

And because every day which does not abate of our reckoning, will increase it; and that by procrastinating, we shall but heap unto our selves wrath against the day of wrath: Good Lord, suffer us not, we beseech thee, to defer our repentance, lest the custome of evill makes it altogether unalterable in us: or lest we dye before we begin to live: or lest thou refusest to hear us another day, calling upon thee for mercy: because we refuse to hear thee now, calling to us for repentance.

Wherefore if we be not yet converted, let this be the happy hour of our conversion; that as our bodies are risen by thy power, and providence from sleep, so our soules may daily be raised from the sleep of sin, and the darknesse of this world; that so we may enjoy that everlasting light, which thou hast prepared for thine, and purchased with the bloud of thy dear Son, our Saviour Jesus Christ.

Give unto us, we beseech thee, a true, lively, and justifying faith, whereby we may lay hold upon those gracious promises, which thou hast made unto us in him; and wherewith we may vanquish all our spirituall adversaries. Seal up unto us the assurance of our salvation, by the testimony of thy blessed Spirit. Give to

into temtation; give us wisdome to beware of men, even of associating our selves with the vitious, like *Joseph*: left otherwise with *David*, we be drawn to dissemble: or with *Peter*, to deny thee: for sin is of a catching, and infectious quality: and our corrupt hearts are like tinder, which will kindle with the least spark: especially O Lord, keep us from yeelding to their solicitations, or following their customs, of drinking, swearing, slandering, and making the worst construction of things: of mocking, and scoffing at religion, or the religious: let not custome and example any whit prevail with us, without, or against thy written Word; left we misse of the narrow way, which alone leadeth unto life: onely give us wisedome, and grace, to look upon thy Sons whole life: & see how he would speak, and do, before we speak or do any thing, & then having thy word for our warrant, and thy glory for our aime; let no censures, nor flowts of any discourageus.

Finally, good Father we beseech thee, inable us so to walk in thy fear; that in mirth we be not vain, in knowledg we be not proud, in zeal we be not bitter; instruct us by thy Word direct us by thy Spirit, mollifie us by thy grace, humble us by thy, corrections, win us by thy benefits, reconcile our nature to thy wil; & teach us so to make profit of every thing, that we may see thee in all things, & al things in thee.

And in these our prayers wee are not mindfull of our selves alone, but forasmuch as thou hast commanded us to pray one for another; as being the members of one and the same mysticall body: wee beseech thee to blesse thy whole Church Universall, where soever dispersed, and how-

soever

us thy servants, that wisdome which descendeth from above, that we may be wise unto our eternall salvation: so shall our hearts (instead of a Commentary) help us to understand the Scriptures, and our lives be an Exposition of the inward man. Give us grace, to account all things in this world even as drosse, & dung, that we may win Christ Jesus and Heaven and happinesse by him, & of him. Give us single hearts, & spirits without guile, that we may love goodnesse for it self, and so seek the power of godlinesse, & the shew of it; and love the poor for thy sake, and because they are thy lovely. Grant that in the whole course of our lives, we may doe unto others, as we would that they should doe unto us: considering, whether we do good or evill, unto one of thy members, thou takest as done unto thy self. Discover us all our own sins, that we may not be so forward to censure others as wee have been heretofore. Give us patience to beare thy Fatherly chastisements, which through the grace sanctifying them to us, be both Medicines to cure us, and preservatives to preserve us from the greatnesse of sin: considering, that the afflictions of this life, are not to be those joyes which shall be revealed unto us.

And as we are suiters unto thy Majesty, for these thy blessings spirituall: so likewise we humbly sue at thy mercifull hands, all necessaries appertaining to our temporall welfare: beseeching thee to blesse us in our persons, with health, strength and liberty: in our estates, with sufficiency, and the right use of it: considering that if wee spend wee

soever distressed, or despised, far and wide over the face of the whole earth: and vouchsafe unto thy Gospell such a free and effectuall passage, that it may sound throughout all Nations. Yea, wee humbly pray thee, let it convert and reclaim the Turks, Jews, Infidels, Indians, Atheists, Epicures, Hereticks, and Schismaticks. Prevent all plots, and projects against the Kingdome of thy Christ: let thy Word and Spirit alone, bear rule in all places. Extend thy tender mercy O Lord, to all Protestants beyond the Seas; to all Christians under the Turks, or other Infidels: strengthen all such as suffer for thy cause, and let thy presence with them counterpoyse whatsoever is laid upon them, and inable them to continue constant in thy faith and truth to the end. More particularly, be good unto that part of thy Church planted here amongst us, in this sinfull Land, and indue us with thy grace as thou hast already with other blessings; that they may not rise up hereafter in judgment against us. be propitious to the Nobility, Gentry, and Communalty. Blesse the Tribe of *Levi*, all Ministers of thy Word and Sacraments; let their lips, O God, preserve knolewdg, and their lives righteousnesse; and for ever blesse thou their labours: increase the number of those that are faithfull and painfull; and reform, or remove such as are either scandalous, or idle: and for a constant and continuall supply of their mortality, blesse all Schools of learning, and good literature; especially the Universities. Remember in much mercy all that are afflicted, whether in body, or in mind, or in both; whether in conscience, groaning have upon our own lusts, we may ask, but wee shall not receive: in our good names, with an unreproveable report: and so blesse and sanctifie unto us all the things of this life, that they may be furtherances of us in the way to a better.

And seeing that it is in vain for us to labour, except thy blessing go along with it: neither can our endeavours succeed well except thou prosper them: bless every one of us in our several places and callings, and so direct us in all we shall take in hand, that whatsoever wee do, may tend to thy glory, the good of others, and the comfort of our own soules: when wee shall come to make our finall account unto thee for them.

groaning under ſin; or for a good conſcience, becauſe they will not ſin: and as thou makeſt them examples to us, ſo teach us to take example by them, and learn wiſdome by thy hand upon them.

Theſe, and all things elſe which thou knoweſt we ſtand in need of, we humbly crave at thy merciſull hands, and that for the alone worthineſs and ſatisfaction of thy ſon; and the honour of our onely Redeemer, and Advocate Jeſus Chriſt: to whom with thee O Father, and thy bleſſed Spirit, be given as is moſt due, all praiſe, glory, and dominion, the whole of this day, and for evermore. *Amen.*

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## *A Praier for the Evening, which would be performed by Supper, and not when we are more prone to ſleep, then to pray.*

O Eternal, Almighty, and incomprehenſible Lord God; thou art great and terrible, of moſt glorious Majeſty, and infinite purity: Creator, and Preſerver of all things, and Governour of them being created: who filleſt Heaven and Earth with thy preſence, and art every where ready to receive, and hear the praiers of all that repair to thee in thy Chriſt.

Thou haſt of thy goodneſſe beſtowed ſo many, and ſo great mercies on us, that wee know not how to expreſſe thy bounty herein. We can ſcarce think of any thing more to pray for, but that thou wouldeſt continue thoſe which thou haſt beſtowed on us already: yet we covet as though we had nothing, and live as if we knew nothing of all thine beneficence.

Thy bleſſings are without number, yet our ſins ſtrive with them which ſhall be more: if we could count the numberleſs number of thy Creatures, they would not be anſwerable to the number of thy gifts; yet the number of our offences which we return in lieu of them, are not much inferiour thereunto. Well may we confeſſe with *Judas*, we have ſinned, and there ſtop; but we cannot reckon their number, nor ſet forth their nature. We are bound to praiſe thee above any Nation whatſoever

We no ſooner lived, then we deſerved to die; neither need we any more to condemn us, then that we brought into the world with us. But thou haſt ſpared us to this hour, to try if we would turn unto thee by repentance, as our firſt Parents. Wee have turned from thee by ſin, yet thy mercy ſeems to have been in vain, and thy long-ſuffering to no end: For whereas many have been won by thy Word, wee would not ſuffer it to change us; many have been reformed by the Croſſe

whatsoever: for what Nation under Heaven enjoys so much light, or so many blessings as we? above any Creature, for all the Creatures were ordained for our sakes: and yet Heaven, Earth, and Sea, all the Elements, all thy Creatures obey thy Word, and serve thee as they did at first: yea, call upon us to serve thee: onely men for whom they were all made, ingratefully rebell against thee.

Thou might'st have said before we were formed; let them be Toads, Monsters, Infidels, Beggers, Cripples, or Bondslaves so long as they live, and after that, Cast-awaies for ever and ever; but thou hast made us to the best likenesse, and nursed us in the best Religion, and placed us in the best Land, and appointed us to the best and onely Inheritance, even to remain in blisse with thee for ever: so that thousands would think themselvs happy, if they had but a piece of our happinesse.

Why shouldest thou give us thy Son for a ransome, thy holy Spirit for a pledge, thy Word for a guide, thy Angels for our guard; and reserve a Kingdom for our perpetual inheritance? Why shouldest thou bestow health, wealth, rest, liberty, limbs, senses, food, raiment, friends, and the means of salvation upon us, more then upon others, whom thou hast denied these things unto? We can give no reason for it, but that thou art merciful; and if thou shouldest draw all back again, we had nothing to say but that thou wert just: which being considered, why should any serve thee more then we, who want nothing but thankfulnesse? Why should we not hate the Way to Hell, as much as Hell it self? and why we would not suffer it to purge us; many have been moved by thy benefits, but we would not suffer them to perswade us: yea, as if we had contracted with the Divel, that we would abuse all thy gifts so fast as they come: thy blessings make us proud, thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy secure; and all thy benefits serve us but as weapons to rebell against thee. We have prophaned thy daies, contemned thy ordinances, resisted thy Word, grieved thy Spirit, misused thy Messengers, hated our Reprovers, slandered and persecuted thy people, seduced our friends, given ill example to our Neighbours, opened the mouths of thine and our adversaries, to blaspheme that glorious Name after which we are named, and the truth we professe: whereas meaner mercies, and far weaker means, have provoked others no lesse to honour thee, and the Gospel; who may justly rise up in judgment against us. Besides, (which makes our case far more miserable) we can scarce resolve to amend; or if we do, we put off our conversion to hereafter: when we were children, we deferred to repent till we were men: now we are men, we defer untill we be old men: and when we be old men, we shall defer it until death, if thou prevent us not: and yet we look for as much at thine hands, as they which serve thee all their lives.

Perhaps we have a form of godlinesse, but thou who searchest the heart, and triest the reins, knowest that too often we deny the power of it: and that our Religion is much of it hypocrisie, our zeal envie, our wisedom policie, our peace security,

why ſhould we not make every cogitation, ſpeech, and action of ours, as ſo many ſteps to Heaven? yet if thou ſhouldſt now ask us what luſt is aſſwaged, what affection qualified, what paſſion expelled, what ſin repented of, what good performed, ſince we began to receive thy bleſſings to this day? we muſt needs confeſſe againſt our ſelvs, that all our thoughts, words, and works, have been the ſervice of the World, the Fleſh, and the Devel: yea, it hath been the courſe of our whole life, to leave that which thou commandeſt, and to do that which thou forbiddeſt: yet, miſerable wretches that we are, if we could give thee our bodies and ſouls, they ſhould bee ſaved by it; but thou wert never the richer for them.

Thus while we look upon our ſelvs, we are aſhamed to liſt up our eies unto thee; yea, we are ready to deſpair with *Cain*: yet when we think upon thy Son, and the rich promiſes of the Goſpel, our fear is in ſome meaſure turned into joy: while we conſider that his righteouſneſſe for us, is more then our wickedneſſe againſt our ſelvs; onely give us faith we beſeech thee, and ſettle it in thy beloved, that we may draw virtue from his death and reſurrection, whereby we may be enabled to die unto ſin, and live unto righteouſneſſe; and it ſufficeth for all our iniquities, neceſſities, and infirmities.

It is true, O Lord, as wee were made after thine own Image; ſo by ſin we have turned that Image of thine, into the Image of Satan: but turn thou us again, and we ſhall bee turned into the Image and likeneſſe of thy Son: And what though our ſins our life rebellion, our devotion hypocriſie; and that we live ſo ſecurely as if we had no ſouls to ſave.

Indeed, thy Word and Spirit may work in us ſome flaſhes of deſires and purpoſes of better obedience: but we are conſtant in nothing, but in perpetual offending, onely therein we ceaſe not: for when we are waking, our fleſh tempts us to wickedneſſe; if wee are ſleeping, it incites us to filthineſſe; or poſſeſſes when we have offended thee all the day, at night we pray unto thee: but what is the iſſue of our prayers? First we ſin, and then we pray unto to forgive it; and then return to our ſins again; as if we came to thee for no other end, but to crave leave to offend thee: Or, of thy gracious our requeſts, we even diſhonour thee and blaſpheme thy name, while thou do'ſt ſupport and relieve us; run from thee, while thou do'ſt call us and forget thee, while thou art pitying us: ſo thou ſpareſt us, we ſin and to morrow we ſin again. O how juſtly mighteſt thou forſake us, and forſake thee; and condemne us whoſe conſciences cannot but condemne our ſelvs! But who can aſſure thy goodneſſe, who giveſt and forgiveſt all? Though we be unfaithful, yet thou loveſt us; though we be miſerably ingrateful, yet thou moſt plentifully b'eſſeſt us: What ſhould we have, if we did ſerve thee who haſt done all theſe things for thine enemies? O that thou who haſt ſo indeared us to ſerve thee, wouldeſt alſo give us hearts and hands to ſerve thee with thine own gifts.

sins be great, yet thy mercie is far greater then our sins either are, or can be: we cannot be so bad, as thou art good; nor so infinite in sinning, as thou art in pardoning, if we repent. O that we could repent! O that thou wouldest give us repentance! for we are weak, O Lord, and can no more turn our selvs, then we could at first make our selvs: yea, we are altogether dead in sin, so that we cannot stir the least joint, no not so much as feel our deadnesse, nor desire life, except thou be pleased to raise and restore our souls from the death of sin, and grave of long custome, to the life of grace: Apt wee are to all evil, but reprobate and indisposed to all grace and goodnesse; yea, to all the means thereof. Wee are altogether of our selvs unable to resist the force of our mighty adversaries, but do thou free our wills, and set to thy helping hand, in casting down by thy Spirit our raging lusts: and by thy grace subdue our untamed affections, and we shall henceforth as much honor thee, as by our wickednesse we have formerly dishonored thee.

Wherefore of thy goodnesse, and for thy great Names sake, we beseech thee take away our stony hearts, and give us hearts of flesh: enable us to repent what we have done, and never more to do what we have once repented, not fostering any one sin in our souls.

Reform and change our minds, wills, and affections, which we have corrupted; remove all impediments which hinder us from serving of thee, and direct all our thoughts, speeches, and actions to thy glory, as thou hast directed our eternal salvation thereunto. Let not Satan any longer prevail, in causing us to defer our repentance; since we know, that late repentance is seldom sincere, and that sicknesse is no fit time for so great

And because infidelitie is the bitter root of all wickednesse, and a lively faith the true mother of all grace and goodnesse: nor are wee Christians indeed, except we imitate Christ, and square our lives according to the rule of thy Word: Give us that faith which manifesteth it self by a godly life; which purifieth the heart, worketh by love, and sanctifieth the whole man throughout. Yea since, if our faith be true and

great a work; as many have found that are now in Hell: Neither is it reasonable, thou shouldest accept of our feeble and decrepit old age, when we have spent all the flower, and strength of our youth, in serving of Satan, not once minding to leave sin, until sin left us.

Yea, O Lord, give us firmly to resolve, speedily to begin, and continually to persevere, in doing and suffering thine holy will: Inform and reform us so, that we may neither mis-believe, nor mis-live: subdue our lusts to our wills, submit our wills to reason, our reason to faith; our faith, our reason, our wills, our selvs, to thy blessed Word and Will. Dispell the thick mists and clouds of our sins, which corrupt our souls, and darken our understandings; separate them from us, which would separate us from thee: Yea, remove them out of thy sight also, we most humbly beseech thee, as far as the East is from the West; and in the merits of thy Son, pardon and forgive us all those evils, which either in thought, word, or deed, we have this day, or any time heretofore committed against thee: whether they be the sins of our youth, or of our age; of omission, or commission; whether committed of ignorance, of knowledge, or against conscience, and the many checks and motions of thy holy spirit.

And now, O Lord, seeing the time approacheth which thou hast appointed for rest; and because wee can neither wake nor sleep without thee, who hast made the day and night, and rulest both: therefore into thy hands we commend our souls and bodies, beseeching thee to watch over us this night, and preserve us

saying, it can no more be [illegible] from unfained repentance, and [illegible] ctification, then life can be [illegible] motion, or the sun without [illegible] give us spiritual wisdom, to try [illegible] examine our selvs, whether we [illegible] the faith or not: that so we [illegible] not be deluded with opinion [illegible] as thousands are.

Discover unto us the emptiness vanity and insufficiencie of the [illegible] here below, to do our poor souls [illegible] least good; that so we may be [illegible] duced to set an higher price [illegible] Jesus Christ, who is the life [illegible] lives, and the soul of our souls: [illegible] sidering, that if we have him, [illegible] want nothing; if we want him [illegible] have nothing.

Finally, O Lord, give unto us [illegible] increase in us all spiritual graces [illegible] lighten our minds with the [illegible] ledge of thy truth, and inflame [illegible] hearts with the love of whatsoever [illegible] good; that we may esteem [illegible] meat and drink to do thy blessed [illegible] will. Give us religious thoughts [illegible] godly desires, zealous affections, [illegible] endeavours, assured perswasion [illegible] faith, stedfast waiting through [illegible] constancy in suffering through [illegible] ence, and hearty rejoicing [illegible] love: regenerate our minds, [illegible] our natures, turn all our joy [illegible] the joy of the Holy Ghost; [illegible] our peace into the peace of [illegible] ence; and all our fears into the [illegible] of sin, that we may love righteousness, with as great good will, as [illegible] we loved wickedness; and go [illegible] fore others in thankfulness [illegible] thee, as far as thou goest in [illegible] towards us before them.

Give us victory in temptation [illegible] tience in sickness, content [illegible] in poverty, joy in distress, [illegible]

us from all our spiritual, and bodily enemies; from thievs, fire, and from all other dangers.

troubles, confidence in the hour of death: give us alwaies to think and meditate of the hour of death, the day of judgment, the joies of heaven, and the pains of hell; together with the ransome which thy Son paid, to redeem us from the one, and to purchase for us the other: so shall neither thy benefits, nor thy chastisements, nor thy Word return ineffectual: but accomplish that for which they were sent, until we be wholly renewed to the image of thy Son.

These things we humbly beg at thy fatherly hands, and whatsoever else thou knowest in thy divine wisdome to be needful and necessary for our souls, or bodies, or estates, or names, or friends, or the whole Church, better then we our selvs can either ask or think: and that for thy Names sake, for thy promise sake, for thy mercies sake, for thy Sons sake, who suffered for sin, and sinned not; and whose righteousnesse pleadeth for our unrighteousnesse: in him it is that we come unto thee, in him we call upon thee, who is our Redeemer, our Preserver, and our Saviour; to whom with Thee, and thy blessed Spirit, be ascribed as is most due, all honour, glory, praise, power, might, majesty, dominion, and hearty thanksgiving, the rest of this night following, and for evermore, *Amen.*

## A Praier to be used at any time.

*Almighty, Eternall, most Glorious, and onely wise God; giver to them which want, comforter of them which suffer, and forgiver of them that repent; whom truly to know, is everlasting life: wee thy poor creatures acknowledge and confess unto thee, who knowest the secrets and desires of all hearts: that*

——*of our selvs, we are not worthy to lift up our eyes to heaven, much less to present our selves before thy Majesty with the least confidence, that thou shouldest hear our praiers, or accept of our services: but rather that thou shouldest take these our confessions, and accordingly condemne us to the lowest place in Hell: for our continually*

——*we have used all our wisedom, to commit the foolishness of sin: our whole conversation hath been to serve Satan, and fulfill the lusts of the flesh. wee even suck in iniquity like water, and draw on sin as it were, with cart-ropes.*

*Neither is there any part, power, function, or faculty, either of our souls*

*or*

ally abusing thy mercy, and those many means of grace, which in thy long suffering thou hast afforded for our reclaiming. Wee are the cursed seed of rebellious Parents, wee were conceived in sin, and born the children of wrath: And whereas thou might-est have executed thy fierce displeasure upon us, so soon as thou gavest us being; and so prevented our further dishonouring thee: wee have instead of humbling our selves before thee our God, and seeking reconciliation with thy Majestie: done nothing from our infancy, but added sin unto sin, in breaking every one of thine holy Laws, which thou hast given us as rules and directions to walk by, and to keep us from sinning. Yea, there is not one of thy righteous precepts, which we have not broken more times, and ways, then we can expresse: so far have wee becn from a privative holinesse, in reforming that which is evill: and a positive holinesse in performing that which is good: which thou maist justly require of us, being wee had once ability so to do, if wee had not wilfully lost it: for thou did'st form us righteous and holy, had not wee deform'd our selves; whereas now like Satan, wee can do nothing else but sin, and make others sin too, who would not so sin, but for us: for we have an army of unclean desires, that perpetually fight against our souls: whereby wee are continually tempted, drawn away, and enticed through our own concupiscence. Yea, thou knowest, that the heart of man is deceitfull above all things; and that the imaginations thereof, are onely, and continually evill. O the infinitely intricate windings and turnings of the dark Labyrinths of mans heart! who finds not in

or bodies, which is not becom[e] dy instrument to dishonour thee: as our heart is a root of all corru[p] a seed-plot of all sin; so our eye[s] eyes of vanitie; our ears, [to] folly; our mouthes, mouthes [of] ceit; our hands, hands of [in]and every part doth dishonou[r] which yet would be glorified [by] The understanding which was [to] us to learn virtue, is apt now [to] prehend nothing but sin; the [will] which was given us to affect [right]ousnesse, is apt now to love not[hing] wickednesse; the memory which given us to remember good [things] apt now to keep nothing but [evil] things: for sin (like a spreading prosie) is so grown over us, that the crown of our heads, to the [soles] our feet, there is nothing whole in, but wounds, and swellings, sores full of corruption. Yea souls and bodies are even a [lump] of sin; for like the common [sewer] have not refused to welcome [all] most loathsome pollutions, that the world, our own corruption, Devill at any time hath offered us.

Or, admit we are exempt from evills, wee may thank thee, and our selves for it: for wee are without thy restraining grace, to run out into all manner of excesse whatsoever: we are swift to [run] but to all good immoveable: when we do evill, we do it cheerfully, quickly, and easily; but if we do good, wee do it faintly, and run slackly. When did we talk without vanity? when did we give without hypocrisie? when did wee pray without deceit? when did we [hear] without anger, or envy?

in himself an indisposition of mind to all good, and an inclination to all evill? And according to this our inclination, hath been our practice: wee have yielded our hearts as cages to entertain all manner of unclean spirits, when on the contrary wee have refused to yield them as Temples for thine holy Spirit to dwell in.

Yet, miserable wretches as wee are, wee like our own condition so well, that wee are not willing to go out of our selves unto thee; who wouldest new make us, according to the Image of thy Son: for by long custom, wee have so turned delight into necessity, that we can as willingly leave to live, as leave our lusts: yea, wee love our sins so well, and so much above our souls, that (except thou change our hearts) wee shall chuse to go to Hell, rather then part with them. Thou hast used all manner of means to reclaim us, but nothing will serve; neither the menaces and terrours of thy Law, nor the precepts and sweet promises of thy Gospell can doit: wee are neither softned with benefits, nor broken with punishments; thy severity will not terrifie us, nor thy kindness mollifie us. No, shouldest thou send an Angell from the dead to warn us, all perswasions would be in vain, since we hear Moses and the Prophets, Christ and his Apostles daily, and are never the better.

True, O Lord, there is a main reason of it, which we cannot now help; for naturally we have eyes and see not, ears and hear not, hearts and understand not. Yea, wee are quite dead in sin, untill thou doest boar our ears, soften our hearts, and break in upon our consciences by the irresistible power of thy Spirit, and by going along with thy word, shall quicken our souls, and regenerate we hear without wearysomness? when did wee pray without tedionsness? such is our corruption, as if we were made to sin, in deed, in word, or in thought. O the pride, passion, lust, envy, ignorance, awkwardnesse, hypocrisie, infidelity, vain thoughts, unprofitableness, and the like; which cleaves to our very best actions! and how full of infirmity are our primest performances! for we have not done any one action legally justifyable all our dayes: neither can ought we do, abide the examinatirn of thy strict justice, untill it be covered with thy Sons righteousness; and the corruption thereof washed away in his most pretious blood. Yea, if thou shouldest behold these our praiers, as they bee in themselves, without having respect unto us in Christ Jesus; they would appear no better in thy sight, then a menstruous cloth.

How-

generate the whole man anew: In the meantime wee are ready to receive all, and return nothing but sin and disobedience; wherein wee more then abound: for wee have done more against thee this week, then wee have done for thee ever since we were born. And whereas the least of thy mercies, is greater then all the curtesies of men, wee are not so thankfull to thee for them all, as wee are to a friend for some one good turn.

Neither do wee alone lay the fault upon our inability, or want of supply from thee; but upon our own perverseness, and want of endeavour, and putting forth that strength and ability, which thou hast given us: for how long hast thou (O most gracious God) stood at the doors of our hearts; and how often hast thou knock'd, when we have refused to open, and let thee in; And if at any time we have been over-ruled by the good motions of thy holy Spirit, yet have wee still returned (with the Dog) to our vomit, and (with the Sow) refused the clear streams of thy Commandements, to wallow in the myre of our filthy sins: whereby we have justly deserved, that thou shouldest have called us to an account in the dead of our sleep, and have judged us to eternall destruction; and never have suffered us again to have seen the light of the Sun: the remembrance of which, together with our other rebellions, when we rightly consider them, makes us even speechless like him in the Gospell: as neither expecting mercy, nor daring to ask it.

Howbeit, when wee call to mind thy manifold mercies, shewed to [illegible] ses, Paul, Mary Magdalen, the Thief, and the Prodigall Son, with [illegible] thers; who were no less vile then wee, and who notwithstanding [illegible] more ready to hear, then they were to ask; and to give above what they [illegible] presume to beg: wee stay our selves, and receive some incouragement

the application of the merits of Christ Jesus; which thou hast promised, shall bee a sufficient satisfaction for all our sins: and the rather, for that thou call'est all that are weary and heavie laden, with the burthen of their sins unto thee; with promise that thou wilt ease them: and hast promised, that though our sins be as red as scarlet, thou wilt make them white as snow, and that thou wilt not the death of a sinner, but that he turn from his wickednesse and live: and that if a sinner doth repent him of his sins, from the bottom of his heart, thou wilt blot out all his wickednesse out of thy remembrance. And lest wee should yet be discouraged, thou who didst no lesse accept the will of David, then the act of Solomon, hast further promised, that if there be but first a willing mind, thou wilt accept of us according to that which we have, and not according to that which wee have not.

But forasmuch O Lord, as thou knowest, that is not in man to turn his own heart, unless thou dost first give him grace to convert; for thou O Lord, must work in us both the will and the deed: and being that it is as easie with thee to make us righteous and holy, as to bid us bee such, O our God, give us ability, and willingnesse to do what thou commandest, and then command what thou wilt; and thou shalt find us ready to do thy blessed will. Wherefore give to us, and increase in us all Christian graces, that wee may know, and believe, and repent, and amend, and persevere in well doing. Create in us O Lord, a new heart, and renew a right spirit within us: take away from us our greedy desire of committing sin, and enable us by the powerfull assistance of thy grace, more willingly to obey thee in every of thy commandements then ever wee have the contrary.

Be favourable to thy people every where; look down in much compassion upon thy Militant Church, and every severall member thereof: blesse it in all places with peace and truth, hedge it about with thy providence, defend it from the mischievous designs, and attempts of thine, and her malitious enemies: let thy Gospell go on and conquer, maugre all opposition; that Religion and uprightnesse of heart may bee highly set by with all, and all prophaneness may be trod under foot. More particularly, be mercifull to this sinfull Land; the civill Magistrates, the painful Ministers, the two Universities; those people that sit yet in darknesse; all the afflicted members of thy Son. Lord, comfort the comfortlesse, strengthen the weak, bind up the broken hearted, make the bed of the sick, be a father to the fatherless, and an

Yea, let thy Spirit bear such rule in every one of our hearts, that neither Satan that forrain enemy, and roaring Lyon, which seeketh to devour us, may invade us; nor our own concupiscence, that home-bred traytor, may by conspiring with the world, work the ruine and overthrow of our poor souls: but that all our wills which have been altogether rebellious, our hearts which have been the receptacles of unclean spirits, & our affections which are altogether carnall; may be wholy framed according to thy holy & heavenly will. and that we may the better know how to avoyd the evill, and do the good, let thy Word as a light, discover unto us all the sleights and snares of our spirituall adversaries: yea, make it unto us as the Star which led unto Christ; and thy benefits like the Pillar which brought to the Land of Promise; and

thy

an husband to the widdow; cloath the naked, feed the hungry, visit the prisoners, relieve the oppressed, sanctifie unto them all their afflictions, and turn all things to the best to them that fear thee.

Prosper the Armies that fight thy battells, and shew a difference between thy servants, and thine enemies, as thou did'st between the Israelites and the Egyptians; that the one may bee confirmed, and the other reclaimed.

These,

thy Cross like the Messenger [illegible] pelled guests unto the Banquet.

Give us, O Lord, to consider, [illegible] although sin in the beginning seem [illegible] ver so sweet unto us, yet in the end [illegible] will prove the bane, and ruine both [illegible] body and soul: and so assist us [illegible] thy grace, that wee may willingly [illegible] with our right eyes of pleasure, [illegible] our right hands of profit, rather [illegible] sin against thee, and wrong our [illegible] consciences: considering that it [illegible] bee an hard bargain, for us to win [illegible] whole world, and lose our own [illegible]

Blesse, preserve and keep us [illegible] all the temptations of Satan, [illegible] world, and our wicked hearts: [illegible] pride, that Lucifer-like sin, which [illegible] the fore-runner of destruction; [illegible] sidering that thou resistest the [illegible] and givest grace to the humble: [illegible] covetousnesse, which is the root [illegible] evil; being taught out of thy [illegible] that the love of money hath [illegible] many to fall into diverse temptations [illegible] and snares, which drown them [illegible] perdition and destruction; from [illegible] elty, that infernal evil, of which [illegible] hast said, that there shall be judgment [illegible] mercilesse, to him that sheweth [illegible] mercie: from hypocrisie, that sin [illegible] two faces, whose reward is [illegible] damnation; and the rather, because [illegible] wickednesse doth most rankle [illegible] heart, when it is kept in, and [illegible] bled; and for that in all the Scriptures, we read not of an hypocrite [illegible] pentance: from whoredom, which [illegible] a sin against a man's own body, and [illegible] the most inexcusable: considering the [illegible] remedy which thou hast appointed [illegible] gainst it: for the punishment where- [illegible] of, the Law ordained death, and the [illegible] Gospel excludeth from the Kingdom [illegible] Heaven: from prophanation of thy [illegible] considering thou hast said, that who- [illegible]

Thefe

ever sanctifieth it not, shall bee cut off from thy people; and did'st command that he should be stoned to death who only gathered a few sticks on that day: from swearing, which is the language of hell; considering that because of oaths the Land doth mourn, and thou hast threatned that thy curse shall never depart from the house of the swearer: from drunkennesse, that monster with many heads, and worse than beast like sin, which in thy word hath many fearfull woes denounced against it: and the rather, for that it is a sin (like the pit of Hell) out of which there is small hope of redemption.

Finally, O Lord, give us strength to resist temptation, patience to endure affliction, and constancie to perseverе unto the end in thy truth: that so having passed our pilgrimage here, according to thy will, we may be at rest with thee hereafter, both in the night of death, when our bodies shal sleep in the grave, and in the day of our resurrection, when they shall awake to judgment, and both bodies and souls enjoy everlasting blisse.

These, and all other good things, which for our blindnesse we cannot ask, vouchsafe to give us thine unworthy servants, not for our sakes, but for thy mercies sake; and for thy Son our Saviour Jesus Christs sake, in whom thou art well-pleased; and in whom thou wast fully satisfied upon the Crosse for our sins: who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end.

Let thy mighty hand, and out-stretched arm, O Lord, be still our defence; thy mercie and loving kindnesse in Jesus Christ thy dear Son, our salvation; thy true and holy word our instruction; thy grace and holy Spirit our comfort, consolation, illumination, and sanctification, now and for ever, Amen.

*A Thanksgiving to be brought in to any, or every one of them, next before the Conclusion, where the hand is placed.*

AND as we pray unto thee, so we desire also to praise thee: rendring unto thy Majestie upon the bended knees of our hearts, all possible laud,

laud, and thanksgiving, for all thy mercies and favours, spiritual and corporal, temporal and eternal: For that thou hast freely elected us to salvation from all eternity; when thou hast passed by many millions of others both Men and Angels, whereas we deserved to perish no lesse then they: and thou mightest justly have chosen them, and left us: for that thou hast created us Men, and not Beasts; in *England*, not in *Æthiopia*, or any other savage Nation: in this clear and bright time of the Gospel, and not the darknesse of Paganisme, or Popery. For thine unexpressible love, in redeeming us out of Hell, and from those unsufferable and endlesse torments, by the pretious blood of thy dear Son: who spared not him, that thou mightest spare us. For calling us home to thee by the Ministry of thy Word, and the work of thy good Spirit. For the long continuance of thy Gospel with us, (the best of blessings). For sparing us so long, and giving us so large a time of repentance. For justifying, and in some measure sanctifying us, and giving us ground for assured hope of being glorified in thy heavenly Kingdom. For preserving us from so infinite and dangerous perils and dangers, which might easily have befalne us every day, to the taking away of either our estates, our limbs, or our lives. For so plentifully and graciously blessing us all our life long, with many and manifold good things; both for necessity and delight. For peace of conscience, and contentment of minde. For our health, wealth, limbs, senses, food, raiment, liberty, prosperity. For thy great mercie in correcting us, and turning our corrections to our good. For preserving us in the night past from all dangers of body and soul; and for infinite more mercies, of which we can not well want any one: and which are all greatned, by being bestowed upon us, who were so unworthy; and have been so ungrateful for the same. O that we could answer thee in our thankfulnesse, and obedient walking one for a thousand!

Neither are we unmindful of those national blessings, which thou hast vouchsafed unto our Land in general: as namely, that deliverance from the Spanish Invasion in 88, and from that divelish design of the Gunpowder-Treason: for preserving us from the noisome, and devouring Plague and Pestilence. Lord grant, that our great unthankfulnesse for these thy mercies, may not cause thee to deliver us into the hands of our enemies: and although we have justly thereby deserved the same, yet we beseech thee, give us not up unto their wills, neither suffer Popery ever to bear rule over us; nor thy blessed Word and Sacraments to be taken away from us; but continue them unto us, and to our posterity after us, if it be thy good pleasure; until the coming of thy Christ.

*Babes that are inexpert in the word of righteousnesse, use milk: but strong meat belongeth to them that are of full age,* Heb. 5. 13, 14.

# THE STATE OF *A CHRISTIAN*, lively set forth by an Allegorie of a Ship under Sayl.

*Prov.* 31. 14.
*Job.* 9. 26.
*Isai.* 23. 1.
*Rev.* 8. 9.

MY Bodie is the *Hull*, the *Keel* my Back, my Neck the *Stem*, the *Sides* are my Ribs, the *Beams* my Bones, my Flesh the *Planks*, Gristles and Ligaments are the *Pia-tels* and *Knee-timbers*; Arteries, Veins and Sinews, the several *Seams* of the Ship; my Blood is the *Ballast*, my Heart the *principal Hold*, my Stomach the *Cook-room*, my Liver the *Cistern*, my Bowels the *Sink*, my Lungs the *Bellows*, my Teeth the *Chopping knives*, (except you divide them, and then they are the 32 *points of the Sea-card*, both agreeing in number;) Concoction is the *Caldron*, and hunger the *Salt* or *Sawce*: my belly is the *lower Deck*, my Kidneys *close Cabbins*, or receptacles; my Thighs are *long Galleries* for the grace of the Ship, my Arms and Hands the *Can-hooks*, my Midriffe is a large Partition, or *Bulk-head*; within the circumference of my head is placed the *Steeridge-room*, and *chief cabbins*, with the *Round-house* where the *Master* lieth; and these for the more safety and decencie, are inclosed with a double fence; the one *Dura-mater*, something hard and thick; the other *Pia-mater*, very thin and soft, which serveth in stead of hangings: The Ears are two doors, or *Scuttles*, fitly placed for entertainment; the two Eyes are *Casements* to let in light, under them is my Mouth the *Stowidge*, or *Stewards-room*; my Lips are *Hatches* for receipt of goods, my two Nostrils serve as *Gratings* to let in air; at the one end stands my Chin, which is the *Beak-head*, my Forehead is the *upper-deck*, all which being *trimmed* with my fat instead of *pitch*, and hair instead of *Ockham*, are *coloured* with my skin.

The *fore-deck* is humility, the *stearn* charity, active obedience the *sayls*, which being *boysed* up with the several *Yards*, *Halliers*, and *Bow-lings* of holy precepts and good purposes, are let down again by fickleness, fainting and inconstancie; Reason is my *Rudder*, experience the *Helme*, hope of salvation my *Anchor*, passive obedience the *Capstain*, holy revenge the *Cat* and *Fish* to *hawl* the *sheat-Anchor*, or *last hope*; fear of offending is the *Buoy*, virtues are the *Cables*, holy desires, and sudden ejaculations the

Shrouds, the zeal of God's glory is my *Main-maſt*, premeditation the *Foremaſt*, deſire of my own ſalvation the *Mizzen-maſt*; ſaving knowledge the *Boltſprit*: Circumſpection a *Sounding-line*, my *Light* is illumination, Juſtice is the *Card*, God's Word the *Compaſſe*, the meditation of brevity a *four-hour-glaſſe*, Contemplation of the creatures the Croſſe or *Jacob's Staff*, the Creed a *Sea-grammer*, the life of Chriſt my *Load ſtar*; the Saints falls are *Sea-markes*, Good examples *Land-marks*: Repentance *Pumpes* put the ſink of my ſins, a good Conſcience keeps me *clean*, imputative righteouſneſs is my *Flag*, having this *Motto* (BEING CAST DOWN WE PERISH NOT) The *Flag-ſtaff* is ſincerity, the Ship is *victualled afreſh* by reading, hearing, receiving; Bibles are *Long-boats*, Letters are little *Skaffes* to carry and re-carry my ſpiritual *merchandiſe*, Perſeverance is my *ſpeed*, and Patience my *name*: my ſinfull luſt, which will not be clean extinguiſhed; full feeding and ſtrong drink is the *fuell* to maintein it, whoſe *flame* (if it be not ſuppreſt) is jealouſie, whoſe *ſparks* are evil words, whoſe *aſhes* is envie, whoſe *ſmoke* is infectious, laſcivious talk is as *flint* and *ſteel*, concupiſcence as *tinder*, opportunity is the *match* to light it, ſloath and idleneſſe are the *ſervants* to prepare it.

The Law of God is my *Pilot*, Faith my *Captain*, Fortitude the *Maſter*, Chaſtity the *Maſters-mate*, my Will the *Coxen*, Conſcience the *Purſer*, Application of Chriſts death the *Chirurgion*, Mortification the *Cooke*, Sanctification the *Calker*, Self-denial is an *Apprentice* of his, Temperance *Steward*, Contentation his *Mate*, Truth the *Purſer*, Thankfulneſſe the *Maſters-mate*, Reformation the *Boat-ſwain*, the 4 Humors, Sanguine, Choler, &c. are the *Quarter-maſters*, Chriſtian vigilancie undertakes to ſupply the office of *Starbord* and *Larbord* warch, Memory is *Clerk* of the Check, Aſſurance the *Corporal*, the *Armour* Innocencie, the *Mariners* Angels, Enthuſiaſticks are *Searchers* ſent aboard; my underſtanding as *Maſter-Gunner* culls out from thoſe two *Budg-casks* of the New and Old Teſtament, certain threats and promiſes, which is my onely *Powder* and *Shot*, and with the aſſiſtance of the *Gunners-mate*, holy anger againſt ſin, *charged* with tongue, which like to a *Piece of Ordinance* ſhoots them, to the ſhame and overthrow of my ſpirituall *Adverſaries*.

My *Noble Paſſengers* are joy in the Holy Ghoſt, and the peace of conſcience, whoſe *retinue* are divine graces: my *ignoble*, or rather *baſe Paſſengers* are worldly cogitations and vain delights, which are more than a good many; beſides ſome that are *arrant thievs* and *traytors*, as pride, envie, prejudice; but all theſe I'le bid farewell when I come to journies end, though I would, but cannot, before.

Heaven is my *Country*, where I am regiſtred in the Book of life; my *King is Jehova*; my *tribute* Almſdeeds, *they which gather it* are the poor; Love is my Countries *badge*, my *language* is holy converſence, my *fellow Companions* are the Saints.

I am poor in performances, yet rich in Gods acceptation: The foundation of all my good, is Gods free Election: I became bound to the Corporation of the Church, to ſerve him in my baptiſme; I was [illegible]

at the time when hee first called mee; my freedom is Justification, it was purchased with the blood of Christ, my evidence is the earnest of his Spirit, my priviledges are his sanctifying Graces, my Crown (reserved for mee on high) is Glorification.

My *Maker and owner* is God, who built mee by his Word, which is Christ; of earth, which was the *materiall*: hee *fraught it* with the essence of my soul, which is the *Treasure*; and hath set mee to *sail* in the *Sea* of this world, till I attain to the *Port* of Death, which letteth the terrestriall part into the *harbour* of the grave; and the celestiall into the Kingdom of Heaven: in which *voyage*, conveniency of estate is as *Sea room*, good affections serve as a *tyde*, and praier as a *prosperous gale of wind*, to help forward.

But innumerable are the *impediments and perills*, for here I meet with the proffers of unlawfull gain, and sensuall delights as so many *Syrens*, the baits of prosperity (*as high banks*) on the right hand or *weather-shore*, and there with evill suggestions, and crabbed adversity (*as Rocks*) on the left hand, or *Lee-shore*, ready to *split* mee, the fear of Hell, like *quick-sands*, threaten to swallow mee; Originall sin, like weeds, clog me; and actuall transgressions like so many *Barnacles*, hang about mee: yea, every sin I commit *springs a new leak*; my senses are as so many *storms of rain, hail, and snow* to sink me; lewd affections are *roaring billows and waves*; self-confidence, or to rely upon any thing but divine assistance, is to *loose the bolt sprit*; Restitution is heaving goods *over-board* to save the Ship; Melancholly, is want of *fresh water*; the Scoffs of Atheists, and contempt of Religion in all places, is a notable *becalming*; the lewd lives, and evill examples of the most, a *contagious air*; Idleness *furs it*, and is a shrewd *decay*, both of *Hull and Tackling*. Moreover sailing along, and keeping watch, (for they that are Christs friends you know, must look for all they meet to bee their *enemies*) wee no sooner look up, but presently wee ken *a man of war*, and then wee must bee for war too, and provide for a *skirmish*.

Now the *Gallion* that hath our *Pinnace in chase*, and always watcheth for advantages to surprise it, is the *Piracy* of Hell, the *Synagogue* of Satan; her *fraught* is Temtations and persecutions, with all the *Engines of mischief*; in w^ch the Devill is *Master*, malice the *Masters-mate*, cruelty the *Captain*, Murder the *Cook*, Flattery the *Calker*, Prophaneness a *Quarter-master*, Riot the *Steward*, Never-content his *mate*; Pride the *Cockson*, Superstition the *Preacher*, Hypocrisie the *Boatswain*, Coveteousness the *Purser*, Lust the *Swabber*, Fury the *Gunner*, Presumption the *Corporal*, Sedition the *Trumpetter*, Drunkenness the *Drummer*: Vices are the *Sails*, Custom the *Main-mast*, Example of the multitude the *Fore-mast*, Lusts and passions the *Cables*, Blindness of mind the *Rudder*; Hardness of heart the *Helm*, the Wisedom of the flesh the *Card*, the Mystery of iniquity the *Compass*, the five senses (or if you will, scoffing Atheists, prophane foul mouth'd drunkards, & all the rabble of Hell are the *Mariners*; lewd affections the *Passengers*, little conscience the *Loadstone*; she hath *two tyre of great Ordinance planted in her*, heresie, & irreligion,

(being either for a false God or none) Oaths, Blasphemy, and [illegible] the *Powder and Shot*, which they spit against all that worship the [illegible] or fight under the ensign of Faith; her *Armour* is carnall security, [illegible] *Flag in her top* is infidelity, the *Motto* (*There is no God but gain*) [illegible] *ballast* which keeps her upright, is ignorance; most of her *Tackling* [illegible] has from *Rome*; Antichrist as *Pilot* steares her in such a *course*, that she goes [illegible] swiftly, proudly, securely; scorning and scoffing (*Senacherib* like) [illegible] hear that any Lord should deliver this poor *Pinnace* out of her hands; [illegible] in the sequel this silly *Pink*, having the *insurance* of God's omni-prese[illegible] finds not onely succour from the Stock of the Churches Prayers, which [illegible] another *Merchant-man* comes in to the *rescue*; but likewise that God [illegible] Almighty power and providence is near at hand, as a strong *Castle* of [illegible] fence to free her, whereby she *escapes*, even as a Bird out of the snare [illegible] the Hunter, to praise the Lord, who hath not given her as a prey [illegible] their teeth, that would have swallowed up all quick; but delivered [illegible] from such swelling waters, floods of affliction, and streams of perdition [illegible] as else had gone over her, and even drowned her soul, as it is *Psalm* [illegible] while this great *Gallion* (though it seem like that *Invincible Armada*) [illegible] and (*having no Anchor*) when the storms of God's wrath *arise*, down *sinks to desperation*, and perisheth in the bottomlesse pit, or burning [illegible] of fire and brimstone, where wee'l leave her, to receive a just recompe[illegible] of reward.

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# A SHORT AND SURE *Way* to *Grace* and *Salvation*;

BEING

A Neceſſary and Profitable *Tract*, upon *Three Fundamental Principles* of *Chriſtian Religion*: which few do indeed know; and yet he who knows them not, cannot be ſaved: *Viz.*

*How Man* was *at firſt* Created.
*How he* is now Corrupted.
*How he* may be *again* Reſtored.

Together with the conditions of the *Covenant of Grace*, and to whom the *Promiſes of the Goſpel* belong.

The which well learned, would keep Millions out of *Hell*, that blindly throng thither.

By R. YOUNGE *of Roxwell in Eſſex.*

*If our Goſpel be hid, it is hid to them that are loſt: in whom the god of this world, hath blinded the mindes of them which beleeve not; leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them*, 2 Cor. 4. 3, 4.

*Sect.* 1.

AS when *God* created the World, the firſt thing he made was Light, *Gen.* 1. 3. ſo when he makes us new creatures, he firſt creates light in the underſtanding, whereby the poor ſoul may ſee his ſpiritual miſery and wretchedneſs; which before (by reaſon of that *vail* or curtain which is drawn over every natural mans *heart*, 2 *Cor.* 3. 14, 15, 16.) he is ſo far from diſcerning, that with *Laodicea* he *thinks himſelf rich, and to want nothing, when yet he is wretched and miſerable, and poor, and blinde, and naked*

*of all ſpiritual endowments, Rev.* 3.17. 1 *Tim.*6.4. As for inſtance, to be obſerved, (can never be enough bewailed) that generally throughout the Land people of all ſorts (*young and old, rich and poor*) eſpecially the poor, are ſo invincibly ignorant, that (remaining ſo) it is impoſſible (ſo far as I am able to judge by the *Word of God*;) that ever they ſhould be ſaved.

As ask them theſe queſtions, How do you hope to be ſaved? They will anſwer, By my prayers and good indeavors. Have you never broke the or that Commandment, *Thou ſhalt have no other gods but the Lord. Thou ſhalt not kill. Thou ſhalt not ſteal. Thou ſhalt not commit adultery*? Nay, ver they thank God. Are you proud? No, not they; What ſhould they be proud of? and many the like. As for *Original ſin*, they know what it means. Nor is there any convincing them, that they were born ſinners into the world. Yea, let a *Miniſter* come to them upon their death-bed, and queſtion with them about their eſtates, or ask them how their ſouls fare, and what peace they have? What will be their manner of anſwering? (eſpecially if they have not been notorious offenders) Are they a whit troubled for *Sin*, either *Original* or *Actual*? or will they acknowledge themſelves in a loſt condition without Christ? No, their conſciences are at quiet, and they are at peace with themſelves and all the world; and they thank *God*, no ſin troubles them more ever did. They have been no Murtherers, no Adulterers, no common Drunkards; neither have they been Oppreſſors. (For they are ſtupid and ignorant, that they think the Commandment is not broken if outward groſs ſin be forborn.) Yea, will they ſay, I do not know that I have wronged man, woman, or child. I have been a *Proteſtant*, and gone to Church all my daies.

*Sect.* II.

*Sect.* 2. Yea, ſo far are they from being ſenſible of their wants, that you ſhall hear them brag of their faith, works, and good meanings; their juſt and upright dealing: the goodneſs of their hearts, the truth of their faith, hope; and that they never doubted in all their lives, but that it were pity they ſhould live, if they did not beleeve in Christ, and hope to be ſaved by him. The uſual expreſſions of *formal Christians*, and *Proteſtants at large*: who know not what faith, hope, or an heart means, no more then *Nicodemus* knew what it was to be born again.

All which anſwers and brags of theirs do imply, that they are as righteous as *Chriſt* himſelf, or *Adam in the State of innocency*: for he that can clear himſelf from pride, or the breach of any one Commandment, or from *Original ſin*; may clear himſelf from all ſin whatſoever: and if ſo, what need of *Chriſt*? Yea, what poſſibility is there that ever ſuch a ſoul ſhould have any benefit by *Chriſt*? *Who came not to call the righteous*, (*viz.* ſuch as think themſelves ſo) *but weary and heavy laden ſinners to repentance*, *Matth.* 10. 6. & 15. 24. & 18. 11. 1 *Tim.* 1. 15. *Luke* 1. 53.

*Sect.* III.

Again, this is an infallible truth, that without repentance there is no being ſaved; and what hope of their ſerious and unfained repentance? For ſin muſt be ſeen, before it can be ſorrowed for. A man muſt know himſelf *ſick*, before he will ſeek to the *Phyſician*. Yea, where is no *diſcovery of the diſeaſe*, the *recovery of the health* is in vain hoped for. Which makes *Cyprian* ſay, that it is as meer loſt labour, to preach unto a man the things of God, before he is humbled with the ſight of his wants: as to offer *light to a blinde man*, to *ſpeak to a deaf man*, or to labor to *make a brutiſh beaſt wiſe*.

Beſides, if we look to be ſaved by any thing that we can do; *Chriſt* can profit us nothing. For *the Son of man is come to ſeek, and to ſave only that which was loſt: the loſt ſheep of the houſe of Iſrael*, *Matth.* 18.11. *Luke* 19.10. 1 *Tim* 1 15. even ſuch as utterly deſpair in regard of all other helps. Nor is he any way fit for *abſolution*, who findes not himſelf worthy of *condemnation*. We ſhall find no *ſweetneſs in Chriſts blood*, till we feel the *ſmart of our own ſins*. Yea, no men under *Heaven* are in ſo hopeleſs a condition as they, who think to be ſaved by their performances, or any other thing or means, then by the *righteouſneſs of Chriſt* alone. It faring with them *as it doth with unskilfull ſwimmers*: who when they begin to *ſink*, if they *catch hold of weeds* in the bottom, *the faſter they hold, the ſurer they are to be drowned*.

*Sect.* IV.

*Fourthly* and laſtly, there needs no more to condemn theſe men, then their ignorance of ſuch ſaving truths: eſpecially, in ſuch glorious times of light and grace as theſe are; wherein they may hear the Word preached every day in the week, if they did not ſlight and diſregard it, which aggravates their ſin exceedingly: For though it be enough, that *God hath ſet down his will in his Word* moſt plainly, and we may read, or hear it read, (were it at any rate) and that *the Epitomy of the whole Law is writ in every mans heart*; *Whatſoever ye would that men ſhould do unto you, even ſo do ye unto them*, *Matth.* 7.12. (As it ſerves not a *Malefactor's* turn, to plead *ignorantiam juris*, he knew not the *Law of his Prince* which he hath *broken*: for if the *King* have once *proclaimed* any thing, and the *ſubject* after ſufficient time of notifying his will, be ignorant of it; at his own peril be it.) Yet to be affectedly ignorant, and to *ſhut their eyes againſt the light of the Goſpel*, is by far more damnable: this is a ſin with a witneſs. As what ſays our *Saviour*? *John* 3.19. *This is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil.* And ſo on the contrary, *This is life eternal, to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent*, Joh. 17. 3. Beſides, *without knowledge, the mind cannot be good*, as wiſe *Solomon* affirms, *Prov.* 19. 2. A man may *know* the will of *God*, and yet not *do* it; but he cannot *do* it, except he *know* it. Neither can he be born of *God*, that knoweth him not, 1 *Joh.* 4.7. nor can he love *God*, *verſe* 8. Whence that terrible text, *Jer.* 10.25. *Power*

out thy fury upon the Heathen that know thee not, Pſal. 79.6. And that other more terrible, 2 Theſ. 1.7,8. *The Lord Jeſus ſhall be revealed from Heaven in flaming fire, to take vengeance on them that know not God.* Whence the Prophet *Iſaiah* is peremptory, *It is a people of no underſtanding, therefore he that made them, will not have mercy upon them; and he that formed them, will ſhew them no favor*, Iſa. 27.11.

Obſerve theſe Scriptures you ignorant ſouls, that think your ignorance will excuſe you: and let not *Satan*, nor *your deceitfull hearts* to delude you, as to think that *God* is in *jeſt*, where he ſaith, *My people are deſtroyed for lack of knowledge; and becauſe thou haſt rejected knowledge, I will alſo reject thee*, Hoſea 4. 6. Or if you do, you ſhall one day finde him *in earneſt*. For as you *know not Chriſt here*, ſo when you ſhall look for entrance into his *Kingdom hereafter*, he ſhall ſay unto you, *Depart from me, I know you not*, *Matth.* 25.12,41. which will be dreadfull ſaying; And far better were it, that you were ignorant of all other things: which makes St *Paul* ſay, *I deſire to know nothing among you ſave Jeſus Chriſt, and him Crucified*, 1 Cor. 2.2.

*Sect.* V.

Now this being the *caſe of millions in this City*, and ſo *all the Land over*: what can we other then conclude, That *few* (even amongſt us) *ſhall be ſaved*, as our *Saviour* affirms, *Matth.* 7.13,14. & 20.16. but that the *whole world lieth in wickedneſs*, as St *John* ſpeaks, 1 *Joh.* 5.19. And that *the number of thoſe whom Satan ſhall deceive, is as the ſand of the Sea*, *Rev.* 20.8. & 13.15,16,17. *Iſa.* 10.22. *Rom.* 9.27.

Which being ſo, I hold my ſelf bound to acquaint them, what every one muſt of neceſſity know, or they cannot be ſaved: the which I will do in a few lines, that all (who will) may have the benefit thereof. Wherefore let all ſuch (*if they have ears*) *hear* what I ſhall ſay unto them out of *God*'s *Word*, in laying open thoſe *three fundamental principles* before mentioned.

*Sect.* VI.

*Touching the bounty and goodneſs of* GOD *in Man's Creation, theſe things would be known.*

1. That *God* in the beginning made Man in *Paradiſe*, after all his other works; that he might come as to a *ſumptuous palace ready furniſhed*.

2. That he was made a *compendium*, and abridgment of all the other creatures: as being a *little world* of himſelf; for whereas *Planets* have being, not life; *Plants* have life, not ſence; *Beaſts* have ſenſe, not reaſon; *Angels* have being, life, reaſon, not ſenſe; *Man* hath all, and contains in him more generality then the *Angels*; *viz.* being, life, ſenſe, reaſon.

3. That as he was made *Lord* of, and had dominion over all; ſo he did excel all other viſible creatures,

1. In that he had a *reaſonable ſoul*,
2. In that he hath a *ſpeaking tongue*,
3. In that he was made upright, with his *face lifted up to heaven*,
4. In that *all things* were made *ſubject to him*,
5. In that he was *made after the Image of God*,
6. In that his *ſoul is immortal*,
7. In that he was *ordained to eternal glory*.

More eſpecially we are to know, that as *God* made all things elſe for mans uſe and ſervice: ſo he created man (male and female) more immediately for his own honor, and ſervice; and did accordingly adorn him with gifts, and abilities above all other viſible creatures. For *God made us*, (had not *we unmade our ſelves*) after his own Image, endowing us (as with reaſonable, and immortal ſouls, ſo) with perfection of all true wiſdom, holineſs, and righteouſneſs; writing his Law in our hearts, and giving us ability to obey, and fulfil the ſame in every point; and withal a power to ſtand, and for ever to continue in a moſt bleſſed and happy condition, free from all miſery, and to enjoy a ſweet, and bleſſed Communion with his *Creator*. So that man was *created very good*, did clearly and perfectly know the whole will, and works of his Maker; was able out of the integrity of his ſoul, and fitneſs of all the powers, fully, willingly and chearfully to love, obſerve, and obey his Maker, in every tittle and circumſtance he required, and to *love his neighbour as himſelf*: ſo that neither the *minde* did conceive, not the *heart* deſire, nor the body put in execution any thing, but that which was acceptable, and well pleaſing unto *God*; as theſe inſuing Scriptures do plainly prove, *Gen.*1.26,27,30. *Eccleſ.*7.29. *Rom.*2.14,15.

## *Sect.* VII.

Which being ſo, how ſhould it humble us, and make us aſhamed of our preſent condition; and withal ſet us on fire with a holy zeal, to out-ſtrip and go before all the reſt of the Creatures in obeying our Creator; as far as he did make us out-ſtrip them all in ſpiritual and divine excellencies? whereas hitherto, they have out-ſtript and gone before us in a high degree: as for inſtance. Though we are bound to praiſe and ſerve *God* above any creature whatſoever, in that all the creatures were ordained for our ſakes; yet *heaven*, *earth*, and *ſea*; all the *elements*, all the *creatures*, obey the *Word of God*, and *ſerve him* as they did at firſt; yea, *call upon us to ſerve him*; onely men for whom they were all made, moſt ingratefully rebel againſt him. As if you conſider it rightly, the obedience of inſenſible and bruit creatures unto the will of *God*, is a great check and reproof unto the diſobedience of man. *Man* is the *chiefeſt* of creatures, and *they* the *loweſt*; yet do they far as exceed him in obedience, as he doth them in natural eminency. *The Stork and the Swallow know their appointed times*; *The Ox knoweth his owner, and the Aſſe his maſters crib*; the *Sea* moveth in a ſettled and unmoving courſe; the *Stars* fit their many *changes*, to a ſteddy rule anſwerable to the will of him that *never changeth*. *The Lord by Moſes* but ſpake to the *rock*, and it gave *water* to the *thirſty Iſraelites*; he but commanded the *clouds to rain down Manna*, and the *winde* to bring them in *Quails*, for the ſatisfying of their *hunger*, and they did ſo. Yea, he but bade the *Ravens* bring *bread and fleſh* to *Elijah*, and they did it. In like manner did the *winde and ſea*, *Matth.* 8. 27. the *Lions*, *Dan.* 6. 22. thoſe two *ſhe-bears*, 2 *Kings*

2 *Kings* 2.24. the *Fire*, *Dan.*3.27. the *Earth*, *Numb.*16.19,30 37. obey the voice of the Lord, and many the like ſpoken of in Scripture. But man is wholly gone aſtray from his rule; and not onely runneth from it, but *againſt it*: ſo that he is *far worſe*, *then things worſe then himſelf*.

Which were it rightly conſidered, would be enough to melt an *heart of Adamant*: For was this the principal end, for which men were created in ſuch a glorious condition? That we might honor, love, and ſerve our *Creator*, and enjoy communion and happineſs with him for ever; and are we ſo far from excelling the reſt of the creatures, that we are become more diſobedient, and rebellious to *God*, then any one of them, except *Satan* himſelf? One would think it ſhould make all, (*that thirſt not after their own damnation*) not onely to hate, and diſſike themſelves for it: but force us with all poſſible ſpeed and induſtry, to ſeek out the cauſe, and how to recover our ſelves out of this wretched and damnable condition.

*Sect.* VIII.

But it will be demanded how this comes to be ſo? and what was the cauſe?

To which I anſwer; *God* at firſt, entered into *Covenant* with our firſt *parents* as *publick perſons*; both in behalf of themſelves, and all that ſhould proceed out of their loins; and ſo that whatſoever gifts, priviledges and endowments they had beſtowed upon them, ſhould be continued to them and theirs, onely upon condition of their loyaltie, and perſonal obedience (of which *the tree of life* was a pledge:) and they ſhould *have and enjoy* them, or *loſe and be deprived* of them, aſwel for their *off-ſpring*, as for *themſelves*, *as they ſhould keep or tranſgreſs*, *his royal Law*.

But ſee how unworthily they demeaned themſelves, towards this their bountifull *Maker* and *Benefactor*! For whereas *God* placed them in *Paradiſe*, and gave them free liberty to eat of the fruit of every *tree* in the *Garden*, ſave onely of the *tree of knowledg of good and evil*; prohibiting them that alone, even upon pain of eternal death to them and theirs; they moſt perfidiouſly contemned, and brake this Law; which (as ſundry circumſtances that do aggravate it ſhew) was a moſt execrable and damnable ſin. As obſerve the ſeveral circumſtances ſet down by *Moſes*, to amplifie the foulneſs of their Fall: as,

First, that they deſpiſed, and made light of the promiſe of *God*; whereby they were commanded to hope for everlaſting life, ſo long as they continued their loyaltie and obedience.

2. There was in it an unſufferable pride and ambition, in that he could not content himſelf with being Lord of the whole Univerſe, but he muſt be equal unto *God*; and every way like his *Maker*.

3. What greater unbelief could there be? when he gave more credit to the *Serpent*, in ſaying, *he ſhould not die*; then to *God*, who immediately before tells them, that if he did ſin in eating the forbidden fruit, *he ſhould dye*.

4. In this ſin was not onely unkindeneſs not to be parallel'd: but

willful

wilfull muther of himſelf, and all his poſterity, whom he knew were to ſtand or fall with him.

5. Herein was foul *apoſtaſy from God to the devil*: to whom (*charging God with lying, envy, malice, &c.*) he revolted, and adhered, rather then ſtick to his *Maker*.

And to theſe might be added many the like circumſtances, which grievouſly aggravate the ſin of *our firſt Parents*, and make it ſo deadly in effect. For hereby it is, we not onely loſt our bleſſed communion with *God*; that the *Image of God* after which they were created, was forthwith aboliſhed, and blotted out: but that many grievous miſeries and puniſhments, came in the room of it: ſo that in the place of wiſdom, power, holineſs, truth, righteouſneſs, and the like ornaments, wherewith we had been cloathed, there hath ſucceeded theſe and the like:

1. This their ſin hath filled our whole man with corruption.

2. It hath made us become *vaſſals unto ſin and Satan*.

3. It hath diſabled us from underſtanding the will, and obſerving the Commandments of the *Lord*.

4. It cauſed us to loſe our right unto, and ſoveraignty over the creatures.

5. It makes our perſons and actions unacceptable to *God*.

6. It hath caſt us out of Gods favour, and made us liable, and ſubject to all the plagues and miſeries of this life; and to endleſs, eaſleſs, and remedileſs torments in the life to come.

*Sect.* IX.

And the reaſon is, Our *Firſt Parents* being the *root of all mankinde*; and inſtead of all their poſterity before they had iſſue: and the Covenant being made with them as *publick perſons*; not for themſelves onely, but for their Poſterity; who were to *ſtand* or *fall* with them: they being left to the freedom of their own wills, in tranſgreſſing the commandment of *God* by eating the forbidden fruit, through the temptation of *Satan*: have made us, and all mankind deſcending from them by ordinary generation, *as guilty of their ſin, as any heir is liable to his fathers debt*. Their act being ours; as *the act of a Knight, or Burgeſs in the Parliament Houſe, is the act of the whole County*, in whoſe name, and room they ſit, and whom they repreſent: by which means our Nature is ſo corrupted, that we are utterly indiſpoſed and made oppoſite unto all that is ſpiritually good, and wholly inclined to all evil, and that continually; and have alſo loſt our communion with *God*, incurred his diſpleaſure and curſe; ſo as we are juſtly liable to all puniſhments both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been ſaid, touching *Original ſin*; take only theſe enſuing *Scriptures*, and *Aphoriſms*, without any needleſs connection; that I may be ſo much the briefer.

*Sect.* X.

Amongſt many others, the moſt *pregnant Scriptures* for the confirming of this point, I hold to be theſe:

*The fathers have eaten ſowr grapes, and the childrens teeth are ſet on edge*, Jer.31.29. was a true proverb, though by them abuſed. By *one man ſin entered into the world, and death by ſin : and ſo death paſſed upon all men, in whom all have ſinned*, Rom. 5.12, to 21. *Who can bring a clean thing out of an unclean ? not one*, Job.14.4. See Chap.15.14,15,16. *We are all as an unclean thing, and all our righteouſneſſes are as filthy rags*, Iſa.64, 6. *By the works of the Law, there ſhall no fleſh be juſtified in his ſight*, Rom.3.20. *There is no difference, for all have ſinned, and come ſhort of the glory of God*, Rom. 3. 21, 22, 23. *And God ſaw that the wickedneſs of man was great in the earth; and that every imagination of the thoughts of his heart was onely evil continually. And it repented the Lord that he had made man*, Gen. 6. 5, 6. *Both Jews and Gentiles are all under ſin : As it is written, there is none righteous, no not one. There is none that underſtandeth, there is none that ſeeketh after God; They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one. Their throat is an open ſepulchre, the poyſon of Aſps is under their lips, there is no fear of God before their eyes*, Rom.3. 9, to 20. *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, falſe witneſs, blaſphemies*, Mat. 15.19. See Gal.5. 20,21. *Whence come wars, and fightings amongſt you ? come they not hence even of your luſts that war in your members*, James 4.1. *Unto them that are unbelieving is nothing pure : but even their minde and conſcience is defiled*, Tit.1. 15. *I ſee another Law in my members, warring against the Law of my minde; and bringing me into captivity to the Law of ſin which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death, &c ?* Rom.7. 14, to 25. where the *Apoſtle* ſpeaks all this, and a great deal more of himſelf; ſee *Epheſ.*2.2,3. *Gal.*3.10.

Yet how many that grieve for their other ſins, which are never troubled for their *Original corruption !* which ſhould above all be bewailed, even as the *mother and nurſe* of all the reſt; and thought worthy not of our ſighs alone, but of our tears. For this is the *great wheel of the Clock*, that ſets all the other wheels a moving, while it ſeems to move ſloweſt. And never did any truly and orderly repent, that began not here : eſteeming it the moſt *foul* and *hatefull* of all, as *David*, *Pſal.*51. And *Paul*, crying out of it as the moſt *ſecret, deceitfull, and powerfull ſin*, Rom.7 23,24. And indeed, if we but clearly ſaw the foulneſs and deceitfulneſs of it; we would not ſuffer our *eyes to ſleep*, nor our *eyelids to ſlumber*, until a happy change had wrought theſe hearts of ours (which by nature are no better then ſo many *ſtyes of unclean Devils*) to become *habitations for the God of Jacob.*

*Sect.* XI.

We are the curſed ſeed of rebellious parents; neither need we any more to condemn us, then what we brought into the world with us. In *Adam the root of all*, we all ſo ſinned; that if we had no inherent ſin of our own, this imputed ſin of his, were enough to damn us.

*Our firſt Parents* were the *root*, we are the *branches* : if the root be

*bitter*, the branches cannot be *better*. They were the *fountain*, we the *ſprings*: if the *fountain* be filthy, ſo muſt the *ſprings*. Whence it is, that *holy David* cries out; *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me*, Pſal. 51.5.

*Tantillus puer, tantus peccator*, ſaith St *Auſtin*: when *a little childe*, I was *a great ſinner*. As in the little and *tender bud, is infolded the leaf, the bloſſom, and the fruit*; ſo even in the heart of a young child, there is a bundle and pack of folly laid up, as *Solomon* affirms, *Pro.*22.15. And as *Moſes* ſpeaks, *The thoughts of mans heart are evil, even from his childhood*, Gen.6.5. & 8.21.

We brought a world of ſin into the world with us; and were *condemned*, ſo ſoon as *conceived*: we were adjudged to *eternal death*, before we lived a *temporal life*. As admit thou hadſt never offended, in the leaſt thought, word, or deed all thy life: yea, admit thou couldeſt now keep all the Commandments, actually and ſpiritually; yet all this were nothing, it could not keep thee out of Hell: ſince that *Original ſin* which we drew from the loins of our *firſt Parents*, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children; rebellion the inhereritance that we have purchaſed for them, death the wages that we have procured them. *God* made us after his own image; but by ſin we have turned the *image of God* into the *image of Satan*: Yea, like *Satan* we can do nothing elſe but *ſin, and make others ſin too*, who would not ſo ſin but for us.

As a *furnace* continually *ſparkles*, as the *raging Sea foams, and caſts up mire and dirt*, and as a *filthy dunghil* does continually reak forth, and *evaporate odious odors*: ſo do our *hearts* naturally *ſtream forth unſavory eruſtations*, unholy luſts and motions, even continually.

As, O the infinitely intricate windings and turnings of the dark labyrinths of mans heart! who findes not in himſelf, an *indiſpoſition* of minde to *all good*; and an inclination to all *evil*? O the ſtrange monſters, the ugly, odious, hideous fiends; the ſwarms, litters, legions of noiſom luſts that are couched in the ſtinking ſtyes of every one of our deceitfull hearts! inſomuch, that if all our *thoughts* did but break forth into *action*, we ſhould not come far ſhort of the *Devils* themſelves.

*Sect.* XII.

And as *the healthieſt body is ſubject to the mortalleſt diſeaſe*; ſo there is no ſin ſo odious, unto which of our ſelves we are not ſufficiently inclinable. For *Original ſin*, in which we are all born and bred, containeth in it ſelf *the ſeeds of all ſins*; that fearfull *ſin againſt the Holy Ghoſt* it ſelf not excepted.

Such venemous natures we have; that never was there any villany committed by any forlorn miſcreant; whereunto we have not a diſpoſition in our ſelves. Inſomuch, that we ought to be humbled, even for thoſe very ſins, from which we are in a manner exempt: For that *Cain's envy*, *Iſhmael's ſcoffing*, *Rabſheka's railing*, *Shimei's curſing*, *Senacherib's blaſphemy*,

*blaſphemy*, *Doegs murther*, *Pharaohs cruelty*, *Sodoms luſt*, *Judas* bi[ſ]*ſon*, *Julians apoſtacy*, *&c.* are not our ſins, and as much predomi[n]ant in us, as they were in each of them; it is onely *Gads free grace* & goodneſs. For all of them ſhould have been *thine* and *my ſins*, if [G]od had left us to our ſelves. *Lord*, ſaith St *Auſtin*, thou haſt forgiven [m]e thoſe ſins which I have *done*, and thoſe ſins which onely by thy grace I have not *done*: they were done in our inclination to them, and even that inclination needs *Gods* mercy. If we eſcape temptation, it is mercy; if we ſtand in temptation, it is his mercy; if our wills conſent not, it is his mercy; if we *conſent*, and the act be hindered, it is his mercy; if we *fall*, and *riſe* again by repentance, all is his mercy.

We cry out of *Cain*, *Judas*, *Julian*, the *Sodomites*: alas, they are but *glaſſes to ſee* our own *faces* in: For *as in water, face anſwereth to face, ſo doth the heart of man to man*, ſayes *Solomon*, *Prov.* 27. 19. Even the *hating of God*, is by the *Holy Ghoſt* charged upon all men. *Rom.* 1. *John* 15. 23, 24, 25. We are all cut out of the ſame piece; and there is the ſame nature of all *Lyons*, ſo of all men.

There is no *part*, *power*, *function*, or *faculty*, either of our *ſouls* or *bodies*, which is not become a ready inſtrument to diſhonor *God*: our *heart* is a root of all corruption, a ſeed-plot of all ſin; our *eyes* are eyes of adultery, our *ears* are ears of folly, our *mouthes* mouthes of deceit, our *hands* hands of iniquity; and every part does diſhonor *God*; which yet muſt be glorified of him. The *underſtanding* which was given us to know true, is apt now to *apprehend* nothing but ſin; the *will* which was given us to affect righteouſneſs, is apt now to *love* nothing but wickedneſs; the *memory* which was given us to *remember* good things, is apt now to *keep* nothing but evil things, &c. For *ſin like a ſpreading leproſie*, is *grown over us*, *that from the crown of our heads, to the ſole of our feet, there is nothing whole therein, but wounds, and ſwellings, and ſores full of corruption.* To be ſhort, we are as *Traitors*, *condemned* to ſuffer *eternal torments* in Hell-fire, being onely reprieved for a time.

*Sect.* XIII.

And ſo much of *Original ſin*, which is the pravity, naughtineſs, and corruption of our Nature, *Pſal.* 51. 5. Now of *Actual ſin*, which is the tranſgreſſion of *Gods Law*, 1 *Joh.* 3. 4. when evil thoughts are conceived unto, and performed in outward deeds, *James* 1. 15. Touching which we are to know, and take notice; that

The *Law of God* is ſpiritual, and therefore requireth, not onely *outward* obedience in *word and deed*; but alſo *inward in minde and heart*, and that chiefly: neither doth it forbid onely the committing of outward ſins in word and deed; but alſo all the ſecret corruptions of the minde and heart. *Rom.* 7. 13, 14, 15. *Mat.* 5. 21, 22, 27, 28. 1 *John* 3. 15.

Again, where any *duty* is *commanded*, there the *means* which tend thereto are *enjoyned*; and where any vice is *forbidden*, there the *occaſions*, *temptations*, and *allurements* tending thereto are alſo forbidden. Again,

It is not enough to do that which is *good for ſubſtance*; except we

well alſo in regard of *circumſtances*; as namely, that it flows from a ous and *good heart*, ſanctified by the holy Ghoſt; and be done in ith, *obedience* to the word, *humility*, *ſaving knowledge and ſincere love God*, *zeal* of his glory, and a deſire to edifie and win others: of hich I might give you many examples; as of the *Jews faſting*, *Iſa.* .3, to 8. of thoſe *reprobates preaching* in *Chriſts* name, and *caſting out vils*, *Matth.*7.21,22,23. of *Cain's ſacrificing*, 1 *John* 3.12. He offered, d *God* abhorred; becauſe he cared not for the *manner*, to do it well; d cared not for his offering, though the act was *good*. *Simon Magus* lieved, *Herod* liſtned, *Felix* feared, *Saul* obeyed, *Jezabel faſted*, the ariſees *prayed*: but becauſe they did not *believe* ſo, *hear* ſo, *fear* ſo, *obey faſt* ſo, and *pray* ſo as *God* required, and as is before related, they were ver the more regarded for what they did. For *love* is *the fountain of dience*; and all *external* obedience to *God* without inward love, is pocriſie: whereas *Chriſt* commends to his *diſciples*, the care of keeping s commandments aright, as the utmoſt teſtimony of their love unto m, *Joh.*15.10.

*Sect.* XIV.

Whichbeing ſo, how oft and howmany wayes do we all offend? For we but narrowly look into our *hearts* and *lives*: we ſhall eaſily perive, that there is not one of thoſe righteous preceps, ſet down, *Exod.* 0. which we have not broken, *ten thouſand times*, and *ten thouſand yes*. Yea, O *God*, (may the beſt of us ſay) there is no *vein* in me, at is not full of the blood of thy Son; whom I have crucified and ncified again, by multiplying many, and often repeating the ſame s; there is no *artery* in me, that hath not the ſpirit of *error*, the ſpirit *pride*, of *paſſion*, of *luſt*, the ſpirit of *giddineſs* in it; no *bone* in me, it is not *hardened* with the cuſtom of ſin, *nouriſhed* and *ſuppled* with marrow of ſin; no *ſinews*, no *ligaments*, which do not tye and chain and ſin together. Yea, If we but watch over our own hearts narly one day: we ſhall finde an army of unclean thoughts and deſires re, perpetually fighting againſt our ſouls. Whereby we are continu- tempted, drawn away, and enticed through our own concupiſence. how many temptations come in by thoſe *Sink-ports the ſences*? how y more by *Satans injections*? preſenting to the *affections* things ab- from the ſences? but moſt of all by *luſt* it ſelf, (a thing not created, as quick as thought) tumbling over a thouſand deſires in one hour: r the *devil* and our fleſh meet together every day, and hour; to ingen- new ſins, which is the reaſon our ſins are counted among thoſe gs which are infinite: as the hairs of our head, the *ſands of the Sea*, *ſtars of Heaven*.

We are ſwift to all evil, but to all good immoveable; when we do , we do it cheerfully, and quickly, and eaſily; but if we do any d, we do it faintly, and rawly, and ſlackly. We have uſed all our dom, to commit the *fooliſhneſs* of ſin; our whole converſation hath n to ſerve *Satan*, and fulfil the luſts of the fleſh. We even ſuck in quity like water, and *draw on ſin as it were with cart-ropes*: *Iſa.*5.18.

It

It hath been the courſe of our whole life, *to leave* that which God *commands*, and *to do* that which he *forbids*. The *Word* and *Spirit* may *in* us ſome flaſhes of deſire and purpoſes of better obedience: but are conſtant in nothing, but in perpetual offending; onely there ceaſe not: for when we are *waking*, our *fleſh* tempts us to wicked if we are *ſleeping*, it ſollicits us to filthineſs.

Whatever *God* commands, we do the contrary: We *profane Dayes*, *contemn his Ordinances*, *reſiſt his Word*, *grieve his Spirit*, *his Meſſengers*, *hate our reprovers*, *ſlander and perſecute his people*, *our friends*, *give ill example to our neighbours*, *open the mouthes of and our enemies*, *to blaſpeme* that glorious Name after which called, and the truth we profeſs. Yea, we have done more in one week, then we have done for him ever ſince we were born: whereas the leaſt of *Gods* mercies, is greater then all the men: we are not ſo thankfull to him for them all, as we are to for ſome one good turn.

*Sect.* XV.

Neither are we ſufficient of our ſelves to *think*, much leſs leaſt of all to *do* ought that is good, 2 *Cor.* 3. 5. *John* 15. 4, 5. is ſo much *wearineſs*, *pride*, *paſſion*, *luſt*, *envy*, *ignorance*, *hypocriſie*, *infidelity*, *vain thoughts*, *unprofitableneſs*, and cleaving to our beſt actions, to defile them: that even our and *faſting*, and repenting; our *hearing*, *believing*, and holieſt *communication*, our moſt brotherly *admonition*, themſelves as *filthy rags*, *Iſa.* 64. 6. were they not *Chriſt*, covered with his righteouſneſs, and waſhed white in precious blood.

*Our very righteouſneſs is as a menſtruous cloth*, *Iſa.* 64. 6. What our ſinfulneſs? As bring we our lives to the rule; Look how are cheriſhed, ſo many falſe gods there are choſen. Look how creatures thou inordinately *loveſt*, *feareſt*, *truſteſt*, *rejoyceſt* in; new gods haſt thou coined: and wilt thou not then pleade guilty, the firſt and ſecond Commandment arraigneth thee?

Thou canſt not away with *ſwearing*; but doeſt thou *reprove* their ſwearing? Didſt thou never hear Sermons unpreparedly, rently, *&c.*? Does thy heart upon a Sabbath reſt from worldly much more thy tongue from worldly ſpeeches? There is *murther heart*, *hatred*. Haſt not thou murthered thy neighbours ſoul, by *negligence*, *perſwaſion*, evil *example*, *&c.* Thou haſt not ſtolen, thou not coveted? Haſt thou been liberal to thoſe that are *of a part of thy goods?* haſt thou not *robb'd* thy brother of his *name?* which is above ſilver and gold. Haſt thou not robb'd God of *worſhip?* of his *Sabbaths?* of his *Tythes*, &c. *Lying*, *flattering*, *tracting*, *liſtning to tales*, yea, not defending thy brothers good to bear falſe witneſs.

Haſt thou kept the Tenth Commandment? which con-

*very firſt motions* of ſins, ſpringing out of our hearts, though preſently ejected; and a thouſand the like: and yet for every drop of wickedneſs that is in the *life*, there is a *ſea* in the *heart* that feeds it.

*Sect.* XVI.

True, if thou lookeſt on thy ſins in *Satans falſe glaſs*, that will make them ſeem light, and *contemptible*; but behold them in the clear and perfect *glaſs of Gods Law*, and they will appear *abominable*. Which makes our Saviour call *hatred*, *murther*; *a wanton eye*, *adultery*; *&c.* Yea, conſider thy ſins *rightly*, and they will appear as the *Judaſſes* that betrayed, the Souldiers that apprehended, bound, ſmote, and wounded thy *Saviour*, as the *gall* and *vinegar* in his *mouth*, *ſpittle* on his *face*, *thorns* in his *head*, *nails* in his *hands*, *ſpear* in his *ſide*, *&c.*

This is the way to know thy ſelf ſinful: and as thus to know thy ſelf, is the beſt *Divinity*, as *Demonax* ſaid of *Philoſophy*: ſo thus to *aggravate* thy ſins in thine *own ſight*, is the only way to have them *extenuated in the ſight of God*. Whence the more *holy* a childe of *God* is, the more ſenſible he is of his own *unholineſs*; thinking none ſo vile as himſelf: as fared with holy *Job*, *Job* 40. 4. and 42. 6. and with *Iſaiah*, chap. 6. and 64. 6. and with Saint *Paul*, 1 *Tim.* 1. 15. *Rom.* 7. 14. to 25. and with holy *David*, who almoſt in every *Pſalm* ſo much bewails his ſins, *original* and *actual*; of *omiſſion* and *commiſſion*.

Carnal men are only troubled for thoſe ſins that appear to the world; but thoſe in whom *Chriſt is formed anew*, think they cannot be humbled enough for their *evil thoughts*, vain and *unprofitable words*, for the evil which cleaves even to their beſt actions; for ſins of *omiſſion*, as the want of *faith*, and *love*, and *repentance*, want of the true *fear of God*, the neglect of preparation, and profitable *hearing*, of *praying*, and *reading*, in their families, of *inſtructing* their children and ſervants, of *ſanctifying* the Sabbath, and ſeeing that all under them do the ſame; their *unfruitfulneſs* under the *meanes* of *grace*, their not growing in *grace*, and *true wiſdom*, their not *fearing a lie*, *an oath*, and a hundred the like. And thus do all experimental *Chriſtians*, all that have ſpiritual eies. The want whereof I take to be the cauſe of all deſperate wickedneſs; as what elſe but invincible ignorance is the cauſe, why wickedneſs ſo abounds in every corner of the Land? *Sin* indeed at firſt was the *cauſe of ignorance*; but now *ignorance* is the *cauſe of ſin* *Swearing*, *and ſing*, *and killing*, *and ſtealing*, *and whoring abound* (ſaith the Prophet) *becauſe there is no knowledge of God in the land*, Hoſea 4. 1, 2. *It is a people that do erre in their hearts*, ſaies God; *Why? Becauſe they have not known my ways*; Pſal. 95. 10. *Ye are deceived*, (ſaith our Saviour) *becauſe ye know not the Scriptures, neither the power of God*, Matth. 22. 29. When Chriſt wept over *Jeruſalem*, what was the cauſe? Even their blindneſs. *If thou hadſt known* (ſaith he) *at the leaſt in this thy day, thoſe things which now are hid from thine eyes*, Luke 19. 42. Becauſe men know not the wages of evil, therefore they *do it*: and becauſe they would ſecurely *do it*, therefore they refuſe to *know it*. O that men knew how *good* it is to

*obey*

*obey*; to *diſobey*, how *evil*! for this would ſoon *diſperſe* [the] *black* clouds of their *reigning ſins* in a moment. If they were (as St *Bernard*) they would fore-ſee the *torments of Hell*, [and] them; but they that wander in *by-paths*, declare themſelves [to] the *right-way* of ſalvation, *Rom.* 3. 17. I grant, many that are [wi] a ſhew of wiſdom: but let them ſeem to know never ſo [much] is through ignorance that they do ſo ill.

*Sect.* XVII.

And ſo having given you a ſhort ſurvey of our wretched [eſtate] reaſon of *Original ſin*, *and actual tranſgreſſions*; by which we [have] ſeſs to have *deſerved double damnation*: I come now to [declare] means which God of his infinite goodneſs hath found out, both [for] ſatisfying of his juſtice, and alſo freeing us from the guilt, and [pu]ment of either. And that with as much *brevity*, as may [ſtand] *perſpicuity*.

Firſt in general we muſt undoubtedly know, that the ſole [cauſe] of a *Chriſtian*, is the *imputation* of *Chriſts righteouſneſs*; and [not] *imputation* of his *own unrighteouſneſs*; as appears by the whole [courſe] of Scripture, of which a few.

*Even the Son of man came to give his life a ranſom for many.* [Mat.] 45. *As in Adam all die, ſo in Chriſt ſhall all be made alive*, 1 Cor. [15.] 22. *As by one mans diſobedience, many were made ſinners: ſo by* [the] *dience of one, ſhall many be made righteous, &c.* Rom. 5. 18, 19. [By] *offence of one, the fault came on all men to condemnation: ſo by* [the] *ing of one, the benefit abounded towards all men to the juſtification* [of] Rom. 5. 18. *Unto Jeſus Chriſt that loved us, and waſhed us from* [our] *in his own blood*, Rev 1. 5. *The blood of Jeſus Chriſt his Son, cleanſeth from all our ſins*, 1 Joh. 1. 7. *he is the reconciliation for our ſins*, &c. [1 Joh.] 1, 2. *He hath made him to be ſin for us, who knew no ſin: that we* [might] *be made the righteouſneſs of God in him*, 2 Cor. 5. 21. *He was [delivered] death for our ſins, and is riſen again for our juſtification*, Rom. 4. 25. [Who] *his own ſelf, bare our ſins in his own body on the tree; by whoſe ſtripes* [ye] *were healed*, 1 Pet. 2. 24. *He was wounded for our tranſgreſſions, [and] broken for our iniquities, the chaſtiſement of our peace was upon him,* [and] *with his ſtripes we were healed*, Iſai. 53. 5. *Neither is there ſalvation in any other; for among men there is given none other name* [under] *under Heaven wherby we muſt be ſaved*, Acts 4. 12. *The wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord*, [Rom.] 6. 23. *I am the reſurrection and the life, he that beleeveth in me, though he were dead, yet ſhall he live*, John 11. 25. *You hath he quickned, who were dead in treſpaſſes and ſins*, Epheſ. 2. 1. *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world: but that the world through him might be ſaved*, John 3. 16 to 20.

*God commendeth his love towards us, in that while we were yet*

riſt died for us: much more then being now juſtified by his blood, we ſhall ſaved from wrath through him. For if when we were enemies, we were nciled to God by the death of his Son: much more being reconciled, we ll be ſaved by his life, Rom. 5, 6. to 11, read to the end of the Chap-. See more *John* 1. 29. *Acts* 13. 39. *Rom.* 6. 4. to 23. and 8. 2, 3. d 10. 3, 4. 1 Cor. 15. 56. Col. 1. 14. Gal. 3. 22. Heb. 9. 28. 1 Pet. 1. 18, 19, 20. Joh. 3. 8.

## Sect. XVIII.

As *Chriſt* was a ſinner onely by the imputation of our ſins: ſo we e juſt, onely by the imputation of his *righteouſneſs*. *Our good works* were they never ſo many and rare) cannot juſtifie us, or *deſerve* any ing at *Gods* hands: it is onely in *Chriſt* that they are *accepted*, and on- for *Chriſt* that they are *rewarded*. Yea the opinion of thine own hteouſneſs, makes thy condition far worſe then the wickedeſt mans ve. For Chriſt that came to *ſave all weary and heavy laden ſinners*; e they never ſo wicked) neither came to ſave, or once to call thee at haſt no ſin, but art righteous enough without him. As hear his n words to the proud *Phariſees*, who had the ſame thoughts of emſelves as thou haſt; *They that be whole need not a Phyſitian, but they at are ſick. I am not come to call the righteous, but ſinners to repentance.* he loſt ſheep *of the houſe of Iſrael*, Mat. 9. 13. and 10. 6. and 15. 24. and 8. 11. Nor can any *ſoul* be ſo dangerouſly *ſick*; as thou, who art leaſt *ſible* of thy being ſick.

Briefly, until with Saint *Paul*, thou renounceſt thine own righteouſ- eſs, feeſt thy ſelf the *greateſt of ſinners*, art able to diſcern *ſin in every ing* thou canſt *think*, *ſpeak*, or *do*, and that thy very righteouſneſs is better then a menſtruous cloth, *Iſai.* 64. 6. thou canſt have no part *Chriſt*. And untill Chriſt ſhall become thine by *Regeneration*, and a *ely faith*: Thou art bound to keep the *whole Law*, *actually* and *ſpiri- ally* with thy *whole man*, thy *whole life*; or elſe ſuffer eternal death d deſtruction of body and ſoul in Hell for thy not keeping it. So that hou haſt yet to anſwer (and I pray mind it ſeriouſly) for all the ſins, at ever thou haſt committed, who art not able to anſwer for one of e leaſt of them. For the *wages of ſin*, (any ſin be it never ſo ſmall) eternal *death*, Rom. 6. 23. Gal. 2. 16, 19, 20, 21.

Neither let *Satan*, nor thy own *deceitful heart* delude thee; in think- that thou haſt faith, when thine own words declare the contrary. or would I ask any more evidence againſt thee in this, then thine wn mouth; in ſaying, that thou never doubtedſt in all thy life: for this kes it plain that thou never hadſt faith, nor ever kneweſt what faith eans. For he *who never doubted, never believed*: and *Satan hath none ſure, as thoſe* whom *he never yet aſſaulted.*

## Sect. XIX.

But this being a main *fundamental point*, which every man is bound know: I will *more particularly and fully* explain it, as thus:

Man being in a moſt miſerable, and undone condition; by reaſon of

*Original*

*Original* and *actual ſin*, and of the *curſe due to both*, being liable to *miſeries in this life*, and adjudged to ſuffer *eternal torments* in hell *after death*, having no poſſibility to eſcape the fierce wrath of Almighty *God*; who had already *pronounced ſentence* upon him; When neither *Heaven*, *Earth*, nor *Hell*, could have yielded any ſatisfactory thing beſides *Chriſt*; that could have ſatisfied *Gods juſtice*, and merited Heaven for us: then, O then! *God* of his infinite *wiſdome* and *goodneſs*, did not onely find out a way to ſatisfie his *juſtice*, and the *Law*: but even gave us *his own Son*, out of his boſome, and his Son gave *himſelf* to die, even the moſt *ſhameful*, *painful* and *curſed death* of the *Croſs* to redeem us that *whoſoever believeth in him*, *ſhould not periſh*, *but have everlaſting life*. *John* 3.16. A mercy beſtowed, and a way found out; that may admire *all the ſons of men on earth*, *and Angels in Heaven*. Wherefore *wonder* at you that *wonder at nothing*! that the *eternal God would die*, to redeem worſe then loſt ſouls; that we might *not die eternally*! *O the depth of Gods love*! *O the unmeaſurable meaſure of his bounty*! *O Son of God*, we can ſufficiently *admire thy love*, or *commend thy pity*, or *extol thy mercy*. It was a wonder that thou *madeſt us for thy ſelf*; more then that thou *madeſt thy ſelf man for us*; but moſt of all that thou ſhouldeſt make *thy ſelf*, that thou ſhouldeſt *dye to ſave us*.

Which *ſalvation* ſtands, in two things. Firſt, in *freeing* and delivering *us from Hell*; Secondly, In the *poſſeſſion of Heaven*, *and eternal life*: *by his death*, *merits* the *firſt for us*: and by his *obedience*, fulfilling the Law, *merits* the *ſecond*. The parts of our *juſtification* are likewiſe two: the *remiſſion* of our ſins, and the *imputation of Chriſts righteouſneſs*; whereby we have freedom from *all evill here*, and the perfection of *good*, *and happineſs in heaven*. Inſomuch that all thoſe Millions of mercies that we have received, *from*, *before*, and *ſince*, we were born, either for *ſoul* or *body*; (even to the leaſt *bit of bread we eat*, *ſhall enjoy to eternity*: Chriſt of his free grace hath purchaſed it all with the price of his own *precious blood*. For which ſee *Pſal.*68. 19. and 145.15, 16. and 75. 6, 7.

Hear this all you that care to be ſaved! God will pardon all your ſins, he will give you an *eternal crown of glory in heaven*, if you unfainedly *repent*, and *wholly rely upon Chriſt* for your ſalvation by a *lively faith*, and that becauſe he is juſt: for although the Lord cannot in juſtice let ſin go unpuniſhed; (for the *wages of ſin is* eternal *death*, *Rom.*6 23. in the *perſon*, if not in the *ſurety*.) Yet *Chriſt* hath ſufficiently ſatisfied for all the *ſins* of the *faithful*, and paid their debt even to the utmoſt farthing, as is evident by *Iſai.*53.4, 5. 2 *Cor.* 5.21. *Heb.*9.26. 1 *Pet.* 2.24. *Rom.* 3. 25,26. 1 *Joh.*1.7,9. and ſundry other places. As, are we bound to perform perfect obedience to the Law? Chriſt performed it for us. Were we for diſobedience ſubject to the ſentence of condemnation, the curſe of the Law, and death of body and ſoul? He was condemned for us, and bore the curſe of the Law; he died in our ſtead an ignominious death. Did we deſerve the anger of *God*? he indured his Fathers

ful diſpleaſure, that ſo he might reconcile us to his Father, and ſet us at liberty. He that *deſerved no ſorrow, felt much*; that we who *deſerved much*, might *feel none*. And *by his wounds we are healed*, Iſai. 53. 5. *Adam* eat the *Apple*, *Chriſt paid* the *price*. In a word, whatſoever *we owed*, *Chriſt diſcharged*; whatſoever *we deſerved*, *he ſuffered*, if not in the ſelf-ſame puniſhments (for he being God, could not ſuffer the eternal torments of Hell) yet in proportion, the dignity of his Perſon, (he being *God* and Man) giving value unto his temporary puniſhments; and making them of more value and worth, then if all the world ſhould have ſuffered the eternal torments of Hell. For it is more for one that is *eternal to die*: then for others *to die eternally*. Therefore was the *Son of God* made the *Son of man*: that the *ſons of men* might be made the *Sons of God*: and therefore was he both *God and man*: leſt being in every reſpect *God*, he had been *too great to ſuffer* for man; or being in every reſpect *man*, he had been *too weak to ſatisfie God*. And ſo much for explication of the Third Principle, mentioned in the beginning.

*Sect.* XX.

But now comes the hardeſt part of my work to be performed. For admit the Natural man be convinced of the truth of theſe three *fundamental Principles* never ſo clearly: yet he will draw ſuch a *concluſion* from the premiſſes, that he will be never the better, for what hath been told him, yea he will decoct all, (even the *mercy*, and goodneſs of *God*) into poyſon. For what will ſuch a one ſuggeſt to himſelf? (the *Devil* helping forward) Let it be granted, will he ſay, that I were every way wretched and miſerable; a *great ſinner*, both *originally*, and *actually*; and likewiſe liable to all the *plagues of this life*, *and of that to come*: yet I thank *God*, I am well enough, ſo long as Chriſt hath paid my ranſom; and freed me from all by a new Covenant; the tenure whereof is, *Believe and live*: whereas at firſt it was, *do this and live*: to which I anſwer. In *Covenants* and *Indentures* between party and party, there are alwayes *articles*, and conditions to be performed *on the one ſide*, aſwel as promiſes to be *fulfilled on the other*, as ſaith *Pareus*. Now as *God* hath *covenanted* and bound himſelf by his word and Seal; to remit thee thy ſins, adopt thee his child by regeneration, and give thee the *Kingdom* of Heaven, and everlaſting life by and for his Sons ſake; ſo *Chriſt* hath for, and on thy behalf undertaken; yea, thou thy ſelf didſt for thy part, bind thy ſelf by *covenant*, promiſe and vow in thy baptiſm, that thou wouldeſt forſake the *Devil* and all his works, conſtantly believe *Gods* holy Word, and obediently keep his Commandments; the better thereby to expreſs thy thankfulneſs towards him, for ſo great a benefit, 1 Pet. 3. 21. *Pſal.* 116. 12, 13, 14. And we know that in *Covenants and Indentures*, if the *Conditions* be not *kept*, *the Obligation is not in force*, whereby millions (*Magus* like) after the *water of Baptiſm*, (which is a *Seal of the Covenant of Grace*) go to the *fire of Hell*. Yea, except we repent and believe the *Goſpel*; (*threats*, and precepts; aſwel as *promiſes*) that holy Scripture, together with the offer of grace, inſtead of Sealing

to us our *ſalvation*; *will be an obligation under our own* hand and ſ
againſt us; and ſo prove a ſeal of our greater condemnation. T
fore the main queſtion is, Whether thou art a *Believer*? For al
*Chriſt* in the *Goſpel*, hath made many large, and precious promi
there are none ſo general: which are not limited, with the condi
of *faith*, and the *fruit* thereof unfained *repentance*; and each of th
are ſo tied and entailed, that none can lay claim to them, but true b
lievers, which repent and turn from all their ſins, to ſerve him in h
neſs, without which no man ſhall ſee the *Lord*, *Heb* 12.14. *Iſa.* 59.
As for inſtance, Our Saviour hath made publick Proclamation, *Mar*
16. 16 *That whoſoever ſhall believe, and be baptiſed, ſhall be ſaved.* B
mark what withal is added; *he that will not believe, ſhall be dam*
Again, *God ſo loved the world, that he gave his onely begotten Son; th*
*whoſoever believeth in him ſhould not periſh, but have everlaſting l*
John 3. 15, 16. And that none may deceive themſelves, he addeth;
*that believeth on him is not condemned*; *but he that believeth not is con*
*ed already*: *becauſe he hath not believed in the name of the onely bego*
*Son of God.* And this is the condemnation, *that light is come into t*
*world, and men loved darkneſs rather then light*, John 3. 19. Ag
again, *As many as received him, to them he gave power to become the ſo*
*God*; *even to them that believe on his name*, Joh. 1. 12.

Again, *Heb.* 5. 9. *He is ſaid to be the Author of eternal ſalvation, unt*
*that obey him*: not unto them which continue in their rebellion a
edneſs, and never ſubmit themſelves to be ruled by the ſcepter o
Word. *Chriſts blood* (ſaith *Zanchie*) was ſhed as well for *ablution*, a
*abſolution*: as well to *cleanſe from the ſoil and filth of ſin*, *as to clear*
*aſſoil from the guilt of ſin*, Rom. 6. 5,6. *God hath choſen us in Chriſt, b*
*the foundation of the world*; *that we ſhould be holy, and without b*
*before him in love*, Epheſ. 1.4. They therefore that never come to b
ly, were never choſen. He is ſaid to have *given himſelf for us, th*
*might redeem us from all iniquity, and purge us to be a peculiar peop*
*himſelf, zealous of good works*, Tit. 2.14. Luke 1.74,75. Yea, the
bindes it with an oath, that *whomſoever he redeemeth out of the h*
*their ſpiritual enemies, they ſhall worſhip him in holineſs and righte*
*all the dayes of their life*, Luke 1.73,74,75. 1 Pet. 2.24. and Tit. 2
*grace of God which bringeth ſalvation, teacheth us, that we ſhould den*
*godlineſs and worldly luſts, and that we ſhould live ſoberly, righteou*
*godly in this preſent world*, verſ. 12.

By all which it is plain, that as *Chriſts blood is a Charter of pardo*
withal it is a *Covenant of direction*; and he that refuſeth to live a
covenant preſcribes, may periſh as a *malefactor* that is hanged with
pardon about his neck.

*Sect.* XXI.

But alas, ſay what can be ſaid, carnal men (who love their ſin
ter then their ſouls) will anſwer all, yea, confute whatſoever can
leadged, with *God* is mercifull; Or in caſe that will not

have *another ſhift*; or rather the enemy of mankinde will furniſh them with an *evaſion*, telling them that they have *a ſtrong faith, good hearts, and mean well*; they *repent of their ſins*, have as *good wiſhes and deſires* as can be, *are elected*, *hope to go to heaven* as well as the beſt, &c. But to every of theſe, I anſwer,

First, true *faith purifieth the heart, and worketh by love, conſumeth our corruptions, and ſanctifieth the whole man throughout, ſo that our faith to God*, is ſeen in our *faithfulneſs* to men; our inviſible belief, by our viſible life.

*Faith* and *holineſs* are as *inſeparable*, as *life* and *motion*, the *Sun* and *light*, *fire* and *heat*, *ice* and *coldneſs*, the *ſpring* and *greenneſs*, the *roſe* and *ſweetneſs*, *ſteel* and *hardneſs*, *cryſtal* and *clearneſs*, *pitch* and *foulneſs*, *honey* and *ſweetneſs*. Again, *faith believeth* the *threats* of the Word; together with the *promiſes*: Now thou who pretendeſt belief in the *promiſes*, ſhew me thy belief in the *threatnings*. For didſt thou believe the truth of thoſe menaces, which *God* hath denounced againſt *unclean, covetous, ambitious, unjuſt, envious, malitious perſons*, and ſuch like ſinners: how durſt thou then ſo wallow in theſe ſins, that if *God* inſtead of *Hell*, had promiſed *Heaven* as a reward unto them, thou couldeſt not do more then thou doeſt? Why ſhouldeſt thou deceive thy ſelf with an opinion of faith? when indeed thou believeſt *not ſo much as the Devil does*; for he *believes* [namely the threatnings of the Word] *and trembles for horror*, *Jam.* 2. but thou goeſt on in ſin, even *mocking at the menaces*, and in the infidelity of thy heart, giveſt them the lye, ſaying, no ſuch thing ſhall befall thee. But *Invadunt urbem ſomno vinoque ſepultam*; *when they ſhall ſay peace and ſafety, then comes on them ſudden deſtruction*, 1 Theſ. 5. 3.

Though thoſe *Perſecutors of Chriſt*, and *murtherers of the Lord of life*, were the *Devils children*, as they were plainly told by truth it ſelf, *Joh* 8. 44. yet they moſt confidently *believed*, and ſtiffly maintained, that *God was their father*, verſe 41. And ſo will the worſt of men in theſe dayes, ſuch as do nothing but ſin, and make others ſin, ſuch as glory in, and maintain their ſins.

Again, *as faith is wrought by Gods Spirit*; ſo where it is wrought, it *brings forth the fruits of the Spirit*, mentioned, *Gal.* 5. 22, 23. whereas *preſumption*, as it is of the *fleſh*, ſo it brings forth the fruits of the *fleſh*, verſe 19. 20, 21.

But it is very eaſie to believe, thinks the ſenſualiſt; yes, but why? *Satan* troubles not ſuch, for then he who begot this preſumtuous faith in him, ſhould be divided againſt himſelf. Nay, *Satan* confirms him in this his deceit. Beſides, this is a ſure rule, that that perſwaſion onely, which *follows ſound humiliation*, is faith; that which goes before it is *preſumption*. And as *Ambroſe* ſpeaks, no man can *repent of ſin*, but he that believes *the pardon of ſin*: nor none can *believe his ſins are pardoned*, except he hath *repented*. Beſides, how eaſie a matter ſoever thou thinkeſt it is to believe: he that goes about it, ſhall finde it as hard a work *to believe the Goſpel*, as *to keep the Law*; and onely God muſt enable to both, and yet ſo far as we come ſhort of either, ſo far forth we have juſt cauſe to be humbled;

if we conſider how *God at firſt made us*, and how wofully we have made our ſelves. But

*Sect.* XXII.

Secondly, as for their *good hearts and meanings*, they may think what they will, but every wiſe man knows, that the *outward actions* declare the *inward intentions*. *A good converſion* is proved by *a good converſation*.

There is no heart made of fleſh, which at ſome time or other relents not; even *flint and marble will in ſome weather ſtand on drops*. *Men may flatter God with their mouthes, and with their tongues diſſemble with him; but their hearts are not upright with him*, *Pſal.* 78. 36, 37. and indeed the hearts whoſe words and deeds are faulty and evil; and yet plead the goodneſs of their hearts toward *God*; are like *malefactors*, who being convicted of theft, or the like naughtineſs, by plain evidence to their faces, do appeal to the teſtimony of ſuch perſons for their purgation, as they know cannot be found. And in caſe the hearts of ſuch men could be ſeen of others, as their works and words are, their hearts would appear worſe at all, as they do to *God*, who ſeeth them. Nor is any evil in the mouth or *hand*, which was not in the *heart* firſt of all, as the ſtream in the fountain. And let a vicious man boaſt never ſo much of his good heart, I will as ſoon believe him that ſaith he hath the *Philoſophers ſtone*, and yet goes *like a begger*, which two hang together like a ſick mans dream.

We have good hearts, and mean well; alas poor ignorant ſoul! for *every drop of wickedneſs* that appears *in the life*, *there is an ocean in the heart*. *The heart of man is deceitfull above all things*: and while he thinks there is no deceit in it, even in that he is moſt of all deceived. Such men are like that peremptory *Sexton*, *that ſaid*, *howſoever the day goes, I am ſure the clock goes right*. So that the *Spaniſh Proverb* does every man pleaſe me; *defienda medios demio*, God defend me from my ſelf.

Carnal men are apt to boaſt of the goodneſs of their *hearts*: but a mans heart is as *arch a traitor*, as any he ſhall meet withall. *We miſtake much*, *and know it too little*, *as it fared with Leah*, *Gen.* 30. 18. and *Hezekiah* 2 *Kings* 8. 12, 13. and *Peter*, *Mat.* 26. 33. *Luke* 22. 32. *Mark* 14. 29. and thoſe *Jews*, *Acts* 2. 36. And all this they will acknowledge in the general, yea, prove by experience, that *Heaven is full of good works*, *Hell of good wiſhes*, *and that the fetters which ſin makes it muſt wear*.

*Sect.* XXIII.

Thirdly, touching their repentance, my anſwer is; True *repentance for ſin*, is a *turning from every ſin* to the contrary good. In all true *repentance* there *is a change*, both in the *judgement* from error to truth, and in the *will* from evil to good, and in the affections from loving evil, and hating good; to love good and hate evil, in the *whole man from darkneſs to light*, *and from the power of Satan unto God*. Without which change, no repentance, no being ſaved: The two main and eſſential parts of repentance are *contrition or humiliation*; *and converſion or reformation*. It is not true repentance except *humiliation and reformation go both together*: for either of these ſingle make but a halfe or halting repentance. An unreformed ſorrow

but deformed: and *a ſorrowleſs reformation*, is but a very ſorry one. *Humiliation* without *reformation*, *is a foundation without a building*; *and reformation without humilition*, *is a building without a foundation*. *Judas* was grieved for murthering *Chriſt*, yet no change followed: he fell to murthering of himſelf. It is not poſſible a man ſhould truly grieve, and be diſpleaſed for his ſins; and yet continue in them without a change.

*Sect.* XXIV.

Fourthly, as for their aſſurance of ſalvation, it is upon as good ground as all the reſt: for they ſlumber, and ſuppoſe themſelves good Chriſtians; their *faith* is but a *dream*, their hope but a *dream*, their charity but a *dream*, their obedience but a *dream*, their whole religion but a *dream*; and ſo their aſſurance of ſalvation is but a *dream*; they have regeneration in conceit, repentance and righteouſneſs in conceit, they *ſerve God well in conceit*, do *the works of* juſtice and piety in conceit, and they ſhall *go to heaven onely in conceit*, *or in a dream*, *and never awake until they feel themſelves in the flames of hell*. Every drunken beaſt and blaſphemer thinks to go to *heaven*; though none ſhall come there, nor once ſee *God* without *holineſs*: which they abhor. One mindes nothing but his *cups*, another nothing but his *coyn*, a third only his *Curtizan*; yet all theſe point to *meet in heaven*, but this is not the way thither. *The luſt of the fleſh*, *the luſt of the eyes*, *and the pride of life*, 1 *Joh.* 2. 16. is a broad way, but not to heaven. *Micha* when he had a *Levite* in his houſe, thought that *God* loved him, *Judg.* 17. 13. It is uſual with *formaliſts*, when they have the *Sacrament in their belly*, to think that all is well, as the *Jews* thought, we may put away our wives, we may ſwear, we may hate our enemies, we may kill the *Prophets*, ſubject the Word of *God* to our *traditions*, and follow our own wayes. Why, *Abraham is our father*, *Joh.* 8. 39. But by their leave, *Chriſt* calls them *baſtards*, and findes out another father for them, *ver.* 44. *Ye are of your father the Devil*, *and the luſts of your father ye will do*. Prophane Libertines, ſuch as *account not themſelves well*, *but when they are doing ill*: yea, the moſt covetous oppreſſors, who may ſay as *Pope Leo* did, can have no place in heaven, becauſe I have ſo often *ſold it upon earth*; every man of them hopes (I confeſs, with more confidence, then judgment) to have benefit *by the Goſpel*; when they will not be tyed to the leaſt *tittle of the Law*. But if *Chriſt* be not our *King to govern us*, he will neither be our *Prophet to fore-warn*, nor our *Prieſt to expiate*. Except we *forſake our ſins*, *God* will never *forgive them*, yea, he hath ſworn by an oath, that *whomſoever he redeemeth out of the hands of their ſpiritual enemies*, *ſhall ſerve him in holineſs and righteouſneſs all the dayes of their lives*. Neither can it conſiſt with his juſtice, to pardon ſuch as continue in an evil courſe of life.

If *Chriſt* hath freed us from the *damnation of ſin*, he hath alſo freed us from the *dominion of ſin*. If with his blood he hath *quenched the fire of hell for us*, he hath alſo *quenched the fire of luſt in us*. *Chriſts juſtifying blood*, is given us by his *ſanctifying Spirit*. *He being conſecrated*, *was made the author of eternal ſalvation*, *unto all them* (and them onely) *that obey him*

*him*, Heb. 5.9. *Of whomſoever a man is overcome, even unto the ſame in bondage*, 2 *Pet.* 2.19 Have ye then no government of your paſſ conſcience of your *actions*, no care of your *lives*? falſe *hypocrites*, y but abuſe, and profane that name, which ye unjuſtly arrogate.

*Sect.* XXV.

But yet more to convince you, you go to heaven, when in ſundry ticulars, you fall *ſhort of many wicked reprobates* recorded in Scripture do but deal impartially with thy ſelf, and tell me thou *civil Juſtic* whether thou ever hadſt the heart upon hearing the threatnings o Word, to relent and humble thy ſelf with *Ahab*? to confeſs thy ſin deſire the people of *God* to pray for thee with *Pharaoh*? to be affe with joy in hearing the Word, and practice many things, with *Herod* to be zealous againſt ſin, with *Jehu*? willingly to part with a good of thy goods, with *Ananias*? to forſake the world and all thy ho it; to follow poor *Chriſt*, as *Demas* and others? to venture thy life *Alexander the Copper-ſmith*, in cleaving to the truth? yea, it is ſaid *Judas* himſelf that he repented, there is *contrition*; he ſaith I have ſ there is confeſſion; and he reſtored the money again, there is ſatisfa which is all the *Papiſts repentance*: and yet he is *Judas the ſon of P on ſtill*. Now tell me? doeſt thou not come ſhort of theſe, many these be wicked reprobates, and yet wilt thou pleaſe thy ſelf in conceit, of thine own happineſs, who comeſt further behind them, they do behind true Chriſtians? If ſome that have journied in the derneſs to *Kadeſh-barnea*, ſhall yet never enter into *Gods reſt*; ſhall that never left *Egypt*? Is the *ſtony ground* reprobate? and can the *way ground* be good? There are three ſorts of ground mentioned, 4.4,5,6,7. and the very worſt of them receives the ſeed, yet all dam whither then ſhall the tempeſt of *Gods* wrath drive them, that never yet give the *Goſpel* a religious ear?

But vicious men, think *God* is all mercy (as *foggie air* uſeth to *ſent every object far bigger* then it is) when the Word tells us, that he *conſuming fire, and a jealous God*, *Deut.*4.24. *Heb.* 12.29. and what ſhall find in *Deut.*28. *thrice as many curſes as bleſſings*. Doeſt thou ex to have him *mercifull to thee*, that art *unmerciſull, cruel, and bloodyn to his*, and *thine own ſoul*? none that have eyes in their heads and c can be ſo fottiſh. But *Sin* is *like the juice of Poppie*, called *Opium*; w if the quantity exceed, bringeth the *patient* into a *deep ſleep*, that he *awaketh*. Sinners *dream* they are *awake*, but *indeed* they are *faſt a* yea, with *Sa'di* they are *dead*, while they *think they are alive*.

And indeed this *miſpriſion* or *miſtake*, this very opinion of being caſe good enough, keeps a man out of all poſſibility of being better, for what we preſume to have attained, we ſeek not after. Yea, this *ceited righteouſneſs*, is the onely *cauſe of all unrighteouſneſs*; and many man had been good, if he had not at preſent ſo thought himſelf. *Paul* was humbled to the very ground; *trembling and aſtoniſhed*, he ver asked *Jeſus, what wilt thou have me to do*. And the like

rts that were *prickt in their hearts* at *Peters ſearching Sermon*, upon eir being convinced, that they were the *murtherers of the Lord of life*, Acts 2. 36. 37, 38.

*Sect.* XXVI.

In the laſt place, touching their *Election*, this is an infallible truth; whomſoever *God* hath *appointed to ſalvation*, to them he hath *appointed e means alſo*, which is *holineſs*. Indeed a man may be ſo bold of his *Preſtination*, as to forget his *converſation*; ſo he may dream himſelf in *Hea*en, and waken from that dream in *Hell*. *Gods purpoſe touching the end, cludes the means*. Though *God* had promiſed *Paul* that his *company* ould not *be drowned*; yet he told the *Mariners*, that unleſs they *kept the ſhip*, they *ſhould be drowned*, *Acts* 27.22, 23, 31. as if their ſafety ould not be without means: *Rebekah* had *Gods Oracle* for *Jacobs life*, et ſhe ſent him away out of *Eſaus* reach. It was impoſſible for *Herod* to ure the *child Jeſus*, yet he muſt *flie into Egypt*.

And ſo I have ſhown in the laſt place, what are the *conditions of the w Covenant, and to whom the promiſes belong*; which is all that I undertook. Now if men will yet go on, and periſh in their impenitency; their lood be on their own heads, and not on mine, I have diſcharged y duty.

Nevertheleſs, leaſt the ſingle evidence that I bring from the Word of Truth, ſhould not prove ſufficient to gain your credence to what hath een ſpoken; And becauſe *examples give a quicker impreſſion then arguents*, I have one thing more to crave of thee, which is, that thou wilt lſo hear the confeſſion of two parties (in the enſuing, or ſecond part of his Diſcourſe) that were lately in thy very condition; though now by he infinite goodneſe of *God* they have their *eyes opened*, and their *hearts anged, to ſee and know*, both what it is to be in the *ſtate of nature*, and hat to be brought into the *glorious liberty of the ſons of God*; that ſo by *threefold coard*, you may be drawn to *accep of ſalvation upon Gods own rms*; whereas otherwiſe you can no way eſcape his eternal wrath.

The enſuing, or *ſecond part*, which I would requeſt you to read and inde, is; *A happy Conference, between a Formaliſt converted, and a looſe ibertine*; intituled, *An Experimental Index of the Heart*.

And ſo much of *the Firſt Part*; *the Second* followeth.

# FINIS.

Sold onely by *James Crump*, in Little Bartholomews Well-yard; and by *Henry Cripps*, in Popes-head-Alley. At the ſame places there are alſo to be ſold thirty other Pieces of practical Divinity compoſed by the ſame Author. 1658.

This ſheet and half, with four other ſheets (of as conſiderable matter) are all to be had for a Penny, in Bores-head-Court by Cripplegate, at the firſt houſe on your left hand.

# *A Serious and Pathetical Description* OF HEAVEN AND HELL,

According to the Pencil of the *HOLY GHOST*; and the best *Expositors*: sufficient (with the blessing of *GOD*) to make the worst of men hate *Sin*, and love *Holiness*.

Being five *Chapters* taken out of a *Book* entituled, *The whole Duty of a Christian*: Composed by R. YOUNGE of *Roxwell* in *Essex*, *Florilegus*.

## CHAP. XIX.

### *Section* I.

THus as the Unbeliever and Disobedient is cursed in every thing, and where-ever he goes, and in whatsoever he does: Cursed in the City, and cursed also in the field; cursed in the fruit of his body, and in the fruit of his ground, and in the fruit of his Cattell: Cursed when he cometh in, and cursed also when he goeth out; cursed in this life, and cursed in the life to come; as is at large expresst, *Deut.* 28. So the Believer that obeyes the voice of the Lord, shall be blessed in every thing he does,

where-ever he goes, and in whatſoever befalls him; as God promiſed the former part of the ſame Chapter, and as I have proved in the foregoing Sections. Yea, God will bleſs all that belong unto him; children and poſterity, yea many generations after him ſhall fare better for his ſake, *Exod.*20.6. *Gen.*30.27. *Iſa.*54.15. & 65.8. *Rom.* 28 *Gen.*18.26,29,31,32. & 26.24. & 39.5. 1 *King.*11.12,32,34. & 15. 2 *King.*8.19. & 19,34. *Iſa.*37.35. & 45.4. *Matth.*24.22. yea, the very place where he dwells, perhaps the whole *Kingdom* he lives in. *Gen.* to 48 *Chap.* Whereas many, yea, multitudes, *Numb.*25.18. *Deut.* & 3.26. *Pſal.*106.32. even a whole *Army*, *Joſhua* 7.4, to 14. yea childrens children, unto the third and fourth generation, fare the worſe for a wicked man, and an unbeliever. *Exod.*20.5. Beſides, his prayer ſhall profit many; for he is more prevalent with God, to take away judgment from a people or a Nation, then a thouſand others, *Exod.* 12,13. And he counts it a ſin to ceaſe praying for his greateſt and most malicious enemies, 1 *Sam.*12.23. Though they like fools, would (if they durſt, or were permitted,) cut him off, and all the race of God's people. *Pſal.*83.4. *Heſter* 3.6,9,13. Which is as if one with his hatchet ſhould cut off the bough of a Tree upon which he ſtandeth. For they are holding to Believers for their very lives: yea, it is for their ſakes, and cauſe the number of *Chriſts Church* is not yet accompliſht, that they are out of Hell. But to go on, as all things (*viz.*) poverty, impriſonment, ſlander, perſecution, ſickneſs, death, temporal judgments, ſpiritual temptations; yea, even ſin and Satan himſelf, ſhall turn together for the beſt to thoſe that love God, as you have ſeen: So all things ſhall turn together for the worſt unto them that hate God, as all Unbelievers do, 1 Cor. 1.30. *John* 15.18. even the mercy of God, and the means of grace, ſhall prove their bane, and inhance their damnation: yea Chriſt himſelf, as onely *ſummum bonum*, who is a Saviour to all Believers, ſhall be a juſt revenger to all Unbelievers: and bid the one, *Depart ye curſed into everlaſting fire, prepared for the Devil and his Angels*, Matth.25.41,46. Which ſhall be an everlaſting departure, not for a day, nor for years of time, nor for millions of years, but for eternity; into ſuch pains, as cannot either be expreſſed nor conceived, *Jude* 6.7. *Rev.*20.10. *Matth.* *Heb.*6.2.

*Sect.*2. Wickedneſs hath but a time, a ſhort time, a moment of time, but the puniſhment of wickedneſs is beyond all time; *There ſhall be no end of plagues to the wicked man*, Prov.24.20. *Their worm ſhall not die, neither ſhall their fire be quenched*, Iſa.30.33. & 66.24. Matth.25.41. Mark. 44. And therefore it is ſaid, *the ſmoak of their torment doth aſcend up for ever and ever*, Rev.4.12. & 20.10. So that if all the men that ever live, or ſhall be created, were *Briareus*-like hundred-handed, and ſhould at once take pens in their hundred hands, and do nothing elſe for ten hundred thouſand millions of years, but ſum up in figures as many hundred thouſand millions, as they could; yet never could they reduce to a [illegible]

confine within number this trissyllable word [*Eternall,*] or that word of four syllables [*Everlasting.*]

Now let such as forget *God*, but seriously consider this; it will not be an *imprisonment* during the *Kings pleasure*, but during the *King of Kings pleasure*: It is not a *captivity of seaventy years*, like that of the *children of Israel* in *Babylon*; for that had an end: nor like a captivity of *seaventy millions of generations*; for that also would in time be expired: but even *for ever*. The wicked shall live as long in *Hell*, as there shall be a just *God* in *Heaven*.

Here we measure *time* by *dayes*, *moneths*, *years*; but for *Eternety*, there is no *Arethmetitian* can number it, no *Geometrician* can measure it: For suppose the whole *world* were turned into *a mountain of sand*, and that a little *Wren* should come every thousand year, and carry away from that heap but *one grain of the sand*, what an infinite number of years would be spent and expired, before the whole heap could be fetcht away? but admit a man should stay in *torments* so long, and then have an end of his woe, it were some comfort to think, that an end will come: but alas! when she hath finished this task a thousand times over, he shall be as far from an end of his anguish, as ever he was the very first hour he entred into it.

Again, Suppose thou shouldest lye but one night grievously afflicted with a raging *fit of the stone*, *strangury*, *tooth-ach*, *pangs of travell*, or the like; though thou hadst to help and ease thee, *a soft bed* to lye on, *friends* about to comfort thee, *Physicians* to cure thee, all *cordial and comfortable things* to aswage thy pain; yet how tedious and painfull would that one night seem unto thee? how wouldest thou toss, and tumble, and turn from one side to another! counting the *clock*, esteeming every *minute a moneth*, and thy present misery unsupportable. What then will it be *to lye in flames of fire?* (to which *our fire* is but *ayre* in comparison,) *fire and brimstone*, kept in the highest flame by the unquenchable wrath of *God*, world without end; where thou shalt have nothing about thee but *darkness* and *horrour*; *wayling* and *wringing of hands*, *desperate yellings* and *gnashing of teeth*; thy old *companions* in vanity and sin, to *ban* and *curse* thee; the *Devils insulting* over thee, with cruelty and scorn; the *never-dying worm of conscience*, to feed upon thy soul and flesh, for ever and ever. O *everlasting eternity! a never-dying life*, an *ever-living death!*

Which yet is but just with *God*, for if thou mightest have *lived for ever*, thou wouldest have *sinned for ever*. If *God* would everlastingly have spared thee, thou wouldest have everlastingly hated and provoked him. What then can be more equall, then that thou shouldest suffer everlastingly?

O then bethink thy self of this word *eternall and everlasting*, and ponder upon it: yea do but indeed beleeve it, and it will be enough to break thine hard heart, and make it relent and repent, and thereby prevent the wrath to come. It will put thee to a demur, what have I done? what

am I now about? whether will this course tend? how will it end? what will become of me if I go on? in *chambering and wantonness, swearing, drunkenness, strife and envying, swearing, prophaneness, earthlymindedness*, and the like? For *indignation and wrath, tribulation and anguish, shall be upon the soul of every one that doth evil*, and continueth therein, as the Apostle witnesseth, *Rom.* 2.8,9. O then! *break off thy sins* without delay, and *let there be an healing of thine errors.*

*Sect.* 3. Neither is the *extremity* of pain inferiour to the *perpetuity*: it is a place full of horrour and amazedness; where is no *remission* of pain, no *intermission* of sense, no *permission* of comfort; the torments are both *intolerable* and *interminable*: and can neither be endured, nor *avoided*, when entred into, *Rev.* 19.20. & 20.14. & 18.6. *Matth.* 25.30. 2 *Pet.* 2.4. *Heb.* 10.27. *Jude* 6.

The plagues of the *first death* are pleasant, compared with those of the *second*: For *mountains of sand* were lighter, and *millions of years* shorter, than a tithe of those torments, *Rev.* 20.10. *Jude* 7. It is a death which hath no death; it hath a beginning, it hath no ending, *Matth.* 25. *Isa.* 66.24.

The pain of the body, is but the body of pain; the anguish of the soul is the soul of anguish: For should we first burn off one hand, then the other, after that each arm, and so all the parts of the body, it would be deemed intollerable; and no man would endure it for all the profits and pleasures this world can afford; and yet it is nothing to the burning of body and soul in hell. Should we endure ten thousand years torment in hell, it were grievous; but nothing to eternity: Should we suffer all pain, it were miserable enough; but if ever we come there, our pains shall be for number and kinds, infinitely various, as our pleasures have been here; every sense and member, each power and faculty both of soul and body, shall have their severall objects of wretchedness, and that without *intermission*, or *end*, or *ease*, or *patience* to endure it, *Luk.* 12.5. & 16. *Matth.* 3.12. & 5.22. & 23.33.

The *Schools* affirm, that the *least torture in Hell, exceeds the greatest* that can be devised by all the men *on earth*; even as the *least joy in Heaven* surpasseth the *greatest comfort here on earth*. There is scarce any pain here *on earth*, but there is ever some hope of *ease, mitigation*, or *intermission*; or some relief or *deliverance*: but *in Hell*, their torments are *easeless, endless* and *remediless*; *unsufferable*, and yet *inevitable*, and themselves *hopeless, helpless, pitylesss.*

It were misery enough, to go *a long journey in shooes too short*, and in *foul weather*; nor would any money hire one to do it, that had made trial of it all: but let a mans case here be what it will; be it *head ach, tooth ach, collick, gout, burning in the fire*, and the like grievous pains; yet should all these and many more *meet together* in *one man*, at one instant, they would come infinitely short of the *pains of Hell*; for there pains are universall. As the *eyes* shall be tormented with *ugly* and *fearfull sights*, so the

ghaſtly ſpirits; the *ears* with *hideous* ſcreeching, and *crying out*, *howling* and *yelling* like *Dragons*; the *tongue* with *drought* and *thirſt*, craving with the *rich glutton in hell*, but ſo much *water*, as *Lazarus* might bear on the tip of his finger to cool their tongues; and yet this is juſtly denied them. And for the *minde*, that is filled with *horror*, and *ghaſtly terrors*, &c. inſomuch that *Chryſoſtom* ſaith, that all theſe, or if there be any thing more grievous then theſe, they are all but as the ſtinging of Ants, to the *laſhes of thoſe Scorpions*; but as *drops*, *to thoſe vials of wrath*; as ſparks to that *flame*. So that it were happy for *reprobate ſpirits*, if they were in no worſe condition, then ſo many *Toads* or *Serpents*. As conſider, If *a dark dungeon* here be ſo loathſome, what is that *dungeon of eternall*, *of utter darkneſs*? If *materiall fire* be ſo terrible, what is *Hell fire*? Here we cry out of *a burning feaver*, or, if a very *coal from the hearth* do but light on our fleſh, O how it grieves us; we cannot hold our *finger* for one minute in *ſcalding lead*; but there both *body* and *ſoul*, ſhall *fry in everlaſting flames*, and be continually tormented, by *infernall fiends*: whoſe *ſociety* alone, would be ſufficiently frightfull. For

*Sect.* 4. If *David* cried out, *Woe is me that I remain in Meſhek, and have mine habitation among the tents of Kedar!* how ſhall their ſtate be, who ſhall be conſtrained to *dwell* with *Satan*, and to take up their *lodgings* for ever, among thoſe *troops of reprobates* and *infernall fiends*? It was an heavy doom, that was paſſed upon *Nebuchadnezzar*, that he ſhould be *driven from men*, *to dwell with the beaſts of the field*; but what was this, in compariſon of that other? to be *caſt out of the preſence of God and Chriſt*, *the glorified Saints and Angels*; to dwell amongſt *Devils* and the *damned*. If *a houſe* be *hanted with ſpirits*, one would not dwell in it for any thing, nay not lodg in it for one night: what is it then to be *billeted with helliſh fiends* and furies *for ever*? If the ſight only of a ſeeming *Ghoſt*, does almoſt exanimate a man in this life; what ſhall the horrible ſight of *Belzebub*, and his *legions of Devils*, which ſhall laſt for ever?

Is *one hours twitches of the worm of conſcience* here; yea is one minutes *twitch of a tooth pulling out*, ſo unſufferable; what is a thouſand years? what is *eternity of Hell torments*? If the *glutton* being in *hell* in part *only*, (*viz.* in *ſoul*) yet cried out, that he was *horribly tormented in that flame*: what think we ſhall that torment be, when *body and ſoul* come to be united in torment? It being juſt with *God*, that as they have been like *Simeon* and *Levi*, *brethren in evill*, and have ſinned together impenitently; ſo now they ſhould alſo ſuffer joyntly together without impunity 2 *Cor.* 5. 10.

The *Spirit of God*, to ſhaddow forth unto us the unſpeakable pains of *Hell*, names and entitles it in the word, by ſuch things, as to us are moſt grievous and terrible: calling it *a place of everlaſting torments*, *a bottomleſs pit of darkneſs*, *utter darkneſs*; where is *weeping for grief*, and *gnaſhing of teeth for malady* and *madneſs*. A worm ever gnawing, never dying, *fire*, *unquenchable fire*, *a furnace of fire*, *a lake that burneth with fire*

*and brimſtone*; and then the *torment of the former*, what more *acute*? then *the ſmell of the latter*, what more *noyſome*?

*Auſtin* ſaith, that *fire* is not like the fire on our *hearths*, in our chimnies: ours was created for *comfort*, that for *torment*: ours is *artificiall*, made by the hand of *man*, and blown up by his ſhort puff; that other is *ordained of old*, and *prepared by God* himſelf, and *kindled by the breath of the Lord*. Our fire may be *quenched*, but that is *unquenchable* fire. It is like that in Exod. 3. *which made the buſh burn, and yet conſumed it not*. *The brickilnes of Egypt, the furnace of Babell*, were but as the *blaze of a bruſh bavin* to this *torment*. *Tophet, prepared of old*, Iſa. 30. *He hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a ſtream of brimſtone doth kindle it*, verſ. 33. In a word, the *pains of Hell* are *more exquiſite then all the united torments that the earth can invent*. *Tytius* his *Vulture*, though feeding on his liver, was but a flea-biting to that *worm which gnaweth their hearts and dieth not*. Iſa. 66. 24. *Ixion his wheel*, is a place of reſt if compared with thoſe *billowes of wrath*, and that *wheel of Juſtice*, that is in *Hell* brought over the ungodly. *The task of Danaus his daughters*, is but a ſport, compared with this torture. Yea the pains and ſufferings of the damned, are ten thouſand times more then can be imagined by any heart under Heaven, and can rather (through neceſſity) be endured then expreſſed. It is a *death* never to be painted to the *life*; no *pencil*, nor *art*, nor *heart*, can comprehend it, *Matth.* 18. 8, 9, 10. & 25. 30. *Luke* 16. 23, 24. 2 *Peter* 2. 4. *Iſa.* 5. 14. & 30. 33. *Proverbs* 15. Yea were all the *land* paper, and all the *water* ink, every *plant* a pen, and every other creature a ready Writer, yet they could not ſet down the leaſt piece of the great pains of *hell-fire*.

Now add *eternity* to *extremity*, and then conſider *hell* to be *hell* indeed. For if the *Ague* of a year, or the *Collick* of a moneth, or the *Rack* of a day, or the *burning* of an hour be ſo bitter here; how will it break the hearts of the wicked, to feel all theſe beyond all *meaſure*, beyond all time: yet is all this truth, ſave that it comes far ſhort of the truth; this is much, but is not near all. For, as one ſaid, nothing but the *eloquence* of *Tully* could ſufficiently ſet forth *Tully's eloquence*; So none can expreſs theſe everlaſting torments, but he that is from everlaſting to everlaſting. And ſhould either *man* or *Angel* go about the work; when (with that *Philoſopher*) he had taken a ſeven-nights time to conſider of it; he might aſk a fortnight more, and at the fortnights end, a moneth more, and be at his wits end, at the worlds end, before he could make a ſatisfying anſwer; other then his was, that the longer he thought of it, the more difficult he found it.

So that *it is an evil and bitter thing, to depart from the living God*. And it is a juſt thing, (if men will *ſo doe*) that they ſhould be *ſo ſerved*: as obſerve but their retaliation; they *preſſed him* under their ſinnes, he will *loade them* with his fury and indignation; they *heaped up their ſinnes as high as Heaven*, the *fire* which is kindled in his anger, ſhall *burn unto the loweſt hell*.

We poor mortals, (untill *God* does bring us from under the power of *Satan* unto himſelf) do live in the world, as if *hell* were not ſo *hot*, nor the *Devil* ſo *black*, as indeed they are: as if *Hell* and *Heaven*, were the one *not worth the avoiding*, the other *not worth the enjoying*: but the *heat of fire* was *never painted*, and the *Devil* is *more deformed then repreſented* on the wall. There are *unexpreſſible torments in Hell*, as well as *unſpeakable joyes in Heaven*.

Nor will this be the caſe of the deſperately wicked alone, thoſe *monſters of the earth*, thoſe *helliſh miſcreants*, thoſe *bodily* and *viſible devils*, curſing and blaſpheming drunkards and ſhedders of blood; but of all impenitent ſinners. As for inſtance, They who *have lived in the fire of luſt here*, muſt not think much to be *ſcorched in the flames of hell hereafter*, *Heb.*13.4. *Rev.*21.8. & 22.15. The *detractor* is a devil above ground, *his tongue is* already *ſet on fire from hell*, James 3.6. Rev.16.10,11. which does ſadly preſage, what will be his portion for ever, unleſs repentance quench thoſe flames; and ſo of the like offendors: *Pſal.*9.17. *Rev.*22.12.

*Stil*, 5. Now what heart would not bleed, to ſee men *run headlong* into theſe tortures that are thus intolerable? *Dance hoodwinkt* into this perdition? O that it were but allowed to the *deſperate ruffians* of our dayes, that *ſwear* and *curſe*, *drink* and *drab*, *rob*, *ſhed blood*, &c. (as if Heaven were blind and deaf to what they do) to have but a ſight of this *Hell*, how would it *charm their mouths*, *appale their ſpirits*, *ſtrike fear and aſtoniſhment into their hearts*? Yea the *Church* and they would be better acquainted, which are now perpetual ſtrangers. For I cannot think they would do thus, if they did but either *ſee* or *foreſee*, what they ſhall one day (without ſerious and unfeigned repentance) *feel*; Oh that men would believe and conſider this truth, and do accordingly!

Oh that thou wouldeſt remember, that there is a day of account, a day of death, a day of *judgment* coming! *Heb.*9.27. *Matth.*25. wherein the *Lord Jeſus Chriſt ſhall be revealed from heaven*, *with his mighty Angels in flaming fire*, *to render vengeance unto them which obey not his Goſpell*; *and to puniſh them with everlaſting perdition*, *from the preſence of the Lord*, *and from the glory of his power*, as the Apoſtle ſpeaks, 2 *Theſ.*1.7,8,9. *Jude* 15. *Iſa.*33.14. *Matth.*25.46.

As conſider ſeriouſly, I beſeech you, whether it will not be worth the while, ſo to foreſee the torments of *Hell*, that you may prevent them. Or if otherwiſe, will ye not one day wiſh you had, when death comes and arreſts you to appear before the great and terrible *Judg* of all the world? *Luke* 16.23, to 32. *Matth.*13.30,38. at which time an *Aſſizes* or *Quarter-Seſſions* ſhall be held within thee, where *Reaſon* ſhall ſit as *Judg*, and *Satan* ſhall put in a *Bill of Indictment*, as long as that Book in *Zechary*, Chap. 5.2. *Ezek.*2.9,10. wherein ſhall be alleged all the *evil deeds* that ever thou haſt *committed*; and all the *good deeds* that ever thou haſt *omitted*; with their ſeverall circumſtances that may aggravate them, *Eccleſ.*11.9 & 12. 14. and all the curſes and judgments that are due to every ſin: thine own

*conscience* shall *accuse* thee, and thy *memory* shall give direct evidence against thee: and thou shalt condemn thy self, before the just condemnation of thy *Judg*, who knows all thy misdeeds better then thy self, 1 Joh. 3.20. Which sins of thine will not then leave thee, but cry unto thee, *We are thy works, and we will follow thee*, Rev. 14.13.

And then who can sufficiently express what thy grief and anguish will be, when the summons both of the *first and second death* do overtake thee at once? *Prov.* 1.27. And when at once thou shalt think of thy *sinful pleasures*, thy *present misery*, and the terrour of thy *torments to come*; and how thou hast made *Earth thy Paradise*, thy *belly thy God*, and *lust thy Law*; *sowing vanity*, and *reaping misery*. And finding that as in thy *prosperity* thou neglectedst to *serve God*; so now in thy *adversity God* refuseth to *save thee*, Prov. 1.24, to 32. Ezek. 23.35. When thou shalt call to mind the many warnings thou hast had of this doleful day, from *Christs* faithfull *Ambassadours*; and how thou then madest but a mock or jeer at it, *Prov.* 1.25. and think how for the short sinfull *pleasures* thou hast enjoyed, thou must endure *eternall pains*, Luk. 16. 24, 25. & Rev. 21. to 18. Which yet thou shalt think most just and equall; saying, *I have deserved*, so I am *served*; for I was oft enough offered mercy, intreated to accept thereof; but I preferred the pleasing of my *sensual* before the saving of my *soul*; and more regarded the *words of wicked men*, and the allurements of *Satan*, then the *Word of God*, or the *motions of the holy Spirit*, Prov. 1.24, &c. Mark 16.16. And (which I would have thee think upon) *Hell fire is made more hot, by neglecting so great salvation.* Heb. 2.3. *This is the condemnation* (sayes *our Saviour*, none like this) *that light is come into the world, and men loved darkness rather then light, because their deeds were evill.* John 3.19. *Now salvation is freely offered*, but *men reject it*; *hereafter* they would accept of salvation, but *God will reject them.* Yea then a whole world (if thou hadst it) for one hours delay, or respite, that thou mightest have space to repent, and sue unto God for mercy: but it cannot be, because thy *body*, which joyned with thy *soul* in thy sinfull actions, is now altogether unfit to joyn with her in the exercise of *repentance*; and *repentance must be of the whole man.* Besides, *death* will take no *pity*; the *Devil* knows no *mercy*, and the *God of mercy* will have utterly *forsaken thee.* Then wilt thou say, Oh that I had been more wise! or that I were now to begin my life again; then would I contemn the world with all its vanities: yea, if *Satan* should then offer me all the *treasures*, *pleasures* and *promotions* of this *world*; he should never entice me, to forget the terrors of this dreadfull hour, and those woes which are to follow, *Luk.* 16.24, &c. & 13.28.

But, Oh wretched Caitiff that I am! how hath the *Devil* and my own deceitfull and *devillish heart deluded me?* and how am I served accordingly? For now is my case more miserable, then the most despised *Toad* or *Serpent*, that perisheth when it dieth; in that I must go to answer at the great judgment-seat, for *all my sins*; that am not able to answer for one

the luſt of them, Eccleſ.12.14. Matth.18.34. that I who heretofore gloried in my lawleſs liberty, am now to be encloſed in the very claws of *Satan*; as the trembling *Partridg* within the griping tallons of the ravening and devouring *Falcon*. Oh, *Curſed be the day when I was born! and the time when my mother conceived me*, &c. Job 3.

*Sect.*6. And ſo *death* having given thee thy faral ſtroak, the *Devil* ſhall ſeize upon, or ſnatch away thy *ſoul*, ſo ſoon as it leaves thy *body*, *Luk.*12.20. and hale thee hence into the *bottomleſs lake, that burneth with fire and brimſtone*; where ſhe is *to be kept in chains of darkneſs, untill the generall judgment of the great day*, Jude 6.7. 1 Pet 3.19. Rev.21.8. Thy *body* in the mean time being caſt into the *earth*, expecting *a fearfull reſurrection*, when it ſhall be re-united to thy *ſoul*; that as they *ſinned together*, ſo they may be everlaſtingly *tormented together*, Heb.10.27. At which *generall judgment, Chriſt ſitting upon his throne*, Joh.5.22. ſhall rip up all the *benefits* he hath beſtowed on thee; and the *miſeries* he hath ſuffered for thee; and *all the ungodly deeds that thou haſt committed; and all the hard ſpeeches which thou haſt ſpoken againſt him, and his holy ones*, Jude 15. Eccleſ.12.14. & 11.9. *Within thee* ſhall be thine own *conſcience*, more then a thouſand witneſſes to *accuſe thee*: the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy conſcience againſt thee; and on the *other ſide* ſhall ſtand the *holy Saints* and *Angels*; approving *Chriſts juſtice*, and deteſting ſo filthy a creature: *behind thee* an hideous noiſe of innumerable fellow-*damned Reprobates*, tarrying for thy company: *before thee all the world burning with flaming fire*; *above thee* an ireſull *Judg* of deſerved vengeance, ready to pronounce his heavy ſentence upon thee: *beneath thee* the fiery and ſulphureous mouth of the *bottomleſs pit*, *gaping* to receive thee, *Iſa.*5.11,14. And in this woſull and doleſull condition thou muſt ſtand forth to receive with other *Reprobates* this thy ſentence, *Rom.*14.10. 2 *Cor.*5.10. [*Depart from me*] there is a ſeparation from all joy and happineſs, [*ye curſed,*] there is a black and direfull excommunication, [*into fire*] there is the extremity of pain, [*everlaſting,*] there is the perpetuity of puniſhment; [*prepared for the Devil and his Angels,*] there are thy infernall tormenting, and tormented companions, *Matth.*25.41. O terrible ſentence! from which there is no *eſcaping, withſtanding, excepting*, or *appealing*. Then, O then ſhall thy minde be tormented to think; how for the love of abortive pleaſures, which even periſhed before they budded; thou haſt ſo fooliſhly loſt *Heavens joys*, and incurred *helliſh pains*, which laſt to all eternity, *Luk.*16.24,25. Thy *conſcience* ſhall ever *ſting thee like an Adder*; when thou calleſt to minde, how often *Chriſt* by his *Miniſters* offered thee *remiſſion of ſins*; and the *Kingdome of Heaven freely*; if thou wouldſt but *believe* and *repent*, and how eaſily thou mighteſt have obtained mercie in thoſe daies. How near thou waſt many times to have repented; and yet didſt ſuffer the Devil and the *World*, to keep thee ſtill in impenitencie; and how the day of mercy is now paſt, and will never dawn again. Thy *underſtanding*

*ding* ſhall be racked to conſider, how ſor *momentany* riches, thou haſt loſt *eternal treaſure*; and exchanged *Heavens felicity*, for *Hells* miſery: where every part and faculty, both of thy *body* and *ſoul*, ſhall be eternally and alike tormented; without *intermiſſion* or *diſmiſſion* of pain, or from it: and be for ever deprived of the *beatifical ſight of God*, wherein conſiſts the ſovereign good, and life of the ſoul. Thou ſhalt never ſee *light*, nor the leaſt *ſight of joy*; but lie in a *perpetual priſon of utter darkneſs*: where ſhall be no *order* but *horrour*; no voice but *howling* and *blaſpheming*; no *noiſe* but *ſcreeching* and *gnaſhing of teeth*; no ſpeech but of the *Devil and his Angels*: who being tormented themſelves, ſhall have no other eaſe, but to wreak their fury in tormenting others. *Matth.*13.42. & 25.36, &c. Where ſhall *be puniſhment* without *pity*, *miſery* without any *mercy*, *ſorrow* without *ſuccour*, *crying* without *comfort*, *malice* without *meaſure*, *torment* without *eaſe*, *Rev.*14. Where the wrath of *God* ſhall ſeiz upon thy ſoul and body, as the *flame of fire* does on the *lump of pitch*, *or brimſtone*, Dan.7.10. In which thou ſhalt ever be burning, and never conſumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of thoſe pangs; nor expecting end of thy pains. So that after thou haſt endured ſo many thouſand years as there are blades of graſs on the earth, or ſands in the Sea, hairs on the heads of all the ſons of *Adam* from the firſt to the laſt born; as there have been creatures in *Heaven* and *earth* from ſhalt be no nearer an end of thy torments, then thou waſt the firſt day that thou waſt caſt into them: yea ſo far are they from ending that they are ever beginning; For if after a thouſand times ſo many thouſand years; thy damned ſoul could but conceive ſome hope, that thoſe torments ſhould have an end: this would be ſome comfort; to think that at length an end will come, but as often as thy mind ſhall think of this word *never*, (and thou ſhalt ever be thinking of it) it will rent thy heart in pieces with rage, and hideous lamentation: and give ſtill new life, to thoſe *unſufferable ſorrowes*; which *exceed all expreſſion or imagination*. It will be another *hell in the midſt of hell*: Where conſider ſeriouſly what I ſay, and that while the compaſſionate bowels of *Jeſus Chriſt* lie open to receive you; and do thereafter, *Prov.* 24, &c.

*Sect.* 7. Or if you will not believe me, nor the evidence I bring; at leaſt believe *Pharaoh*, who in the *Rich mans ſcalding torments* bids *Diſcite à me*, Learn of me, *Luke* 16.23, *&c.* For he can teſtifie out of woefull experience, that if we will not take warning by the *Word* (that gentle warner) the next ſhall be harder, the third and fourth harder then that: yea, as all the *ten plagues* did exceed one another ſo the eleventh ſingle exceeds them all together. Innumerable are the curſes *of God* againſt ſinners, *Deut.*28. but the laſt is the worſt, *comprehending* and *tranſcending* all the reſt. The fearfulleſt plagues yet ſtill reſerves for the upſhot: all the former do but make way for

When the *Dream* and the *Miracle*, and the *Prophet* had done what they could upon *Nebuchadnezzar*: *God* calls forth his *temporal judgements*, and bids them ſee what they could do; if they will not yet ſerve, he hath *eternal ones*, which will make them repent every vein of their hearts and ſoules, that they did not repent ſooner. O that I could give you but a glimps of it! that you did but ſee it, to the end you might never feel it: that ſo you might be won, if not *out of faith*, yet *out of fear*: for, certainly, this were the hopefulleſt meanes of prevention: for though divers *Thieves* have *robbed paſſengers* within ſight of the *gallows*: yet if a ſinner could ſee but one glimpſe of *hell*, or be ſuffered to look one moment into that *fiery Lake*; he would rather chuſe to die a thouſand deaths, then wilfully, and premeditately commit one ſin: and indeed, therefore are we *diſſolute*, becauſe we do not think what a judgement there is after our *diſſolution*: becauſe we make it the leaſt, and laſt thing we think on; yea it is *death* we think, *to think upon death*: and we cannot endure that dolefull bell which ſummons us to *judgement*, *Lam.*1.9. *Deut.*32 29.

## CHAP XX.

*Sect.* 1. THus I ſay, ſhall they be bid, *Depart ye curſed into everlaſting fire, &c.* while on the contrary the ſame *Chriſt* ſhall ſay unto the other, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from before the foundation of the World*, Mat.25.34. Which *Kingdom* is a place where *are ſuch joyes, as eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive*, 1 Cor.2.9. A place where there ſhall be no evil preſent, nor good abſent, *Heb.*9. *Mat.*6.20. In compariſon whereof all the *Thrones* and *Kingdomes* upon *earth*, are leſs then the *drop of a bucket*, Deut.10.14. 2 Cor.12.2.4. *Isa.*66.1.

*Heaven* in *Scripture*, is compared to *a Kingdom* for ſoveraignty, to a *throne* for preheminency, to *a Crown* for ſtate and majeſty, to *an inheritance* for perpetuity, to *a marriage-feaſt* for plenty, pleaſure and delicacy; and to whatſoever elſe may ſet forth its excellency; though indeed *in theſe compariſons*, there is little or *no compariſon*, as I might ſhew you in many perticulars if I would be large.

*Solomons Kingdom*, though he *made ſilver in Jeruſalem as plentifull as ſtones*, 1 King.10. yet it had its wants; they were fain to fetch commodities from other places and *Kingdoms*: but *this Kingdom* hath an abſolute ſufficiency, and needs no *other Kingdoms* to ſupply it; neither hath any *enemies*, 1 Cor.15.25.

Secondly, This is *a durable Kingdom*; the *great Monarchies of the world*, as the *Babylonian, Perſian, Grecian, Romane*, had their tearmes and periods; but this *Kingdom* is ſo *ſet up*, as it ſhall *never* be *deſtroyed*, Dan.2 44.

*King Aſſuerus* made *a feaſt*, which laſted the ſpace of a whole *half* year;

ſedry yet that had an end; *this banquet is for eternity*: beſides *we ſhall hunger and thirſt no more*, &c. for inſtances in this caſe endleſs.

There death ſhall have no more dominion over us, *Rom.6.9. ſhall not burn us by day, nor the Moon by night*, Pſal.121.6. There all ſhall be wiped from our eyes, *Rev.7.17.* There ſhall be no ſorrow, *pain*, nor *complaint*; there is no *malice* to riſe up againſt us, no one afflict us; no *hunger*, *thirſt*, *wearineſs*, *temptation*, to diſquiet us, 6.19,20. *Heb.9.12.* There is no *death* nor *dearth*, no *pining ſickneſs*, no *fraud*, *ſorrow*, nor *ſadneſs*, neither *tears*, nor *fears*, nor *loathing*, *Rev.7.16,17.* & 21.4. *Heb.9.12.* There, O there! *one day is better then a thouſand*; there is *Reſt* from our *Labours*, *Peace* from Enemies, *Freedom* from our ſins, *&c. Job* 3.17. *Heb.4.10. Rev.14.13. Heb.9.12,15.*

*Sect.2.* But theſe you may ſay are only *negative priveledges*. They are alſo *poſitive* of all ſorts. As, deſire we *dainty fare?* We ſhall eat and drink, with *Chriſt* at his Fathers Table. If we deſire *company*, what pleaſure ſhall we take in the company of Saints, *Angels*, in whom there is nothing not *amiable*, *comfortable*, nothing in us, that may cool the fervour of our love and joy to them? If *good cloathes*, we ſhall be *cloathed in long white Robes with the Righteouſneſs of Chriſt*, *Rev.6.11.* If *curious muſick*, we ſhall continually hear the *Quire of Angels*, *ſinging Halelujahs.* If *glorious ſights*, we ſhall ſee the *bleſſed face of God*; which is the *glory of all glories*, *of all glory.* If *dominion*, *we ſhall judge the Angels*, 1 *Cor.6.3.* On *that day*, *the Sun never goeth down*; the brightneſs thereof *never cloyeth*, the plenty thereof never cloyeth, as *Bernard* ſpeaks. Yea themſelves, ſhall out-ſhine the Sun in brightneſs, *Mat.13.43.* For the brightneſs of the *body*, ſhall match the *Sun*: what will the glorious ſplendour of the *ſoul* be? And yet *ſuch honour ſhall all the Saints have.* For *when Chriſt which is our head, and life, ſhall appear*; then *ſhall we appear with him in glory. And he ſhall change, our vile and mortal body, that it may be faſhioned like to his glorious body*, *Col.3.4.* Briefly, Doſt thou deſire *beauty*, *riches*, *honour*, *pleaſure*, *long life*, whatever elſe can be named? No place ſo glorious by *creation*, ſo beautiful with *delectation*, ſo rich in *poſſeſſion*, ſo comfortable for *habitation*, nor ſo durable for *laſting*, *Heb.12.22. 1 Pet.1.4. 2 Cor.4.17.* & 5.1. & 8.18. There are no eſtates but inheritances, no inheritances but Kingdomes, no houſes but Palaces, no meales but feaſts, no muſick but muſick, no rods but Scepters, no garments but Robes, no ſeats but Thrones, no coverings for the head, but Crownes. *Rom.8.17. Heb 9.15. Mat.25.31,34. 2 Tim.4.8. Gal.4.7. 1 Pet.3.9,10. Mat. 23.24,25. Rev.7.13,14,15.*

*Our joy ſhall there be full, and none ſhall be able to take it from us, or diminiſh it, Joh.15.11. & 16.22. There is fulneſs of joy, and ſo*

evermore, *Psal.*16. Joyes and pleasures *never ebbing*, but *ever flowing* to all contentment. There we shall rejoyce, for the *pleasantness of the place* we possess; for the *glory of our soules* and *bodyes*, which we have put on; for *the world* which we have overcome; for *Hell* which we have escaped; for the *joyes of Heaven* which we have attained to: we shall *have joy above us*, by the beatifical vision and sight of *God*; *joy within us*, by the peace of conscience, even the *joy of the Holy Ghost*; and *joy round about us*, by the blessed company, and fellowship of our fellowes, the holy *Saints* and *Angels*.

3. And in reason, if a *Christian* soul in this Tabernacle of the body, wherein we see but as in a glass, be so delighted to see the *face of God* manifested in *Jesus Christ*; If it so glads a *child of God*, when he can but by the least measure *master his corruptions*, or hath occasion to *manifest the sincerity of his* affectionate *love* to his *Maker*, and *Redeemer*, and to *love his Brethren* in love: How joyfull will he be, when these graces shall be perfected; and he freed from all grievances inward and outward? Yea if the communion, and enjoyment of *Gods Spirit*, and *Christs* in his *Gospel* and *Ordinances*, be so sweet here; that *one day* with us, is *better then a thousand* with the ungodly, *Psal.*84.10. What will it be to enjoy the immediate presence, and glory of *God our Father? Christ our Redeemer, and elder Brother? the Holy Ghost our comforter?* the *Angels* and *Saints our consortes*, and companions?

Our condition there will be so joyfull, that look we outwardly, there is joy in the society, *Heb.*12.22. if inwardly, there is joy in our own bosomes, 1 *Cor.*2.9. Look we forward, there is joy in the eternity, 1 *Pet.* 1.10. *Mark* 10.30. So that on every side we shall be even swallowed up in joy, *Isa.*35.10. & 51.11. *Matth.*25.23. & 18.10. *Heb.*12.2,22, *Psal.*16.11. Oh the multitude and fullness of these *joyes!* so *many*, that only *God* can number them; so *great*, that he onely can estimate them; of such *purity* and *perfection*, that this world hath nothing comparable to them, *Cor.*12.2.4. As, Oh the transcendency of that *Paradice* of pleasure! where is *joy* without *heavines* or interruption; *peace* without *perturbation*; *blessednes* without *misery*; *light* without *darkness*; *health* without *sickness*; *beauty* without *blemish*; *abundance* without *want*; *ease* without *labour*; *satiety* without *loathing*; *liberty* without *restraint*; *security* without *fear*; *glory* without *ignominy*; *knowledg* without *ignorance*; *eyes* without *tears*; *hearts* without *sorrow*; *souls* without *sinne:* where shall be no evil heard of to *affright* us, nor *good* wanting to *chear us:* for we shall have what we can desire, and we shall desire nothing but what is good; *Rom.*10.14. *Isa.*66.1. 1 *King.*8.27. *Mark* 10.21. *Luk.*18.22. 1 *Pet.*5.10. *Luk.*4.36. & 10.28. *Matth.*25.46.

While we are *here*, how many *clowds* of discontent have we, to *darken the sunshine of our joy?* when even complaint of *evils past*, sence of *present*, and fear of *future*, have in a manner shared our lives among them. We *love* and *loath* in an instant (like *Amnon* to his sister *Tamar.*)

in *Heaven* there is *no object unlovely*, nothing which is not *amiable* and *attractive*: And not *attractive only*, but *retentive* there we ſhall not be ſubject to *paſſion*, nor can we poſſibly place our affection. Here we have *knowledg* mixed with *ig* with *doubting*, *peace* with *trouble*; yea *trouble of conſcience*. O we have peace of conſcience, alas how often is it interrupted, guiſh of ſpirit? *Now rejoyce we with joy unſpeakable and glorious*, but alas anon it falls out, that we need to pray with *David*, *Re us the joy of thy ſalvation*. Pſal. 51.12, but there is *peace*, even out *want*, *pure* without *mixture*, and *perpetuall* without all fear going.

There ſhall be *no concupiſcence to tempt*, *no fleſh to luſt againſt the no law in our members*, *to rebell againſt the law of our mindes*.

In *Heaven*, not only *vice* ceaſeth, but even *vertues* in part beco uſefull; becauſe they are rather remedies unto *vices*, and a ſupply our *infirmities*. *Faith ſhall be no more*, for we ſhall have the full fr *hope*, for we ſhall enjoy the things hoped for; nor *patience*, for the be no more pain; nor *continence*, becauſe there ſhall be no more tions; nor *mercy*, for there ſhall be no more miſery, as *Auſtin* ſpe as another phraſeth it; *Now abideth faith*, *hope and charity*; th now abide: but *in Heaven*, *viſion* ſucceeds in the place of faith *ment* in the place of hope; and *perfect fruition* and *delectation* in t of charity: *Viſion comforts*, *comprehenſion ſecures*, and *fruition* ſe *tentment* and *ſatisfaction* to the ſoul. There *promiſes* ſhall end *mances*, *faith* in *ſight* and cleer viſion, *hope* in *fruition* and poſſ yea *time it ſelf* ſhall be ſwallowed up in *eternity*: theſe are the dowries in *Heaven*; where *God* ſhall be all in all to us! Now as it were ſomething ſingle; as *righteouſneſs* in *Abraham*, tem *Joſeph*, *ſtrength* in *Sampſon*, *meekneſs* in *Moſes*, *wiſdome* in Solom *tience* in *Job*, (for it is rare to finde all theſe graces, completely in any one ſubject,) but then and there he ſhall be *omnia in* all theſe, in every one of his ſervants! *God* ſhall be all in all, even *neſs of him that filleth all in all things*, as the Apoſtle ſpeaks, Ephe the only *knowledg of God*, *ſhall fill up our underſtandings*; and the *of God* ſhall poſſeſs our *affections*. *God* ſhall be all in all to us; fill up our *rational part* with the light of wiſdome; our *concupiſcib* or appetite, with a ſpring of righteouſneſs; and the *iraſcible pa* perfect peace and tranquillity, as *Bernard* expreſſeth it.

*Sect.* 4. Here we have *riches*, *honours*, *pleaſures*; but they ſtay not yea oftentimes they fly from us in a moment: Whence the *Roman* they had taken a conquered place, and brought to *Rome* a *ſtatue called Victory*, they *cut the wings* of their *new god*, leſt he ſhould *them again*. *Riches have wings*, ſaith *Solomon*, *and will fly from us*, Prov. 5. yea we ſee the ſame daily verified: But admit we could *wings* of our *riches*, to make them *ſtay with us*, yet we cannot

them, we must sooner or later leave them: *Leases* indeed we have of them, perhaps *for one and twenty years, or three lives*; but they have *no leases of us* for *three hours*. In *Heaven* it is far otherwise; that is *a blessed state, perpetuall* and *unchangeable*: there is *eternall security*, and *secure eternity*, as *Bernard* speaks: or as *Austin* hath it; there is *blessed eternity*, and *everlasting blessednes*.

*Long life* is desireable, but that only is indeed *long that lasts for ever*. As what if one should attain to *Thomas Parr*'s years, of One hundred and fifty: or live as long as *Johannes De temporibus*? so called for the *sundry Centuries or Ages* wherein he lived? He flourished in the time of *Charls the Great* and died at the age of three hundred threescore and one years: Or to *Methuselah*'s Nine hundred and odd? What if *Adam* had lived till this morning? what were he now the neerer? when his time were finished and his end come? The *Saints in Heaven*, shall not only enjoy happiness during that time, but when that is ended as long again, and after all, be as far from ending, as they were at the beginning. For when a man hath lived as many thousand ages, as there are *piles of grass on the ground*, or *grains of sand on the sea shore*, or *Stars in the sky*, they shall be as new to begin again, as at the first day he entred *into his Masters joy*. So that this *word everlasting, is a bottomless depth, a conception without end*; where even the thoughts do lose themselves in the infiniteness thereof.

Let the *end* of our life then *be*, to come to *a life* whereof there is no *end*; unto which the *Lord* in his good time bring us, that we who *now sow in tears*, may *then reap in joy*: the which he will be sure to do, if we but for a short time serve him here in *righteousness* and *sincerity*. But otherwise, look we not for *eternall happiness*, but for *everlasting misery*: for it is an everlasting rule, *No grace, no holiness here; no glory, no happiness hereafter*.

To sum up all in a word, there is no joy here comparable to that in *Heaven*: all *our mirth* here to that is but *pensiveness*: all *our pleasure* here to that but *heaviness*: all *our sweetness* here to that is but *bitterness*: even *Solomon in all his glory and royalty*, to that, *was but as a spark in the chimny, to the Sun in the firmament*. *Absoloms beauty*, to that, *is but deformity*. *Sampsons strength*, to that, *is but infirmity*. *Methuselahs age*, to theirs, is *but minority* and mortality. *Hazaals speed*, and swiftness, *but a snayles pace* to their celerity. Yea how little, how nothing, are the poor and temporary enjoyments of this life, to those we shall enjoy in the next? 2 Cor. 2. 9. Yea *Paradice*, or the *Garden of Eden*, was but a *wilderness*, compared with this *Paradice*. And indeed, if *the gates of that City be of Pearl*, and the *streets of gold*; what then are the *inner-roomes*, the *dining and lodging Chambers*? the *presence Chamber of the great Monarch of Heaven and earth*? what then may we think of the *maker and builder thereof*?

Men may talk of *Utopia*, of the *gardens of the Hesperides*, the *Elysian fields*,

fields, and *Fortunate Islands*; which were they true, as they are imaginary: yet they were nothing to our *Empyraan Heaven*, but *of a bucket to the sea*, as the *Prophet* speaks, *Isa.*40.15.

In fine, (that I might darkly shadow it out, sith the lively representation thereof is nearly impossible) this life everlasting is the perfection of all good things. For *Fullnesse* is the perfection of measure; and *lastingnesse* the perfection of Time, and *infiniteneſſe* the perfection of Number: and *immutability* the perfection of State; and *immensity* perfection of Place; and *immortality* the perfection of Life; and so perfection of all: who shall be all in all to us; *meat* to our mouth, to our eyes, *perfumes* to our smell, *musick* to our ears: And what I say more? but as the Psalmist saith, *Glorious things are spoken of the City of God*, Psal.87.3. See *Rev.*4.2,3. & 21.10, to the end.

*Sect.*5. The *glory of Heaven*, cannot be comprehended here: *God* hath vouchsafed to give us some small glimpses in the Scripture whereby we may frame a conjecture, considerable enough to make us *sell all we have, to purchase that pearl of price.* It hath pleased God, in his fatherly condiscention, to stoop to our capacity, in representing *Heavenly things under earthly types*: shadowing out the joyes thereof by *whatsoever is precious and desirable* in this life; as *Cities, Kingdoms, Pearls, Jewels, Marriages, Feasts*, &c. Which supereminent and abundant felicity, S^t *Paul* that had been an only witness, who had been caught up into the third Heaven; not able to describe, much less to amplifie, summes up all in these words; *A sure, most exceeding and eternall weight of transcendent glory*, 2 Cor.4.17. But alas, such is mans parvity, that he is as far from *comprehending* it, as his arms are from *compassing* it, 1 *Cor.*2.9. *Heaven* shall *receive* us, we cannot *conceive Heaven*: do you ask me what *Heaven* is, saith one? I meet you there, I will tell you: For could this *ear hear it*, or this *tongue utter it*, or this *heart conceive it*; it must needs follow, that we were translated already thither, 2 *Cor.*12.2,4. Yea who can tell the sweetnes of that peace of conscience, and spirituall rejoycing in God which himself hath tasted? If then the *beginning* and *first fruits* of it be so sweet; what shall the fullnes of that *beatificall vision* of God be? the *earnest penny* be so precious and promising here; what shall the *principall*, and *full crop* and *harvest of happiness* in *Heaven* be? So that a man may as well with a *coal paint* out the *Sun* in all his splendour, as with his *pen*, or *tongue* expresse, or with his *Heart* (were it as deep as the *Sea*) conceive the *Fulnes* of those *joyes*, and *Sweetnesse* of those pleasures, which the *Saints* shall enjoy at *Gods right hand* for evermore, Psal.16.11. *In thy presence is the fullnes of joy, and at thy right hand pleasures for evermore.* For *quality*, they are pleasures; for *quantity*, fullnes; for *dignity*, at *Gods right hand*; for Eternity, *for evermore*. Yea *millions* of *years* multiplied by millions, make not up one *minute* in *Eternity*, 2 Cor.4.18. John 10.28.

The *Eye* sees much, the *Ear* hears more, the *Heart* conceives most; yet all short of *apprehension*, much more of *comprehension*, of those pleasures: therefore it is said, *Enter thou into thy Masters joy*; for it is too great to enter into thee, *Matth.* 25.23. *Neither will I* any further *exercise my self in things too high for me*, Psal.131.1. For as *Hierom* sometime said to *Austin*, *Canst thou hope to pour the whole sea into a thimble? or take the whole world into thy fist?* and yet that is easier to be done, then to comprehend the joy and *glory of Heaven* in this life. Therefore S^t *Paul* tells us, that *the heart of man is not able to conceive those joys*; which being so, how should I be able to express them in words?

And yet though we cannot comprehend this glory, this *far most excellent, exceeding and eternall waight of transcendent glory*; yet may and ought we to admire the never enough to be admired bounty and goodness of *God and our Redeemer*, in crying out, *O the depth*, &c! O the sweetness of his love! *How unsearchable are his thoughts*, and intendments to manward? (once miserably forlorn, lost and undone,) *and his wayes past finding out?* Rom.11,33.

## CHAP. XXI.

Sect.1. BUt for the better confirming of this so important a truth, in these Atheisticall times: see some Reasons to confirm it: As First, if the *Sun* which is but a *creature*, be so bright and glorious, that no morrall eye can look upon the brightness of it, how glorious then is the *Creator* himself? or that light from whence it receives its light? If the *frame of the Heavens*, and *globe of the Earth* be so glorious; which is but the *lower house*, or rather the *footstool of the Almighty*, as the *Holy Ghost* phraseth it, *Isa.66.1. Matth.5.35. Acts 7.49.* how glorious and wonderfull is the *Maker* thereof, and the *City* where he keeps his *Court?* Or if Sinners, even the worst of wicked men, and *Gods* enemies, have here in this earthly pilgrimage, such variety of enjoyments to please their very senses; as who can express the pleasurable variety of *objects* for the *sight*; of *meats* and *drinks* to satisfie and delight the *taste*; of *voices* and melodious *sounds*, to recreate the *hearing*; of *scents* and *perfumes*, provided to accommodate our very *smellings*; of *recreations* and *sports*, to *bewitch* the whole *man*: And the like of *honour* and *profit*, which are *Idols* that carnall men do mightily *dote upon* and take pleasure in: (though these earthly and bodily joyes are but the body, or rather the dregs of true joy,) what think we must be the soul thereof; *viz.* those delights and pleasures, that are reserved for the *glorified Saints*, and *Gods* deareſt *darlings* in *Heaven?* Again,

Secondly, If naturall men finde such pleasure and sweetness in *seculat wisdome*, *lip-learning*, and *brain knowledg*; For even *mundane* knowledg hath such a shew of excellency in it, that it is highly *affected* both by the *good* and *bad*; As, *O the pleasure* that rationall men take therein! It being so *fair a Virgin*, that every *clear eye* is in love with her; so *rich a*

*Pearl*, that none but *Swine* do *despise it:* yea among all the *Trees* in the *Garden*, none so takes with rationall men as the *Tree of knowledg*; (which *Satan* well knew, when he set upon our *first Parents*) insomuch that *Plato* thinks, in case *wisdome* could but represent it self unto the eyes, it would set the *heart* on *fire* with the love of it: And others affirm, that there is no less difference between the *Learned* and the *Ignorant*, then there is between the living and the dead, or between *men* and *beasts*: And yet the pleasure which naturall and morall men take in secular and mundane knowledg and learning, is nothing comparable to the pleasure that an *experimentall Christian* findes in the *divine* and *supernaturall knowledg* of *Gods Word:* which makes *David* and *Solomon* prefer *it before the honey and the honey-comb* for sweetness; and to value it *above thousands of gold and silver*; yea, before *pearls and all precious stones* for worth: How sweet then shall our knowledg in *Heaven* be? for *here we see but darkly, as it were in a glass*, or by moon-light; *but there we shall know, even as we are known, and see God and Christ in the face*, 1 Cor. 13. 12.

Thirdly, If meer Naturians have been so taken with the love of *virtue*, that they thought if a *vertuous soul* could but be *seen with corporall eyes*, it would *ravish* all men *with love and admiration* thereof; yea if the very worst of men, *drunkards*, *blasphemers*, and the like; though they most spitefully scoff at, and backbite the people of *God*; yet when they know a man *sincere*, *upright* and *honest*, cannot choose but *love*, *commend* and *honour* him in their *hearts*; as it fared with *Herod* touching *John*, and King *Agrippa* touching *Paul*.

*Sect.* 2. Or rather if *Gods* own people are so ravished with the *graces* and *privileges* which they enjoy upon earth, as the *assurance of the pardon of sin*, the *peace of a good conscience*, and *joy of the Holy Ghost*; which is but *glorification begun:* what will they be, when they shall enjoy the *perfection of glory in Heaven?* As see but some instances of their present enjoyments here below: First, if we were never to receive any reward for those small labours of love, and duties we do to the glory of *God*, and profit of others; we might think our selves sufficiently recompenced in this life, with the calm and quietness of a good conscience, the honesty of a vertuous and holy life: That we can do and suffer something for the love of *Christ*, who hath done and suffered so much to save us: That by our works the majesty of *God* is magnified; to whom all homage is due, and all service too little: For *Godliness* in every *sickness* is a *Physitian*, in every *contention* an *Advocate*, in every *doubt* a *Schoolman*, in all *heavinesse* a *Preacher*, and a *comforter* unto whatsoever estate it comes; making the whole life as it were a perpetuall *Hallelujah*. Yea, *God so sheds his love abroad in our hearts by the Holy Ghost*, that we are in *Heaven* before we come thither. Insomuch, that as the *fire* flyeth to his *Sphere*, the *stone* hasteth to the *center*, the *River* to the *Sea*, as to their end and rest; and are violently detained in all other places; so are the hearts of *Gods* people, with us, their *Maker* and *Redeemer*, their last end and eternall rest and

quietness.

quietness, never at rest: like the *Needle touched with the loadstone*, which ever *stands* quivering and trembling untill it enjoys the full and direct *aspect of the Northern Pole*. But more particularly,

How does the assurance of *the pardon of sin alone*, clear and calm all storms of the minde; making any condition comfortable, and the worst and greatest misery to be no misery?

To be *delivered* of a *childe*, is no small *joy* to the *mother*: but to be *delivered* from *sin*, is a far greater *joy* to the *soul*. But to this we may add the *joy* of the *Holy Ghost*, and the *peace of conscience*, otherwise called *the peace of God which passeth all understanding*. These are priviledges, that make *Paul* happier in his *chain of Iron*, than *Agrippa* in his *chain of Gold*: and *Peter* more merry under *stripes*, than *Caiaphas* upon the *Judgment-seat*, And *Stephen* the like under that *shower of stones*. Pleasures are ours, if we be *Christs*: Whence those expressions of the *Holy Ghost*, *The Lord hath done great things for us, whereof we rejoyce. Be glad in the Lord, and rejoyce ye righteous, and shout for joy all ye that are upright in heart. Let all that put their trust in thee rejoyce, let them even shout for joy. Rejoice evermore, and again, I say, rejoice; rejoice with joy unspeakable, and full of glory. Our rejoycing is this, the testimony of our conscience. Your heart shall rejoyce, and your joy shall no man take from you*, &c. So that it is a shame for the *faithfull*, not to be *joyfull*; and they sin, if they rejoyce not, whatever their condition be. The *Eunuch* no sooner felt the pardon of sin, upon his being *baptized* into the faith of *Christ*, but *he went on his way rejoycing*, Acts 8. 39. He then found more solid joy, then ever he had done in his riches, honours, and great places under *Candaces Queen of the Ethiopians*. At the same time when the *Disciples* were Persecuted, they are said to be *filled with joy, and with the Holy Ghost*, Acts 13.52. And *as their afflictions do abound, so their consolations abound also*, 2 Cor. 1.5. For these are comforts, that will support and refresh a child of *God* in the very midst of the flames, as the *Martyrs* found: for maugre all their persecutors could do, their peace and joy did exceed their pain; as many of them manifested to all that saw them suffer.

*Sect.* 3. Where observe before we go any further; *what sots* they are, *that cry out, It is in vain to serve God, and unprofitable to keep his Commandments*; as it is in *Malachy* 3.14. For had *these fools*, but tasted the sweet comforts that are in the very works of piety, and that *Heaven upon earth, the feast of a good conscience*, and *joy of the inward man*; they could not so speak. Yea then would they say, there is no life, to the life of a *Christian*. For as the *Priests of Mercury*, when they ate their *figs* and *honey*, cried out, O how *sweet* is *truth!* so if the worst of a believers life in this world be so sweet; how sweet shall his life be in that *Heavenly Jerusalem*, and *holy City*, where *God* himself dwelleth; and where *we shall raign with Christ our Bridegroom*, and be the *Lambs wife?* which City *is of pure gold like unto clear glass*; *the walls of Jasper, having twelve foundations garnished with all manner of precious stones*; *the first foundation being*

*Jaſper, the ſecond Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonyx, the ſixth a Sardius, the ſeventh a Chryſolite, the eighth a Beryl, the ninth a Topaz, the tenth a Chryſoprasius, the eleventh a Jacinth, the twelfth an Amethyſt; having twelve gates of twelve pearls; the ſtreet thereof of pure gold, as it were tranſparent glaſs: In the midſt of which City, is a pure River of the water of life, clear as Cryſtal; and of either ſide the Tree of life; which bears twelve manner of fruits, yielding her fruit every moneth; the leaves whereof ſerve to heal the Nations: Where is the Throne of God and of the Lamb; whom we his ſervants ſhall for ever ſerve, and ſee his face, and have his Name written in our foreheads. And there ſhall be no night, neither is there need of the Sun, neither of the Moon to ſhine in it: for the glory of God doth lighten it, and the Lamb is the light thereof. Into which nothing that defileth ſhall enter; but they alone which are written in the Lambs Book of life;* As is expreſt, *Rev.* 21, & 22, Chap. The *Holy Ghoſt* ſpeaking *after the manner of men*, and according to our ſlender capacity: for othe rwiſe no words can in any meaſure expreſs the tranſcendency of that place of pleaſure, Only here we have a taſte, or earneſt penny, and drop of thoſe divine dainties, of thoſe ſpirituall, ſupernaturall and divine pleaſures, reſerved for the *Citizens* of that *heavenly Jeruſalem*; the ſmall ſmack whereof we have even in the barren deſert of this poore peregrination. *God* letting out as it were, a certain kinde of *Manna*, which in ſome ſort refreſheth his thirſty people, in this *wilderneſs*, as with moſt ſweet *honey*, or water, diſtilled from out the *Rock*. As what elſe are thoſe Jubilees of the heart; thoſe ſecret and inward joyes which proceed from a good conſcience, grounded upon a conſtant hope of future ſalvation? As what elſe do theſe great *cluſters of grapes* ſignifie, but the fertility of the future *Land* of *Promiſe?*

*Sect.* 4. True it is, none can *know* the ſpirituall joy and comfort of a *Chriſtian*, but he that *liues the life of a Chriſtian*, John 7.17. As none can *learn the Virgins ſong, but they that ſang it*, Rev. 14.3. No man can *know the peace of a good conſcience*, but he that *keeps a good conſcience*: no man *knows* the *hid manna*, and *white ſtone*, *with a new Name written in it*; but *they that receive the ſame*, Rev. 2.17.

The world can ſee a *Chriſtians* outſide; but the raptures of his ſoul, the raviſhing delights of the inward man, and joy of his ſpirit for the remiſſion of his ſins, and the infuſion of grace, with ſuch like ſpirituall priviledges, more glorious than the *States of Kingdoms*; are as a covered meſs to men of the world.

But I may appeal to any mans conſcience, that hath been ſoftned with the unction of grace, and truly taſted *the powers of the world to come*; To him that hath *the love of God ſhed abroad in his heart by the Holy Ghoſt*; in whoſe ſoul the light of grace ſhines; whether his whole life be not a perpetuall *hallelujah*, in compariſon of his naturall condition? Whether he finds not his joy to be *like the joy of harveſt?* or as *men rejoyce when they divide a ſpoil?* Iſa. 9.3. Whether he finds not more joy in goodneſs, than worldlings

worldlings can do, *when their wheat, wine and oyl aboundeth?* Psal. 4.7. & 53.17. Yea he can speak it out of experience, that as in profane joy, *even in laughter the heart is sorrowfull:* so in godly sorrow, even in weeping the heart is light and cheerfull. The face may be pale, yet the heart may be calm and quiet. So S^t *Paul, As sorrowing, and yet alwayes rejoycing,* 2 *Cor.* 6.10. Our cheeks may run down with tears, and yet our mouthes sing forth praises. And so on the contrary,

*Where (O God) there wants thy grace;*
*Mirth is only in the face.* 2 Cor. 5.12.

Well may a careless worldling laugh more, as what will sooner make a man laugh than a *witty jest*; but to hear of an *Inheritance* of an hundred pounds a year, that is fain to a man, will make him more solidly merry within, *Light is sown to the righteous, and joy for the upright,* Psal. 97.11. *My servant,* saith God, *shall sing and rejoyce: but they shall weep,* &c. *Isa.* 65.14.

*Sect.* 5. Indeed we are not *merry enough*, because we are not *Christians enough:* because sin is a cooler of our joy, as *water* is of *fire*. And like the *worm of Jonah his gourd*; bites the very root of our joy, and makes it wither. Yea sin like *a damp*, puts out all the *lights* of our pleasure, and deprives us of *the light of Gods countenance*, as it did *David*, Psal. 51.12. & 4.6. So that the fault is either; First, in the too much sensuality of a Christian, that will not forego the pleasures of sin, or the more muddy joys and *pleasures of this world*, which are *poysons to the soul*, and drown our joyes: as *Bees* are *drowned* in *honey*, but *live* in *vineger*. Men would have spirituall joy, but withall they would not part with their carnall joy: Yet this is an infallible Conclusion, *There is no enjoying a worldly Paradise here, and another hereafter.*

Or secondly, The fault is in the *taste*, not in the *meat*; in the folly of the *judgment*, not in the *pearl*, when a grain of corn is preferred before it. To taste spirituall joyes, a man must be spirituall: for *the Spirit relisheth only the things of the Spirit*; and like loveth his like. Between a spirituall man and spirituall joyes, there is as mighty an appetite and enjoying, as between *fleshly meat*, and a *carnall stomach*. Therefore the want of this taste and apprehension condemneth the *world* to be carnall, but magnifies the joys spirituall, as being above her carnall apprehension. Or,

Thirdly, Herein lies the fault; few feel these joys in this life; because they will not *crack the shell*, to *get the kernell:* they will not *pare the fruit*, to *eat the pulp*; nor *till the ground*, to *reap the harvest*. They flie the *wars*, and thereby lose the glory of the *victory*. They will not dig the craggy *mountain*, to finde the *mine of gold*. Nor *prune the Vine*, therefore enjoy not the *fruit*. They flie *mortification*, and therefore attain not the sweet *Spirituall consolation*; which ever attends the same. And so much for the Reasons. The Use may be manifold.

## CHAP. XXII.

*Sect.*1. FIrſt, Is it ſo that the torments of Hell are ſo exquiſite: even worſe then the *pangs of death*, or *child-birth*, *ſcalding lead*, *drinks of gall and wormewood*, *griping of cheſt-worms*, *fits of the ſtone*, *gout*, *ſtrangury*, *flames of fire and brimſtone?* Yea are theſe, and all other pains that can be named put together, but *ſhadows*, and *ſlebitings to* it? And are they to be endured everlaſtingly? And are all *Fornicators*, *Idolaters*, *Thieves*, *Covetous*, *Drunkards*, *Swearers*, *Railers*, *fearfull and unbelieving perſons*, *Murtherers*, *Sorcerers*, *Liars*, *and all unrighteous perſons to have their part and portion in that lake?* And without loſe their part and portion in *the kingdome of Heaven*, as the *Word of God* expreſſely tells us? *Rev.*21. 7, 8. & 22.14,15. How is it that we are no more affected therewith?

The only reaſon is, moſt men are ſo farre from believing the *Word of God* in this point; that they do not believe there is *a God*. *The fool* (ſayes *David*) *hath ſaid in his heart there is no God*, Pſal.53.1. *they* (meaning the wicked) *think alwayes there is no God*, Pſal.10.4,11. And the reaſon followes, *his wayes alwayes proſper*, Pſal. 73. 3 to 21.

Now they that think whatever is written of *God*, of *Heaven* and *Hell* to be but a Fable; as that *impious Pope* did: muſt needs think them mad men or fools; who loſe thereby, either of their profits or pleaſures, and accordingly reſolve, *Let us eat and drink for to morrow we ſhall die*, as the *Holy Ghoſt* hath acquainted us with their inward thoughts, 1 *Cor.*15.32. Whereas if men did believe either *Heaven* or *Hell*; they could never ſo careleſly *hazard* the *loſing of the one*, or the *procuring of the other*. As for example,

*How* greatly and *grievouſly* are men *affected with the loſs of eſtate*, or of *life here? How little with the loſs of Heaven*, the *danger of Hell hereafter?* How *quick* and *ſenſible* are we of the *pain of our body*, which is but our carnal part? and how *dull in the danger of our ſoul*, our ſpiritual part? A ſhrewd *token* that the *whole man is diſtempered*. As Oh the madneſs of theſe men! that cannot be hired to hold their *finger for one minute*, in the weak *flame* of a farthing *candle*; and yet for trifles will plunge themſelves body and ſoul, into thoſe endleſs and infinitely ſcorching flames of *Hell-fire*.

If a *King* but threatens a *Malefactor* to the *Dungeon*, to the *Rack*, to the *Wheel*; his bones tremble, a terrible palſie runs through all his joints: but let *God* threaten the unſufferable tortures of *burning Tophet*: we ſtand unmoved, undaunted. And what makes the difference? The one we believe as preſent, the other is as they think uncertain, and long before it comes; if ever it do come. Otherwiſe it could not be; ſince the *ſoul of all ſufferings*, are *the ſufferings of the ſoul*; ſince as

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painted fire is to *material*; such is *material*, to *hell-fire*. And yet if *fire* be but *cried* in the *streets*, we run and bestirre our selves, how to quench it; or at least how to avoid it. Oh that men would *believe the God of truth* (*that cannot lie*) touching spiritual, and eternal things, but as they do these temporary, and transitory! Oh that thou who art the *sacred Monarch of this mighty frame*, wouldest give them hearts to believe at least thus much; That *things themselves* are in the *invisible World*, in the *World visible*; but their *shadows* only! And that whatsoever wicked men enjoy here; it is but as in a *dream*; their plenty is but like *a drop of pleasure*, before a *River of sorrow* and *displeasure*: And whatsoever the godly feel, but as a *drop of misery*, before *a River of mercy and glory*. That though thou, the great and just *Judge* of all the World comest slowly to judgement; yet thou wilt come surely. As the *Clock* comes slowly, and by *minutes* to the *stroak*; yet it strikes at last. That those are only *true riches*, which being once *had*, can *never be lost*. That *Heaven* is a *Treasure worthy our hearts*, *a purchase worth our lives*: That when all is done, *how to be saved*, is *the best plot*. That there is not mention of one, in the whole *Bible*, that ever *sinned without repentance*; but he was *punished without mercy*. For then there would not *be a Fornicator*, or *profane person as Esau*; *who for a portion of meat sold his inheritance*, Heb.12.16. Then they would not be of the number of those; that so doted upon *purchases*, and *Farms*, and *Oxen*; *that they made light of going to the Lords Supper*, Luk.14.18,19,20. Nor of the *Gadarens* mind, who preferred their *Hogs* before *Christ*. Then would they know it better to want all things, then that one *needfull thing*: whereas now they desire all other things, and neglect that one thing which is *so needfull*. They would hold it far *better*, *and in good sadness*, to be *saved* with a few, as *Noah* was in the *Ark*: then in *good fellowship* with the multitude, to be *drowned in sinne*, *and damned for company*. Nor would they think it any disparagement to their wisdomes; to change their mindes, and be of another judgement to what they are.

*Sect.*2. Men love themselves well enough, to avoid a known pain they know there are *Prisons*, and *Dungeons*, and *Racks*, and *Gibbets for Malefactors*; and the very fear thereof keeps them innocent: were they equally assured, or perswaded of those *hellish torments*; they *could not*, they *durst not* continue in those sinnes, for which they are prepared.

I remember *Cyprian* complaines of the worlds incredulity, more in this point of *Hell*; then any other truth in the Bible: among many other reasons, this is a main one, and *I pray mark it*, for it's worth the observing. The *Holy Ghost* throughout the whole *Bible*, *brands sinners*, (even all impenitent persons) *for the greatest fools* in the world. But in no one particular doth their folly more appear, then in this very point. I'le prove it by a familiar resemblance, of that *double pain of sence and loss*; and which is very plain and easie to the natural mans capacity; to whose apprehension, *spiritual expressions* are meer *ridles*, or *paradoxes*.

There was a *King*, who having *no issue* to succeed him, espied one day a wel-favoured and *towardly youth*; he took him to the Court, and committed him to *Tutors* to instruct him, providing by his Will, that if he proved *fit for Government*, he should be *crowned King*; if not, he should be *kept in chaines, and made a Gally-slave*: the youth was enabled, and *neglected* both *his Tutors good counsel, and his Book*, so as his master corrected him, and said; O that thou knewest what honour is prepared for thee! and what thou art like to loose by this thy lewd and loose carriage! Well, thou wilt afterwards, when 'tis too late, sorely rue this. And when he grew to years, the *King died*, whose *Counsel* and *Exequetours*, perceiving him to be utterly unfit for the *Government*, called him before them, and declared the *Kings* will and pleasure, which was accordingly performed: for they caused him to be *fettered, and committed to the Galleys*, there to toyl and *tug at the Oar* perpetually, where he was *whipt and lasht, if he remitted his stroke never so little*; where he had leasure to consider with himself, that now he was *chained*, who might have *walked at liberty*: Now he was *a slave*, who might, if he would, have been *a King*; now he was *over-ruled by Turks*, who might have *ruled over Christians*. The thought whereof could not but double his misery, and make him *bewail his folly with tears of blood*. Now this hereafter, will be the case of all careless persons, save that this comes as short of that, as *earth* comes short *of heaven*, and *temporal misery*, *of eternal*. Wherefore if thou would have this to become thy very case, go on in thy wilfull and perverse impenitency; but if not, bethink thy self, and do thereafter, and that without delaying one minute: For there is *no redemption from hell* if once thou comest there: And there maist thou be (for ought thou knowest) *this very day*; *yea*, *before thou canst swallow thy spittle*, if thou diest this day in thy natural condition.

*Sect.* 3. O that men would be perswaded, either to *eschew evil* and *undone*, or to *leave and forsake it*, *if it be done*; that at last it be not found in their hands, nor taken about them! That they would say, *if not for the love of righteousness*, *yet for fear of after-claps*; for fear of eternal punishment. Yea, let me, my brethren, beseech you, not to be such *Atheists* and *Fools*, as to *fall into hell* before you will *fear it*: when by *fearing it*, you may *avoid it*; and by neglecting it, you cannot but fall into it. What though it be usual with men, to have no *sense of their souls*, *till they must leave their bodies*? yet do not you therefore *leap* into *hell*, to keep them *company*, but be perswaded to bethink your selves *now*, rather then when it will be *too late*, when the *Drawbride* will be taken up, and when it will vex every *vein* of your *heart*, that you had no more *care* of your souls. *Yet there is grace offered*, if we will not shut our hearts and wils against it, and refuse our own mercy; but how long *God* will yet wait thy leasure, or how soon he will in his so long provoked Justice, pronounce thy irrevocable sentence,

ſence, thou knoweſt not; nor canſt thou promiſe thy ſelf a minutes time. Which being ſo, if thou haſt *either care or wit*, Repent thee, and return while the day of grace and ſalvation laſteth, before anguiſh and trouble take hold upon thee, as *travell upon a woman with child*. Yea, *Break off your ſinnes by righteouſneſs, and your iniquities by ſhewing mercy to the poor*. Why will you provoke the *Lord* to anger? *Are you ſtronger then he?* Behold him *guarded with millions of his mighty Angels*, and think not that leaves of ſtubble, will be ſtrong enough to ſtand againſt the fury of that *great Judge*, the *God* that in his wrath, *is a conſuming fire*, Heb. 12. 29. Yea, look *Revel.* 20. 10. and bethink thy ſelf, how thou wilt brook, to be *caſt into a dolefull diſconſolate dungeon, to ly in utter darkneſs in eternal chaines, in a little eaſe, a no eaſe for ever and ever*. Canſt thou indure to *dwell with the devouring fire? with the everlaſting burning?* It is an argument ſo conſiderable, that the very thought thereof, hath wrought ſo with ſome devoute perſons, that it cauſed them to have thoſe words of the *Prophet Iſaiah*, Chap. 33. 14. to be *written in letters of gold*, upon their *chimney peeces*: *Who is able to live for ever, in a conſuming fire, and amidſt eternal flames?* Others we read of, that upon the violence of any temptation to ſinne, would *lay their hands on burning coales*; and finding themſelves not able to endure it, would ſay; O how unable ſhall I be, to endure the pains of *hell fire*, which *exceeds this fire, as this fire exceeds fire painted upon a wall*. And this they found omniſufficient to bridle and reſtrain them from taking pleaſure in wickedneſs, or harkening to *Satans ſolicitations*. Nor needs there any more (as one would think) to make and keep thee *penitent, innocent, circumſpect*, didſt thou but *give thy ſelf leave to believe*, and *ſeriouſly conſider* of it; as I dare refer the caſe to thy preſent thoughts: for confident I am, thou wouldſt not endure here, to *hold thy hand in a firy Cruſible, the ſpace of a day or an hour*, for all the worlds wealth and ſplendour. How then? (if thou bethinkeſt thy ſelf) Wilt thou hereafter endure that, and ten thouſand thouſand times more, for millions of millions of ages? And indeed, if men were really perſwaded thereof in their conſciences, then would they be afraid of thoſe flames, and fearing them, they would ſeek to avoid them. But when they believe not an Hell, they fear it not, and then *not fearing it, they fall unawares, and unavoidably* into it; and ſo they *go hence into hell, to feel* that there, which they would *not believe here*. And moſt juſt it is, that *ſuch fools* ſhould be made wiſe, by being *beat with their own rod*.

Sect. 4. It's enough to amaze a man, to think how *the cuſtom of ſinne* poſſeſſes men; *God* hath endowed them with reaſonable ſouls; yea, he hath ſent his *Goſpel* amongſt us, and revealed to us his will in every needfull thing; but *by loſs of conſcience, many become Atheiſts*; and *by loſs of reaſon, they become meer beaſts*. Nor can there be any beaſt more brainleſs, then a fearleſs and inconſiderate Senſualiſt; as what

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can any wiſe man think? *God* hath ſet *life* and *death*, *heaven* and before us; and given us our *choice*: offering *Heaven* to all that confide in, ſerve and obey him; threatning *Hell*, in caſe we ſo him, to ſerve *ſin* and *Satan*: but theſe men have not faith to believ ther. Yea, being *fleſhly*, *not having the Spirit*; they can believe no but what they are led to by ſenſe. Otherwiſe, did men but really lieve either of theſe, they would not inſtead of obeying *Chriſt* *ſpel*, make the *world* only *their god*, and *pleaſure* or *profit* alone *Religion*.

Men fear a *Goal*, more then they fear *Hell*: and ſtand more their *ſilver*, or *ſides ſmarting*, then upon their *ſouls*: and regard the *blaſts of mens breath*, then the *fire of God's wrath*: and tremble at the thought of a *Serjeant*, or *Bayliff*, then of *Satan and everl perdition*. Elſe they would not be hired with all the worlds wa multiplied as many times as there be ſands on the *Sea-ſhore*; to in the leaſt, the loſs of thoſe everlaſting joys before ſpoken of: purchaſe and plunge themſelves into thoſe eaſeleſs and *everlaſting of fire and brimſtone in Hell*: there to fry body and ſoul, where be an innumerable company of *devils and damned ſpirits* to *affrig torment* them, but not one to *comfort* or *pitty* them.

We read in *Eccleſiaſtical Hiſtory*, that *Waldus* a rich *Merch Lyons* in *France*, ſeeing one drop down in the ſtreets, went hom pented, changed his life, ſtudied the *Scriptures*, and became a *Teacher*, *Father*, and *Founder* of the *Chriſtians* called *Waldenſes*. can I think of a better, or more prevalent way, to make men hat and love holineſs, then the continual meditation of theſe four *The hour of Death*, *the day of Judgment*, *the horrours of Hell*, *joys of Heaven*. And certainly, if theſe things move thee not, in a worſe condition then *Felix*, or *Belſhazer*; yea, then th themſelves; for they believe them, yea quake and tremble to them, as being ſtill in a fearfull expectation of further degrees o al torments, *Mat.* 8. 29.

*Sect.* 5. True, it is uſual with ſuch to *think there is no God* whom *it would make*, *that there were none*, and *what we would have we are apt and prone to believe*. Beſides, *proſperity* does ſo tympanize ſouls, and intrance them from themſelves, that they forget they Maker. *Who is God*, ſaith *Pharaoh*? *There is no God*, ſaies *Nebuchad What God can deliver out of my hand*, ſaith *Rabſhakeh*? *I am God* ſa *lexander*. But *Nebuchadnezar* found there was a *God*, *Pharaoh* what that *God* was; *Rabſhakeh* found to his coſt, that there was a mighty *God*, able to deliver in the *valleyes*, as well as on the *Alexander* found he was not as he ſuppoſed, and confeſt that he himſelf mortal by two things, *viz.* *ſleep* and *luſt*: And ſo it ſhall with theſe fools in the end. They that would *Stultizare in cuſu* be forced *ſapere in pœnâ*, *vengeance* ſhall make them *wiſe*, whom made and left *fooliſh*.

At least on their *death-beds*, they would give all the world to be sure there were no *Hell*; though all their life, they supposed it but a fable or fiction. How oft do those *Ruffians* that *deny God* at the *Tap-house*, *preach him at the Gallowes*, and confess that in sincerity of heart, which they oppugned in wantonness? And not seldome are the most charged consciences so awakened ere they go to *Hell*; that *Spira*-like they depart *desolate*, and *desperate*, in and into those *hellish horrours*.

At least in *Hell*, they shall know there is *a righteous God that will reward every man according to his deeds*; and confess that what they once vainly *imagined*, was *but imagined*; there may be *Atheists* on *earth*, there are none in *Hell*.

A *Pope of Rome*, being on his death-bed said; now comes three things to try al, which all my life I have made doubt of: Whether there be *a God*, *a Devil*, and whether *the soul* be immortal. It was not long ere he was fully resolved with a vengeance, and so shall you Oh ye fools when that hour comes; though for the present, you flatter your selves saying; I hope to speed as well as the best.

*Nothing more certain then death.* Among *Laws* some are *antiquated*, as that of *divorce*; some *changed*, as that of *circumcision*; some *dispensed* withall, as that of the *Sabbath*; (in case of necessity, *Mat.*12.1, to 14.) but this *statutum est*, that *all shall die and come to judgment*, is neither antiquated, nor changed, nor dispensed with. Thy *pulse* may leave *beating*, before thou canst fetch thy *breath*.

*Sect.*6. Nor are any so confirmed in *Atheism*; but some great danger makes them fly to the aid of *a divine power*, as *Plato* speaks. Extremity of distress will send the prophanest to *God*; as the *drowning man stretcheth out his hand to that bow*, which he contemned whilest he stood safe on the *shore*. Even *Sardanapalus*, for all his bold denying a God; at every hearing of *thunder*, was wont to hide his head in a hole. And the like is recorded of *Cajus Caligula* that wicked, and incestuous *Emperour*; that notable scorner, and contemner of *God*. And indeed, there is not any heart in the world so secure, that hath not some *flashes of fear* that seize on them, like *an arrest of Treason*; even in their greatest jollity. For *conscience* cannot but sometimes look out of it self, and see what it would not.

The *consciences* of wicked men can never be so charmed, or overruled, either by *arguments*, or the *temptations of Satan*, that they can let go the sence of a *Godhead*. We are all born *Idolaters*, and choose rather to adore the *Sunne*, the *Mooon*, or what not, rather then not acknowledge a *Deity*. Yea you may sooner get a conscience to believe all the *Fables in the Popish Legend*, or *Turkish Alcaron*, then that this *universal frame* is without *a mind*.

And indeed, if they did not in some part believe a judgement to come, they should be worse then the very *Devils* themselves. There

is no *Hell*, what Devil will ſo affirm? they know it, and ſadly ſayes *the Legion* to *Chriſt*, *art thou come to torment us before the* Mat.8.29. And ſhall not men tremble to deny, what the Devils ſayes *Chryſoſtome*.

So that this is the caſe of wicked men: they do in ſome ſort believe there is *a God*, *a Hell*, &c. (eſpecially when they admit conſcience their *counſel*) but they do not fully believe it, becauſe they ſtop *ſcience*, and *ſtop their own ears*, would *flatter their hearts* with a opinion; that ſo they may quietly go on in their ſinful courſes, out detection or check. Whence that expreſſion of the *Pſalmiſt*, *fool hath ſaid in his heart there is no God*, Pſal.53.1. In his heart he *ſaid it*, but in his heart he *never* totally *believed it*: Never fool thought ſo peremptorily; he *would* fain *have it* ſo; he *cannot* believe *is ſo*; it is an opinion which he ſuggeſts to his heart, not what heart ſuggeſts to him; and this makes him *fearfull to die*, and to die *fully*. Yea come to him at that hour, had he as many *Provinces* *ſhueroſh* had; he would give *an hundred ſix and twenty* of them, ſure of it. So that the ſumme of all is, They believe when they longer help it, when they are forced unto it, by feeling the *God* upon their *carkaſes*, or *conſciences*, as not ſeldome they do *ſome* flagitious perſons *God puniſheth* even *here*, leaſt his *providence* *not all*, leaſt his *patience*, and *promiſe of a general judgement*, called in queſtion.

*Sect.*7. In the mean time, we may judg of their belief, by this Can any man think, that a lively *faith*, is the *mother* of *pride*, *neſs*, *adultery*, *contempt of Religion*, *and all goodneſs*; *oppreſſion*, *prophaning the Lords day*; *ignorance of the firſt principles of Chriſtianity*. A mans *faith to God*, is ſeen by his *faithfullneſs to men*; *Shew me thy* *by thy works*, ſayes S^t *James*, (that is) thy *inviſible belief* by thy life; for the *hand* is the beſt *comentary* of the *heart*. What a man I am ſure he *thinks*, not alwayes what he *ſpeaks*. Men may ſay believe there is an *Hell*, and a *Heaven*: but ſurely, they never *ſpeak* as they *ſpeak*; *think* as they *think*; *do* as they *do*; if thought that their *thoughts*, *words*, and *actions*, ſhould ever come *judgement*. If men believed that *Heaven* were ſo *ſweet*, and *Hell* ſo *tollerable* as the *Word* makes them; they would be more obedient to *earth*. The *voluptuous*, and *covetous*, would not ſay, take you *Heaven*, let us have *money*, *pleaſure*, &c.

*Athenagoras* told the *Emperour* in the *Primitive times*, that there not one of the *Chriſtians* evil manured; unleſs they were ſuch as ſome by and ſiniſter ends diſſembled themſelves *Chriſtians*. And *Tertullian* ſayes of the *Chriſtians* in his time, *Non aliundè noſcibiles, quàm de emendatione vitiorum*. And *Chryſoſtome* ſpeaketh of many in his dayes, whoſe *lives* were *angelical*, they ſo walked up to their principles; but now how is the caſe altered? when it is well known

*Merchant*

Merchants, and others that travail into *forrain parts*; that the very *Turks*, and *Infidels*, are more *just* and *temperate*, then the common sort of Christians.

It is the happiness of these cold times, that we are not put to the hot fire, for tryal of our *Faith and Love*. If the *wheel* should turn, (which *God* in mercy forbid) how many would *turn from Christ*, rather then burn for him? True, *Gods seed* is sown, but the *Devils fruit comes* up; and like the *Jews*, we bring *Christ vinegar* when he *thirsts* for wine. But what a shame? What a prodigy is this? We are bound to praise *God* above any *Nation* whatsoever; (For what *Nation* under Heaven enjoys so much *light*, or so many *blessings* as we?) above any *creature*, for all the *creatures* were ordained for our sakes; and yet of all *Nations*, of all the *creatures*, we are the most *wicked*, *disobedient*, and ungratefull.

Thou *believest* in *Christ*, and *hopest* to be saved by him, but thou wilt neither *imitate his actions*, nor *follow his Precepts*. How does this hang together? Let me ask thee a question or two, that may convince thee of thy unbelief, if thou hast either *reason* or *sense*, let *conscience* make the answer, and then if thou yeeldest not, I will give thee over, as the *Physician* his *Patient*, when he is *past* all hope of *recovery*, Jer. 51. 9. Nor would I have thee read this Book any further. Now that I may remove all prejudice and partiality which too oft blindes, take thy very case in the person of another, the which being my last farewell, would be the more diligently hearkened unto; the case is this: If a *Physician* should say to his *Patient*, here stands a *cordial*, which if you take, will cure you; but touch not this other *vial*, for that is *deadly poison*; and he wittingly refuseth the cordial to take the poison, will not every one conclude, that either he believed not his *Physician*, or preferred *death*, before *life*. If *Lots Sons-in-law* had believed there *Father*, when he told them the *City* should suddainly be destroyed with *Fire and Brimstone*, and that by flying, they might escape it, they would have obeyed his counsell. If the *old World* had believed, that *God* would indeed, and in good earnest, bring such a *flood* upon them as he threatned, they would have entered into the *Arck*, and not have scoft at *Noah* for building it. So if you did firmly believe what *God* in the *Scriptures* speaks of *Hell*, you would need no intreaties to avoid the same.

*Sect.* 8. But alas, men of thy condition are so far from believing what *God* threatens in his Word against their sins, that they *bless themselves in their hearts, saying we shall have peace, although we walk according to the stubbornesse of our own wils; so adding drunkennesse to thirst*, Deut. 29. 19. Yea, they preferre their condition before others, who are so abstemious, and make conscience of their waies, thinking that they delude themselves with needlesse fears and scruples, 2 *Kings* 18. 22, 30, 33, 35.

Yea,

Yea, How is it poſſible, that any wicked man ſhould believe what is written of *Gods juſtice and ſeverity*, in puniſhing ſinne with *eternal deſtruction of body and ſoul?* For if they did really and indeed believe it, when he ſaith, that *neither fornicatours, nor thieves, nor murtherers, nor drunkards, nor ſwearers, nor raylors, nor lyers, nor covetous perſons, nor unbelievers; nor no unrighteous perſons ſhall inherit the Kingdom of Heaven, but ſhall have their part and portion in that lake which burneth with fire and brimſtone, which is the ſecond death*, 1 Cor. 6. 9, 10. *Revel.* 21. 8. they durſt not continue in the practice of theſe ſinnes, without *fear or remorſe*, or *care of amendment*. Yea, if they did in good earneſt believe that there is either *God* or *Devil*, *Heaven* or *Hell*, or that they have immortal *ſouls*, which ſhall everlaſtingly live in *bliſſe* or *woe*; and receive *according to what they have done in their bodies, whether it be good or evil*, 2 *Cor.* 5. 10. They could not but live thereafter, and make it their principal care, how to be ſaved.

But alas, they *believe* what they *ſee*, and *feel*, and *know*; they believe the *Laws of the Land*, and know that there are *Stocks*, and *Iron-wels*, and *Goales*, and *Dungeons*, and *Racks*, and *Gibbets* for *malefactours*; and this makes them abſtain from *murther*, *felony*, and the like: but they believe not things *inviſible*, and to come: For, if they did, they would as well, yea much more *fear him that hath power to caſt both body and ſoul into Hell*, as they do *the temporal Magiſtrate, that hath but only power to kill the body*. They would think it *a very hard bargain to win the whole world and loſe Heaven*, and their own *ſouls*, Luke 9. 25. Yea, if they did but believe an *Hell*, there would be more danger in their *deſpair* then of their *ſecurity*. But if *viſible powers* were not more feared then the *inviſible God*, and the *halter* more then *Hell*; (natural men being like *beaſts*, that are *more ſenſible of the flaſh of powder, then of the bullet*,) the world would be over-run with out-rage. And hence it is, that they *live like beaſts*, becauſe they think they ſhall *die like beaſts*, without any anſwer for what they have either *acted or left undone*. *But I hope better things of thee Chriſtian Reader, and ſuch as accompany ſalvation.* And ſo much of the firſt Uſe. But

## CHAP. XXIII.

*Sect.* 1. SEcondly, Are the *joyes* of *Heaven* ſo unſpeakable and glorious? How then ſhould we admire the love and bounty of *God*, and bleſs his name, who for the performance of ſo ſmall a *work*, hath propoſed ſo great a *reward*? And for the obtaining of ſuch an happy *ſtate*, hath impoſed ſuch an eaſie *task*. Yea more, is *Heaven* ſo unſpeakably ſweet and *delectable*, and *Hell* ſo unutterably *doleful*? Then let nothing be thought too much, that we can either *do or ſuffer* for *Chriſt*, who hath *freed us from the one, and purchaſed for us the other*. Though indeed, nothing that we are able to *do or ſuffer here*, can be compared

compared with those *woes* we have *deserved* in *Hell*, or those *joyes* we are *reserved* to in *Heaven*. And indeed, that we are now out of *Hell*, there to *fry in flames of fire and brimstone*, never to be freed, that we have the free offer of *grace here*, and everlasting *glory hereafter* in *Heaven*; we are only beholding to him. We are all by nature, as *traitours*, *condemned to suffer eternal torments in Hell* fire, being only *reprieved for a time*: But from this extremity, and eternity of torment, *Jesus* hath freed and delivered us.

O think then! yea, be ever thinking of it, how rich the mercy of our *Redeemer* was, in freeing us, and that by laying down his own life to redeem us. Yea, How can we be thankfull enough, for so great a *blessing? It was mercy bestowed*, and *a way found out*, that *may astonish all the sons of men on earth, and Angels in Heaven*! Which being so, let us study to be as thankfull as we can. Hath *Christ* done so much for us, and shall we deny him any thing he requireth of us? Nor can any one in common reason, meditate so unbottomed a love, and not study and strive for an answerable and thankfull demeanour. If a *friend* had given us but a thousand part of what *God* and *Christ* hath, we should heartily love him all our lives, and think no thanks sufficient: What price then, should we set upon *Jesus Christ*, who is the *life of our lives*, and the *soul of our souls?* Do we then for *Christs sake*, what we would do for a *friends sake:* Yea, let us abhor our selves, for our former unthankfulness, and our wonderfull provoking of him. Hearken we unto *Christs* voice, in all that he saith unto us, without being swayed one way or another, as the most are. For as *Pilate* condemned *Christ* for *fear* of *Cæsar*, or as *Herod* beheaded *John Baptist* to *please* the *people*, or as *Ahab* committed *Michaia* to *prison* out of *hatred*, or as *Felix* delayed the hearing of *Pauls* cause, and would not free him, though he found him innocent, because he *looked that some bribe should have been given him*; so commonly, some by or base end or other, bears sway with men of the world. But let us. whom *Christ* hath redeemed, express our thankfulness, by obeying all that he saith unto us, whatever it shall cost us, since *nothing* can be *too much to endure for those pleasures which* shall *endure for ever*. Yea, if the love of *gain*, makes the *Merchant* refuse no *adventures of Sea*; If the *sweetness of honey*, makes the *Bears* break in upon the *Hives*, *contemning the stings*; Who would not obtain *Heaven* at any *rate*, at any *cost* or *trouble* whatsoever?

In *Heaven* is a *Crown* laid up for all *such as suffer for righteousness*, even a *Crown without cares*, *without rivals*, *without envy*, *without end*; And is not this reward enough, for all that *men* or *devils* can do against us? Who would not serve a short *apprentiship* in *Gods service here*, to be made *for ever free in glory?* Yea, Who would not be a *Philpot* for a *moneth*, or a *Lazarus* for a *day*, or a *Steven* for *an hour*, that he might be in *Abrahams bosom for ever?* Nothing can be too much to *endure*, for those

pleasures

pleaſures that *endure for ever.* Yea, what pain can we think too much to *ſuffer*? What little enough to *do*, to *obtain eternity*? for this *incorruptible Crown of glory in Heaven?* 1 Pet. 5. 4. where *we ſhall have all tears wiped from our eyes.* Where we ſhall ceaſe to ſorrow, ceaſe to ſuffer, ceaſe to ſin. Where *God* ſhall turn all the *water* of our afflictions, into the pure *wine* of endleſſe, and unexpreſſible comfort. Yea, had Queen *Elizabeth* but foreknown, whiles ſhe was in *Priſon*, what a glorious reign ſhe ſhould have had for *fourty and four years* after it, ſhe would never have wiſht her ſelf a *Milk-maid*, as ſhe was often heard to do. But certainly, nothing can be too much to endure, for thoſe pleaſures which ſhall endure for ever.

*Sect.* 2. You ſhall ſometimes ſee an *hired ſervant*, venture his life for his new *Maſter*, that will ſcarce pay him his *wages* at the years end: and can we ſuffer too much for our *Lord* and *Maſter*, who gives every one that ſerveth him, not *Fields* and *Vineyards*, as *Saul* pretended, 1 *Sam.* 22. 7, *&c.* nor *Towns* and *Cities*, as *Cicero* is preſſed to boaſt of *Cæſar*; but even *an hundred-fold more then we part with all here in in this life, and eternal Manſions in Heaven hereafter*, Joh. 10.

S. *Paul* ſaith, *Our light affliction which is but for a moment, worketh a far moſt excellent and eternal weight of glory*, 2 Cor. 4. 17, 18. Where note the incomparable and infinite *difference*, between the *work* and *wages*: *light affliction* receiving a *weight of glory*; and *momentany affliction*, *eternal glory.* Suitable to the reward of the wicked, whoſe moſt delights live and die in a moment; but their unſufferable puniſhment is interminable and endleſſe. Their *pleaſure* is *ſhort*, their *pain* never *laſting*; our *pain* is *ſhort*, our *joy eternal. Bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the Crown of life*, Jam. 1. 12. a Crown without cares, without rivals, without envy, without end. To nothing we ſuffer here, can be compared, either to thoſe *woes* we have *deſerved in Hell*; or thoſe *joyes* we are *reſerved to* in *Heaven.* Turn we then but upon thoſe two places; and the remembrance thereof is enough to raiſe up our ſouls from our ſelves; and make us even contemn, and ſlight what ever our enemies are able to do: as our *Fathers* did the *flames.*

And what though thy ſufferings be never ſo ſad?

*The gain with hardneſs, makes it far leſs hard:*
*The danger is great, but ſo is the reward.*

The ſight of glory future, mitigates the ſenſe of miſery preſent. *Jacobs ſervice* ſeemed the lighter, by having his beloved *Rachel* always in his eye. The poor *Traveller* thinking on his *Inn*, goes on more cheerfully. And the *Bond man*, by calling to minde his *year of Jubilee.* So that if we droop at preſent, it is for want of conſidering the future. Wherefore,

*Eye not the ſtream thou wadeſt through:*
*But the firm land thou tendeſt to.*

Compare the *ſeed-time* with the *harveſt*: look up from the *rot* to the

*fruit. Lazarus* was for a time extream miserable; what then? his *sores* and *sorrows soon ceased*, but his *joyes* shall *never cease*: his *pain* did *soon passe*, his *joy* shall never *passe away*.

Well then, does the *malignant world slight* and *scorn* us, accounting us the *very scum* and *off-scouring* of men? it is because they know not the worth of our *high and heavenly calling in Christ Jesus*. Another manner of advancement, then if we were made *Emperours of the whole world*. So that it is but *turning our eyes*, from things *temporall* to things *eternall*; and from things we see here *downward*, do but make a *prospective upward*; and the beholding of *earthly things*, will beget *heavenly thoughts* in us.

And let this be our comfort, amidst all the discouragements of this life, that when once the *earthly tabernacle of this body* wherein we *sojourn*, shall be *dissolved*, *we have a building of God*, *not made with hands*, *but eternall in the Heavens*, 2 Cor. 5. 1. Yea how should we long to *lanch forth into this fullness of light*; to *dive into this bottomless depth of glory!* to dwell in that unapproachable brightness, which is reserved to the last day; when *Christ Jesus shall present us*, *glorious and pure to his Father*, *without spot or wrinkle*?

*Sect.* 3. Thirdly, How is it possible he should dote upon these transitory things below, that but seriously thinks upon what is reserved for us in *Heaven*? As, Oh the folly and madness of those, that prefer *Earth*, yea *Hell* to *Heaven*, *time* to *eternity*, the *Body* before the *Soul*, yea the *outward estate* before either soul or body! These are the *worlds fools*; who care not what their *end* is, so their *way* may be pleasant. Meer *children*, that prefer an *Apple* before their *Inheritance! besotted sensualists*, that see not how their present pleasures soon vanish like smoke. That consider not how *this life* of ours, if it were not *short*, yet it is *miserable*, and if it were not *miserable*, yet it is *short*. That suffer themselves to be so *bewitcht with the love of money*; and their *hearts* to be *riveted to the earth*; to be so inslaved to their *lust*, to make *gold* their *god*, and commodity the stern of their consciences. For else the one would *fly from* present sinfull *pleasures*, with as great zeal, *as* now *they seek after them*. Neither would the other like *Judas*, sell *Christ* for *thirty pence*; who is not to be valued with many *millions of worlds*: did they but seriously think of *those treasures of wisedom and riches*, Col. 2. 3. *that will never fade*; those comforts that are everlasting: They would not be such fools, as to *better their estates*, by *making themselves worse*; nor *impoverish their souls*, to *enrich their bodies*. Much less would they *sell both soul and body*, *to purchase a great estate*: which when gotten, they have not power to partake of. For such is their sottishness, they never think that dear, which stands them in no less price then their own souls. For in them is that fulfilled; *Nihil cuique se vilius*; The vilest, basest and cheapest thing we have, we hold our selves.

But let it not be so with us, let us take care of our *bodies*, our *corruptible bodies*; but much more of that noble part our *immortall souls*; since the contrary

contrary were to prefer the *caſket* before the *jewell*, the *ſhell* before the *pearle*.

*Sect.*4. Fourthly, Is *Hell* and eternall miſery, the reward of ſinne? what *folly* is it then, or rather *madneſs*; for the *ſmall pleaſure* of ſome *baſe luſt*, ſome *paltry profit*, or *fleeting vanity*, (which paſſeth away in the very act, as the *taſte* of a *pleaſant drink*, *dieth* ſo ſoon as it is down,) to bring upon our ſelves in another world, *torments without end*, and beyond all *compaſs* of conceit.

Fifthly and laſtly, Is it ſo? that *God* hath ſet before us *life* and *death*, *Heaven* and *Hell*, as a reward of *good* and *evil*; leaving us as it were to our *choice*, whether we will be compleatly and everlaſtingly *happy* or *miſerable*: with what reſolution and zeal ſhould we *ſtrive*, to *make our calling and election ſure?* not *making our greateſt buſineſs*, *our leaſt and laſt care*. I know well, thou hadſt rather when thou dieſt, go to reign with *Chriſt* in his *kingdom* for evermore; then be confined to a *perpetuall priſon* or *furnace of fire and brimſtone*, there to be tormented with the Devil and *his Angels*. If ſo, provoke not the *Lord*, who is *great* and terrible, of *moſt glorious majeſty*, and of *infinite purity*; and who hath equally promiſed *ſalvation* unto thoſe which *keep his Commandements*; and threatned eternall death and *deſtruction to thoſe who break them*. For as he is to all *repentant ſinners*, a moſt *mercifull God*, Exod.34.6. ſo to all wilfull and *impenitent ſinners*; he is *a conſuming fire*, *and a jealous God*, Heb. 12.29. Deut.4.24. Many men take liberty to ſinne, and continue in a trade of ſinne, becauſe *God* is mercifull: but they will one day find that he is *juſt as well as mercifull*. *There is mercy with God* (ſaith the *Pſalmiſt*) *that he may be feared*; not that he may be deſpiſed, blaſpheamed, *&c. Pſal.*130.4. Yea know this, and write it in the table *book of thy memory*, and upon the *table of thy heart*; that if *Gods bountifulneſs*, *and long-ſuffering towards thee*, *does not lead thee to repentance*, *it will double thy doom*, *and encreaſe the pile of thy torments*. And that very day which does not *abate of thy reconing*, will *encreaſe it*: And ſo *thou by thy hardneſs*, *and impenitency*, *ſhalt but treaſure up unto thy ſelf wrath*, *againſt the day of wrath*, *and the declaration of the juſt judgment of God*, Rom.2.4,5,6.

Again it is further conſiderable, that we have to deal with a *Judge unto whoſe eyes all things are open and uncovered*; and *ſhall not the righteous Judge of all the world do right* without *paſſion*, *favour*, or *affection*. Then we heed then of provoking this *Lord* to anger; *are we ſtronger then he?*

Now this *Judge* hath told us, that *we muſt give an account for every idle word we ſpeak*, Mat.12.36. much more then for our wicked actions; therefore beware what thou doſt againſt him. *Latimer* took ſpecial care to the placing of his very words, in his anſwer to the *Biſhops* when they examined him; ſo ſoon as he heard the *pen* wagge in the *Chimney*, *behind the cloth*.

Men may dream of too much ſtrictneſs in holy courſes; but the

do not consider the power, the purity, and strictnesse of the *Judge*: he who brings even idle words to judgement, and forgets not a thought of disobedience; how will he spare our grosse negligence and presumption? how our formality and irreverence in his service? much more our flagitious wickednesse?

Furthermore, *it is sufficient that we have spent the time past of our life in the service of sinne and Satan*, and gone on so farre in the *worlds road that leads to Hell and destruction*. Yea if our eyes were but opened to see in what a condition we are content at present to continue in; we should need no entreaty to turn our course another way. *Luther* saies, that if a man could perfectly see his own evils, and the misery that attends them; the sight thereof would be a perfect *Hell* unto him; and this indeed might prove to be his *way to Heaven*: for then and not till then a man sees what need he hath of a *Saviour*: and then he begins rightly to prize the *joyes of Heaven*; when he sees he hath escaped the *flames of Hell*.

*Sect.* 5. Wherefore as you ever expect or hope for *Heaven*, and *salvation*; as you would escape the *tormenting flames of Hell-fire*; *cease to do evil, learn to do well*. For *Sanctification* is the *way* to *Glorification*, *Holinesse* to *eternal Happinesse*.

The *old Romans* did so contrive their *Temples of Vertue and Honour*, that one could not come into the *Temple of Honour*, but he must first passe through the *Temple of Vertue*. And such is the *Christians way to preferment*; he must *pass to glory, by grace*: If we would have *God to glorifie our bodies in Heaven*; we also must *glorifie God in our bodies here on earth*. For *them that honour me, I will honour*, saith the *Lord*, *and they that despise me, shall be lightly esteemed*, 1 Sam. 2. 30. *He that does justly, loves mercy, and walks humbly with his God*, Mic. 6. 8. *He that walketh uprightly, and worketh righteousnesse, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour: nor taketh up a reproach against his neighbour: He in whose eyes a vile person is contemned, while he honoureth them that fear the Lord: He that sweareth to his own hurt, and changeth not: He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of bloud, and shutteth his eyes from seeing evil: He that putteth not his money to usury, nor taketh a reward against the innocent: He that doth these things shall never be moved*; *but shall dwell safely on high in a secure place*, inaccessible to all enemies, and utterly impregnable: *He shall abide in Gods Tabernacle, or holy hill*, Psal. 15. Isa. 33. 15. These three paralell places can never enough be thought on. And above all, take heed of that *reprobate yet common errour*; *of only believe and thou shalt be saved, no matter how we live*: For the same *Devil* that now flatters you with hopes of mercy, and will not let you see your sinnes, during the presumption of your *life*; will open them in the desperation, that shall wait on you at *death*, or in *Hell*; as it fared with the *rich man*, Luk. 16.

who when he was in *Hell* lift up his eyes to *Heaven*, but never before *ver.* 23. those scorching flames opened them to purpose. And *Satan* seldome lets us see our folly, till we be plunged in some deep extremity; but then he writes it in capital letters, and pins the same on our palmes, or foreheads, like *one riding to the Pillory*; especially on our *death-beds*, he shewes us all our misdeeds in multiplying glasses. That *subtil Syren*, with *Orphian ayres, and dexterous warbles*, leads us to the *flames of Hell*, and then *derides us with contempt and triumph*, like *a cunning Curtizan*, that *dallies* the *Ruffian* to undo himself; and then payes him with a *fleer* and *scorn*. Take heed it prove not thy case at last: for if you will give more credit to *your deceitfull hearts*, and to *Satans suggestions*, then to *what God speaks*; (as *Eve* when she eat the *forbidden fruit*) *God* will leave you to be *confuted by fire and brimstone*. If you will *not believe what is written*, you shall *feel what is written*.

*Sect.* 6. Nor needs there any more to confirme this point, then the severity which *God* sheweth to his own, when they sinne against him. As what think you, if the *godly suffer* so many and grievous afflictions *here*; what shall *Christs adversaries suffer in Hell?* If *Sampson* be punished, shall the *Philistims* escape? If in this life the *Devil* by *Gods* permission doth so grievously afflict the *Saints*; how grievously shall he torment the *damned*, who are given up to his power for ever?

The *Lord* the better to shew us his rich mercy in our deliverance is pleased sometimes to cast a flash of this fire into our consciences. *That worm* we sometimes feel *gnawing and griping* there, and that *scorpion-biting*, that *short twitch*, *how intollerable* is it? Oh think then how much it concernes thee to use all possible meanes, whereby to escape *Gods* indignation? Yea I pray God, give us all the *grace to fear it*, and *care to avoid it*. O good *God*, grant unto us that we may so think upon *Hell*, that we may never fall into it.

And now for conclusion: Are the *joyes of Heaven* so unspeakable and glorious, the *torments of Hell* so wofull and dolorous; then it behooves all *Parents* and *governours* of Families, to see to their *children* and *servants souls*; and that they miscarry not through their neglect. As tell me, will not their blood be required at your hands, if they perish through your neglect? will it not be sad to have *children* and *servants* rise up in judgement against you, and to bring in evidence at the *great Tribunal of Christ?* saying, *Lord, my Father never minded me, my Master never regarded me*; I might sinne, he never reproved me; *I might go to Hell, it was all one to him*: will not this be sad?

Secondly, If it be so, Let *children* and *servants* consider, that 'tis better to *have lust restrained, then satisfied*; 'tis better to be held in, and restrained from sinne; then to have a wicked liberty. Be not angry with those who *will not see you damn your soules, and let you alone*: they are your best friends. *Fear the strokes of Gods anger*, be they spiritual or eternal, *more then the strokes of men*. What's a *fetter* to a *Dungeon*? a *Bilbows* to *Hell-fire*?

Give

Give not way to imaginary, *Speculative*, *heart-sinnes*: *Murther in the heart*, *uncleanness in the eye*, *and thoughts given way to*, will come to *actual murther*, and *bodily uncleanness* at last. *Keep Satan at a distance*; if he get but in, he will be too hard for you. And let so much serve to have been spoken of *Heaven* and *Hell*: upon *the one* I have stood the longer, that so I might if *God* so please, be a means to *save some with fear*, *plucking them out of the fire* of *Gods* wrath, under which (without *repentance*) they must lie everlastingly.

And for *the other*, I have like the *Searchers of Canaan*, brought you *a cluster of grapes* to give the *Reader a tast* thereby, of the plentifull *vintage* we may expect, and look for in the *heavenly Canaan*. To which *God the Father*, who hath prepared it; *God the Son*, who hath purchased it for us; and *the blessed Spirit*, that giveth the *season* thereof, in their good time vouchsafe to bring us; for *Jesus Christ* his sake, to whom with the *Father*, and the *Holy Ghost*, three persons, and one *immortal*, *Almighty*, *invisible*, and *only wise God*, be all *honour*, *glory*, *blessing*, *praise*, and *thanksgiving*, now and for ever, *Amen*.

Now if any would truly know themselves, and how it will fare with them in the end; let them read the whole *Book*, out of which this is taken; *viz*. *The whole duty of a Christian*. Which Book is licenced by *John Downame* and *Thomas Gataker*.

When this (being but a sheet) was given *gratis*, a hundred in a day fetcht of them, perhaps many out of wantonness (though it is dangerous jesting with *edged-tools*) while others out of modesty, (as having more manners then did them good) wanted courage to call for them: Wherefore to prevent each extream, both *this* and *two other Books* (no less considerable,) are all to be had for a *Penny*, in *Bores-head Court* by *Cripplegate*, at the first house on your left hand. If it shall occasion any to look *Heaven* ward, or to acknowledg more sweetness in *Divinity* then in *History* or *Poetry* (which in these *Atheistical times* few have the wit to do) let *Drunkards* and *Swearers* mock on. Yea when absent (like *Luther* from the power of *Rome*) let them smite me too: For if those that are got out of *Satans* clutches, shall think good to give or lend them to their carnal aquaintance: it may prove one notable way to defeat that *Grand Impostor*, who is more industrious to *damn souls*, then the best are to *save them*.

*If this is to be vile, I will yet become more vile*, 2 Sam. 6. 22.

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To such as for my great love, and no little cost do hate me; and for using the likeliest means to stop them in their way to destruction, do scoff, and traduce me.

*Who so rewardeth evil for good, evil shall not depart from his house*, Pro. 17. 13.

But are you *Christians*? or do you own him that made you, and that hath bestowed so many millions of mercies upon you? 1 *Pet*. 1. 18, 19.

2 *Pet* 1.4. If ſo, fight not for *Satan* againſt your *Saviour*, 2 Chron. 13. *Acts* 5.39. & 23.9. who hath done and ſuffered ſo much for you, Ioh. 4.25. & 5.6, to 20. & 6.23. & 8.2. *Rev.* 1.5. 1 *Pet.* 2.24. For this is unkindneſs, next door to unpardonable, *Mark* 3.22, 29, 30. Hate me not to the *death*, for ſhewing you the way to *eternal life*, Acts 14.14. as the *Libertines* did *Stephen*, Acts 7.54. and the *Jews Chriſt*, Matth. 27.23. If if you do, what ſhall you gain, or I loſe thereby? when this your malice *is a ſure token to you of perdition, but to me of ſalvation?* as the Apoſtle tells you, *Phil.* 1.28. *Iſhmael* did but flout *Iſaac*, yet for that flout, he is by the Holy Ghoſt branded for a *perſecutor*, and ſhall fry in *hell flames* eternally, *Gal.* 4.29. Thoſe *little children*, 2 King. 2. did but mock *Eliſha*, for that mock, *two and fourty of them were devoured by wild beaſts*, v. 24. *Cham* did but deride *Noah*, but that alone brought his *Fathers* curſe upon him, and *Gods* upon that, *Gen.* 9.25. which Propheticall curſe, lies ſo heavy upon *Chams poſterity* (the *Ethiopians*) to this day, (though moſt *four thouſand years* ſince) and they are ſo devoted to ſlavery, that *Parents* will ſell their own *children* to be *ſlaves*, to ſuch as trade in *negroes*. And yet the moſt dreadfull part of the curſe, lies upon their ſpirituals, there being few of *Chams poſterity* in any age of the world, that have ever been taken into the *Church*. Wherefore take heed of mocking or *ſcoffing at Religion*, or the *Religious*: for (as the *Serpents* hiſſing ſufficiently betrayes *his malice*, ſo) that, *viz.* ſcoffing alone, infallibly declares you to be the *Serpents ſeed*, and *children of the devil*, Acts 13.10. Gen. 3. 15. Nor is it *you*, but *the devil in and by you*; as you may ſee by Gen. 3. to 6. *Eph.* 2.2. *Matth.* 16.22, 23. 1 *King.* 22.22, 23. *Joh.* 13.2. Acts 5.3. And none but a *Cain*, or a *devil* in condition will *envy*, *becauſe his own works are evil, and his brothers good*, 1 John 3.12. 1 Pet. 4.4.

But they will not believe that are ordained to periſh, *Prov.* 29.1. Iude 2.25. And as good admoniſh a *bruit beaſt*, as a *ſcorner*, *Prov.* 12.1. & 13. & 19.29. For *ſcorners* are upon the very *threſhold of hell*, Luk. 16. 2 *Chron.* 25.16. As how dreadfully does St *Peter* ſpeak of ſuch; his words are theſe, and the like: *They walk after the fleſh in the luſt of uncleanneſs, they are preſumptuous, and ſelf-willed, they ſpeak evil of the things which they underſtand not, they ſport themſelves in their own deceivings, and are reſerved unto the day of Judgment to be puniſhed*; (yea, ſaith the Apoſtle) *as natural bruit beaſts, they are made to be taken and deſtroy'd*, (mark that! *they are made to be taken and deſtroy'd*) *and ſhall utterly periſh in their own corruption, and ſhall receive the reward of unrighteouſneſs*; *to whom the blackneſs of darkneſs is reſerved for ever*, 2 Pet. 2.9, to the end. O woful and dolefull condition!

Beware then of ſcoffing at goodneſs, for there cannot be a greater argument of *a foul ſoul*, *given up to Satan the god of this world*, 2 Tim. 2.26. *Eph.* 2.2. 2 *Cor.* 4.4. And to prove you a Souldier belonging to that great *Red Dragon, that fighteth againſt Michael and his Angels*, Rev. 12. *Who whoſe hands are bound, caſteth a flood of reproaches out of his mouth againſt the Church, and the remnant of her ſeed, which keep the Commandments of God*,

and have the teſtimony of *Jeſus Chriſt*, ver. 15, 16, 17.

*Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.* But *though a ſinner do evil an hundred times, and his dayes be prolonged, yet ſurely I know that it ſhall be well with them that fear God, &c.* Eccleſ. 8. 11, 12.

Who would know more of theſe ſcoffing *Atheiſts*, let them read *Armour of proof for a weak Chriſtian*; *againſt the worlds envy, ſcoffs and reproaches*, upon *Gen.* 3. 15.

What follows, is both to fill up the ſheet, and to occaſion or forewarn (more eſpecially) five ſorts of Sinners (whom I moſt fear;) not to forget what they have heard of *Heaven* and *Hell*: that is to ſay, *Swearers*, *Drunkards*, *Slanderers* of their neighbours, *Ignorant perſons*, *Unjuſt* and *unmercifull men*. To the firſt of theſe, their faithfull and impartiall *Monitor* (*The Book-giver*) preſents

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*A hopefull way to Cure that* horrid Sinne *of* Swearing: *Or an help to ſave* Swearers, *if willing to be ſaved: Being an Offer or Meſſage from* HIM, *whom they ſo daringly and audaciouſly provoke.* Alſo a *Curb* againſt *Curſing*. By *R. I.*

*Meſſenger:*

SIr, me thinks you Swear and Curſe as if he that made the ear could not hear, Or as if he were neither to be feared nor cared for, who for ſin caſt the Angels out of Heaven, *Adam* out of Paradiſe, drowned the old world, rained down fire and Brimſtone upon *Sodom*, commanded the earth to open her mouth, and ſwallow down quick *Korah* and his company; he who ſmote *Egypt* with ſo many plagues, overthrew *Pharaoh* and his hoſt in the Red Sea, deſtroyed great and mighty Kings, giving their land for an inheritance to his people: and can as eaſily with a word of his mouth ſtrike you dead while you are blaſpheming him, and caſt you body and ſoul into Hell for your odious unthankfulneſs: yea, it is a mercy beyond expreſſion, that he hath ſpared you ſo long.

What, becauſe you are diſpleaſed with others, Will you flie in your Makers face? and tear your Saviours Name in pieces? This is worſe than frenzie, this is to ſend challenges into Heaven, and make love to deſtruction; conſider of it, leſt you ſwear away your part in that Bloud which muſt ſave you, if ever you be ſaved; yea, take heed leſt you be plagued with a witneſs, and that both here and hereafter: for God (who cannot lie) hath threatned that his curſe ſhall never depart from the houſe of the *Swearer*, as it is *Zach.* 5. 1, to 5. And I doubt not but you are already curſed, though you know it not; That either he hath curſed you in your body by ſending ſome foul Diſeaſe, or in your eſtate by ſuddenly conſuming it, or in your name by blemiſhing and blaſting it, or in your ſeed by not proſpering it, or in your mind by darkening it, or in your heart by hardening it, or in your

conſcience by terrifying it, or will in your ſoul by everlaſting damning it, if you repent not. Wherefore take heed what you do before it prove too late. Yea, my brethren, bethink your ſelves what God and Chriſt hath done for you. It is his *maintenance* we take, and live on. The air we breath, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanſeth us, the *cloathes* that cover us, the *food* that does nouriſh us, the *delights* that cheer us, the *beaſts* that ſerve us, the *Angels* that attend us, even all are his. That we are not at this preſent in *Hell*, there to fry in flames never to be freed. That we have the free offer of *grace* here, and everlaſting *glory* in Heaven hereafter, we are only beholding to him. And ſhall we deny this *Lord* that hath bought us? ſhall we moſt ſpightfully and maliciouſly fight on *Satans* ſide against him with all our might, and that againſt *knowledg* and *conſcience*? I wish that you would a little think of it.

Or if you regard not your ſelf, nor your own ſouls good, yet for the *Nations* good leave your ſwearing: *for the Lord* (as now we find to our ſmart) *hath a great controverſie with the inhabitants of the Land, becauſe of ſwearing*, Hoſea 4.1,2. Yea, *becauſe of oaths* the whole *land* (even the three *Nations*) now *mourneth*, as you may ſee, *Jer.*23.10. Neither think that ye are ſo accuſtomed to *Swearing* that you cannot leave it, for that defence is worſe than the offence: as take an inſtance. Shall a thief or murtherer at the Bar alleage for his defence, that it hath been his uſual cuſtom of a long-time to rob and kill, and therefore he muſt continue; or if he do, will not the Judg ſo much the rather ſend him to the gallows.

Beſides, the objection is falſe and frivolous, for were you forced to pay three ſhillings four pence for every Oath you ſwear, (as the Law joyns) or if you were ſure to have your tongue cut out, which is no light a puniſhment for this ſin, damnation being the due penalty thereof, as the Apoſtle ſets it down, *Jam.*5.12. you both could and would leave it. *Wherefore I beſeech you by the mercies of God* (who hath removed ſo many evils, and conferred ſo many good things upon you, that they are beyond thought or imagination) to leave it: eſpecially after this warning; which in caſe you do not, will be a ſore witneſs, and riſe up in Judgment againſt you another day.

*Swearer, Did I ſwear or curſe?*

*Meſſenger.* Very often, as all here preſent can witneſs, and Satan alſo, who ſtands by to take notice, reckon up, and ſet on your ſcore every Oath you utter, keeping them upon Record againſt the great day of Aſſiſe, at which time every Oath will prove as a daggers point ſtabbing your ſoul to the heart, or as ſo many weights preſſing you down to Hell. *Rev.*20.13. & 22.12. As alſo the ſearcher of hearts, who himſelf will one day be *a ſwift witneſs againſt Swearers*, Mal.3.5. For of all other ſinners, *the Lord will not hold him guiltleſs that taketh his Name in vain*, as the third Commandement tells you, *Exod.*20.7.

But wo is me, it fares with common Swearers as with perſons deſperately diſeaſed, whoſe excrements and filth comes from them at unawares;

for

for as by much labour the hand is so hardened that it hath no sense of labour, so their much swearing causeth such a brawny skin of senslesness to overspread the heart, memory, and conscience, that the swearer sweareth unwittingly; and having sworn, hath no remembrance of his Oath, much less repentance for his sin.

*Swearer. Alas, though I did swear, yet I thought no harm.*

*Messenger.* O fool! What Prince, hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse? that whatsoever he spake with his mouth, yet he thought no ill in his heart? And shall God take this for a good answer, having told us beforehand, *Deut.* 28.58,59. *that if we do not fear and dread his glorious and fearfull Name, the Lord our God, he will make our plagues wonderfull, and of long continuance, and the plagues of our posterity.* Besides, how frequently doest thou pollute and prophane Gods Name, and thy Saviours? the Jews grievously sinned in crucifying the Lord of life but once, and that of ignorance; but the times are innumerable that thou doest it, every day in the year, every hour in the day, although thy conscience and the holy Spirit of grace hath checkt thee for it, a thousand and a thousand times. Doest thou expect to have *Christ* thy Redeemer and Advocate; when thy conscience tells thee that thou hast seldom remembred Him but to blaspheme Him? and more often named Him in thy Oaths and Curses, than in thy Prayers.

*Swearer. Surely, if I did swear, it was but Faith and Troth, by our Lady the Mass, the Rood, the Light, this Bread, by the cross of the silver, or the like; which is no great matter, I hope, so long as I swore not by God, nor by my Saviour.*

*Messenger.* That is your great ignorance of the Scriptures, for God expressly forbids it, and that upon pain of damnation, *James* 5.12. First, our Saviour *Christ* in his own person forbids it, *Mat.* 5.34,35,36,37. *I say unto you, Swear not at all, neither by Heaven, for it is Gods Throne; nor by the Earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black: but let your communication be Yea, Yea, Nay, Nay: for whatsoever is more than these cometh of evil.* And then by his Apostle, *Above all things, my brethren, swear not; neither by Heaven, nor by Earth, nor by any other Oath; but let your Yea be Yea, and your Nay, Nay; lest ye fall into condemnation,* Jam. 5.12. Where mark the *Emphasis* in the first words, *Above all things swear not*; and the great danger of it in the last word, *condemnation.*

If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, *Deut.* 6.13. *Isa.* 45.23. & 65.16. *Josh.* 23.7. *Ezek.* 23.13. *Jer.* 5.7. And the reasons of it are weighty, if we look into them; for in swearing by any Creature whatsoever, we do invocate that Creature, and ascribe to it divine worship; a lawfull Oath being a kind of Invocation, and a part of Gods worship: Yea, whatsoever we

swear

ſwear by, that we invocate both as our witneſs, ſurety and
16. and by conſequence deifie it, by aſcribing and commu
it Gods incommunicable Attributes, as his Omnipreſence, and O
ncie of being every where preſent, and knowing the ſecret
and intentions of the heart: and likewiſe an omnipotency, as
mighty in patroniſing, protecting, defending, and rewarding
ing the truth, or puniſhing us if we ſpeak falſly: all which are ſo
to God, as that they can no way be communicated or aſcribed
ther. So that in ſwearing by any of thoſe things, thou commi
high degree of groſs Idolatry, thou ſpoileſt and robbeſt God of
(the moſt impious kind of theft) and in a manner dethroneſt
placeſt an Idol in his room.

And as to ſwear by the Creature makes the ſin far more hainou
the more mean and vile the thing is which you ſwear by (be it by
by cock and py, hares foot, by this cheeſe, and ſuch like childish
which are ſo much in uſe with the ignorant and ſuperſtitious
the greater is your ſin in ſwearing ſuch an Oath: becauſe you
that unto theſe baſeſt of Creatures, which is only proper to God,
to know your heart, and to be a diſcerner of ſecret things;
ſhould you call that Creature as a witneſs unto your conſcien
you ſpeak the truth and lie not? which only belongeth to God
therefore the Lord calls it a forſaking of him; as mark well
ſaith, *Jer.*5.7. *How ſhall I ſpare thee for this? thy children have for
and ſworn by them that are no gods.* And do you make it a ſmall
forſake God, and make a God of the creature? Will you believe
phet *Amos*, If you will, he ſaith (ſpeaking of them that ſwore by
of *Samaria*) *That they ſhall fall and never riſe again*, Amos 8.14.
place to vain Swearers.

Neither are we to joyn any other with God in our Oaths, for
doing, we make baſe Idols, and filthy Creatures, Corrivals in
and Competitors in the Throne of Juſtice with the Lord, who
ſtour of Heaven and Earth, and the ſupream Judg and ſole Mon
all the World.

Or in caſe we do, our doom ſhall be remedileſs; for the Lord
neth by the Prophet *Zephany*, *That he will cut off them that ſwea
Lord and by Malcham*, which *Malcham* was their King, or as ſome
their Idol, *Zeph.*1.4,5.

But admit the ſin were ſmall, as you would have it to be, yet the
cumſtances make it moſt heinous; for even the leaſt ſin in its
ture, is not only mortal, but reſts unpardonable: ſo long as it is
committed, and excuſed or defended.

*Swearer. But all do ſwear, except ſome few ſingular ones, and
will lie, which is as bad.*

*Meſſenger.* You muſt not meaſure all others by your own buſhel,
although ill Diſpoſitions cauſe ill ſuſpicions, even as the eye that
ſhed ſees all things red; or as they that have the Jaundies ſee all

follow; yet know that there be thousands, who can say truly, through Gods mercy, that they had rather chuse to have their souls pass from their bodies, than a wilfull premeditated lie, or a wicked Oath from their mouthes; wherefore when you want experience, think the best as Charity bids you, and leave what you know not to the Searcher of hearts.

As for the number of Swearers, it cannot be denied, but the sin is almost universall, and this is it which hath incensed Gods wrath, and almost brought an universal destruction upon our whole Nation; But is not this excuse [ *That others do so* ] a most reasonless plea, and only becoming a fool; when our Saviour *Christ* hath plainly told us, that *the greatest number go the broade way to destruction*, and *but a few the narrow way which leadeth unto life*, Matth.7.13,14. And S^t *John*, that *the whole world lieth in wickedness*, 1 Joh.5.19. And that *the number of those whom Satan shall deceive, is as the sand of the sea*, Rev.20.8. & 13.16. Isa.10.22. Rom.9.27. And tell me, Were it a good plea to commit a Felony, and say that others do so? Or, Wilt thou leap into Hell, and cast away thy soul, because others do so? A sorry comfort it will be, to have a numerous multitude accompany us into that *lake of fire that never shall be quenched*.

Besides, it is Gods expres charge, *Exod.23.2. Thou shalt not follow a multitude to do evil*; and S^t *Pauls* everlasting rule, *Rom.12.1,2. Fashion not your selves like unto this world*.

*Swearer. But I may lawfully swear so I affirm nothing but the truth.*

*Messenger.* If you be lawfully called to it, as before a Magistrate, or when some urgent matter constraineth for the confirming of a necessary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controversies, and clearing our own or our neighbours good name, person or estate, and to put an end to all strife, aiming at Gods glory, and our own or our neighbours good, which is the only use and end of an Oath: in which case a man is rather a patient, than a voluntary agent; you may swear, otherwise not.

Neither must we swear at all in our ordinary communication, if we will obey Gods word, as you may see, *Matth.5.34,35,36,37. Jam.5.12.*

*Swearer. Except I swear men will not believe me.*

*Messenger.* Thou hadst as good say, I have so often made shipwrack of my credit by accustomary lying, that I can gain no belief unto my words without an Oath: for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a pawn or surety. Neither will any but base bankrupts pawn so precious a jewel as their Faith, or offer better security for every small trifle. Besides, he that often sweareth, not seldom forsweareth. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

Now if you either believe the Scriptures, or desire to escape that direfull sentence, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels*, Mat.25.41. No longer excuse nor defend it, but repent of it and forsake it; and so much the rather, for that of all other

sinnes

sins this sin of Swearing is the most inexcusable. First, because it is
from which of all other sins we have most power of abstinence, as
shewed you before; and the easier the thing commanded is, the grea
guilt in the breach of it; and the lighter the injunction, the heavier
transgression; as *Austin* speaks, and *Adam* his eating the forbidden fr
sufficiently proves. Secondly, because it is a sin, to which of all other
we have the fewest temptations; for all thou canst expect by it is, t
suspition of a common Lyar, by being a common Swearer; or that
shalt vex others, and they shall hate thee: for it bringeth not so m
as any appearance of good unto us to induce us: for whereas other
have their severall baits to allure us; some the bait of profit, some of h
nour, some of pleasure, this sin is destitute of them all, and onely bri
eth much loss here, namely of credit and a good conscience; and
loss of Gods favour, and the Kingdom of Heaven hereafter, which is
more value than ten thousand worlds; which shews that thou lov
this sin only because it is a great sin, and swearest out of meer malice
and contempt of God, which is most fearfull; and (as a man w
think) should make it unpardonable: I am sure the Psalmist hath a terri
word for all such, if they would take notice of it, *Let them be confoun
that transgress without a cause*, Psal. 25. 3.

And no marvell, that this fearfull imprecation should fall from
Prophets mouth? for that man is bottomlesly ill, who loves vice meer
cause it is a vice, and because God most strictly forbids it. He is a de
rate, prodigious damnable wretch, who (rather then not die) will
God on set purpose.

But as if Swearing alone would not press thee deep enough into hell,
thou addest *Cursing* to it, a sin of an higher nature, which none
quently, but such as are desperately wicked, it being their peculiar bra
in Scripture; as how doth the Holy Ghost stigmatize such an one! *
mouth is full of cursing*, Psal. 10 7. & Rom. 3. 14. *or he loveth cursing*, Psa.
17. and indeed, whom can you observe to love this sin, or to have
mouthes full of cursing? but Ruffians and *sons of Belial*, such as have
ken out of their hearts the fear of God, the shame of men, the love
Heaven, the dread of Hell, not once caring what is thought or spoken
them here, or what becomes of them hereafter; yea, observe them w
and you will find, that they are mockers of all, that march not under
pay of the Devil.

And whence do these monsters of the earth, these hellish miscreants,
these bodily and visible Devils learn this their damnable Cursing
Swearing? Are not *their tongues fired* and edged *from Hell?* as St. Jam
hath it, *Jam.* 3. 6. yea, it is the very language of the damned, as you may
see, *Rev.* 16. 11, 21. Onely they learn it here before they come thither,
and are such proficients therein, that the Devill counts them his best
scholars, and sets them in his highest form, *Psal.* 1. 1. And well they de
serve it, with whom the language of Hell is so familiar, that blasphemy
become their mother tongue. Besides, it is the very depth of sin,

and drinking is the horſe way to Hell; whoring and cheating the foot way; but *Swearing* and *Curſing* follows *Korah*, *Dathan* and *Abiram*. And certainly, if the infernal Tophet be not for theſe men, it can challenge no gueſts. But ſee how witleſs, graceleſs, and ſhameleſs, even the beſt are that uſe to curſe; for I paſs over ſuch as call for a Curſe on themſelves, ſaying, *God damn me*, *Confound me*, *The Devil take me*, and the like; which would make a rational man tremble to name; becauſe I were as good knock at a dead mans grave, as ſpeak to them.

Thou art croſſed by ſome one, perhaps thy wife, childe, or ſervant; or elſe thy horſe, the weather, the dice, bowls, or ſome other of the creatures diſpleaſe thee; and thou falleſt a curſing and blaſpheming them, wiſhing them the plague of God, or Gods vengeance to light on them, or ſome ſuch helliſh ſpeech falls from thy foul mouth. And ſo upon every foolish triſle, or every time thou art angry, God muſt be at thy beck, and come down from Heaven in all haſt, and become thy officer to revenge thy quarrell, and ſerve thy malicious humour. (O monſtrous impiety! O ſhameleſs impudency! to be abhorred of all that hear it) not once taking notice what he commands in his Word; as, *Bleſs them that perſecute you, bleſs I ſay, and curſe not*, Rom. 12. 14. And again, *Bleſs them that curſe you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Chriſtians, 1 *Cor.* 4. 12.

But this is not one half of thine offence; for whom doeſt thou curſe? Alas, the Creatures that diſpleaſe thee are but Inſtruments, thy ſin is the cauſe, and God is the Author, 2 *Sam.* 16. 11. *Pſal.* 39. 9, 10. *Gen.* 45. 8. *Job* 1. 21. from whom thou haſt deſerved it, and ten thouſand times a greater evil: but inſtead of looking up from the ſtone, to the hand which threw it; or from the effect to the cauſe; as Gods people do, thou like a Maſtiff Dog, ſetteſt upon the ſtone or weapon that hurts thee. But, in this caſe, who are you angry withall? Does your Horſe, the Dice, the rain, or any other creature diſpleaſe you? Alas, they are but ſervants, and if their Maſter bid ſmite, they muſt not forbear: they may ſay truly what *Rabſhakeh* uſurped, *Iſa.* 36. 10. *Are we come without the Lord?* and all that hear thee may ſay, as the Prophet did to *Senacherib*, 2 King. 19. 22. *Whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy ſelf? even againſt the holy One of Iſrael.*

Beſides, why doſt thou curſe thine enemy? (if he be ſo) but becauſe thou canſt not be ſuffered to kill him. For in heart, and Gods *account*, thou art a *murtherer*, in wiſhing him the *pox*, *plague*, or that he were *hanged* or *damned*. Nor will it be any rare thing at the *day of judgment*, for *curſers* to be indicted of *murther*. For like *Shimei* and *Goliah* to *David*; thou wouldeſt kill him if thou durſt; thou doeſt kill him ſo far as thou canſt. I would be loth to truſt his *hands* that bans me with his *tongue*. Had *David* been at the mercy either of *Shimei* or *Goliah*, and not too ſtrong for them, he had then breathed his laſt.

And what will be the iſſue? the cauſeleſs curſe ſhall not come where the Curſer meant it, *Prov* 26. 2. yea, though thou curſeſt, yet God will

bleſs,

bleſs, *Pſal.*109.28. but thy Curſes ſhall be ſure to rebound [illegible] thine own breaſt, *Pſal.*7.14,15,16. *Prov.*14.30. Curſing mouthes [illegible] ill made Peeces, which while men diſcharge at others, recoil in [illegible] on their own faces. Their words and wiſhes be but whirlwinds [illegible] being breathen forth return again to the ſame place. As hear [illegible] holy Ghoſt delivers it, *Pſal.*109. *As he loved curſing, ſo ſhall it come [illegible] him, and as he loved not bleſſing, ſo ſhall it be far from him. As he cloathed [illegible] ſelf with curſing like a garment, ſo ſhall it come into his bowels like water, [illegible] like oyl into his bones; let it be unto him as a garment to cover him, and [illegible] girdle wherewith he ſhall alwayes be girded*, ver.17,18,19. Hear this [illegible] whoſe tongues run ſo faſt on the Devils errand, you loved Curſing, you [illegible] have it, both upon you, about you, and in you, and that everlaſtingly [illegible] you perſevere and go on; for Chriſt himſelf at the laſt day, even he [illegible] came to ſave the world, ſhall ſay unto all ſuch, *Depart from me [illegible] into everlaſting fire, prepared for the Devil and his Angels*, Matth.25.41. they ſhall do nothing but curſe for evermore; for they no farther [illegible] ſtanding the goodneſs, mercy and bounty of God, then by the [illegible] their own torments, the effects of his juſtice, ſhall hate [illegible] and hating him they ſhall curſe him, *Rev.* 16.11,21. [illegible] ſuffer, and they blaſpheme: there is in them a furious malice [illegible] being curſed of him, they recurſe him; they curſe him for making [illegible] curſe him for condemning them, curſe him becauſe being adjudged [illegible] death, they can never find death; they curſe his puniſhments, because [illegible] are ſo unſufferable; curſe his mercies, becauſe they may never [illegible] curſe the blood of Chriſt ſhed on the Croſs, becauſe it hath ſaved [illegible] millions, and done their unbeleeving ſouls no good; curſe the Angels [illegible] Saints in Heaven, becauſe they ſee them in joy and themſelves [illegible] ment; Curſings ſhall be their ſins, and their chief eaſe in Hell, Blaſphemies [illegible] their Prayers, *Lachrymæ* their notes, Lamentation all their harmony [illegible] ſhall be their evening ſongs, their morning ſongs, their mourning ſongs [illegible] for ever and ever. And indeed, who ſhall go to Hell, if Curſers ſhall [illegible] left out? Wherefore let all thoſe learn to bleſs, that look to be [illegible] the bleſſing.

Other Objections follow in this Conference, and are according [illegible] ſwered (with the means of cure preſcribed, *&c.*) in the enſuing [illegible] which are alſo printed for ſuch as think theſe overſhort. But being [illegible] either to ſurfet or cloy the Swearer, who is commonly ſhort-breathed [illegible] well doing: and leſt adding more ſhould hinder him from reading [illegible] (for Satan and his corrupt heart will not condiſcend, he ſhall hate [illegible] to hear his beloved ſin ſo ſpoken againſt) it breaks off thus abruptly.

Now think what account you ſhall give of that you have read, and [illegible] here is ſet before you *life* and *death*, *Heaven* and *Hell*, for you to [illegible] your choice: if you will *chooſe* to go on and periſh, your *blood* be on [illegible] *own head*, and not on *mine*, I have diſcharged my duty. Yea I much [illegible] the many thouſands that of theſe have been given to Swearers, will [illegible] creaſe the damnation of not a few of them: who are the ſame, and [illegible]

frequently after the hearing it, as they did before.

II. To the second is presented only, *A Glass, for the Drunkard to see himself in:* which was the *Spartans* way to *prevent* drunkenness: for they well knew, that no means could *cure* it, when it was once fallen on, untill (with that *Gormondizer, Luk.*16.24.) a very *drop of water* (to allay their excessive heat) shall be denied them.

The Drunkard is a strange Chimæra, *more prodigious then any Monster*; being in *Visage a man, but a* Brotheus; in *Heart, a* Swine; in *Head, a* Cephalus; in *Tongue, an* Aspe; in *Belly, a* Lump; in *Appetite, a* Leech; in *Sloth, an* Ignavus.

A Jerfie, *for excessive devouring*; *a* Goat, *for Lust*; a Siren, *for Flatterie*; a Hyæna, *for Subtilty*; a Panther, *for Cruelty*.

In *Envying, a* Basilisk; in *Antipathy to all good, a* Lexus; in *Hindering others from good, a* Remora; in *Life, a* Salamander; in *Conscience, an* Ostrich; in *Spirit, a Devil*; 1. *In surpassing others in Sin.* 2. *In tempting others to Sin.* 3. *In drawing others to Perdition.*

Even the most despicable piece of all humanity, and not worthy to be reckoned among the creatures which God made. Of which more in the *Drunkards Character.*

III. *To Slanderers, Revilers, and Tale-bearers, as followeth.*

*These things are abhomination to the Lord; a heart that deviseth wicked imaginations, a false witnesse that speaketh lies, and he that soweth discord among brethren,* Prov.6.16, to 20.

*Ye are of your Father the Devil, for he is a lyer, and the Father thereof,* Joh.8.44.

*The words of a Tale-bearer, are as wounds, and they go down into the inmost parts of the belly,* Prov. 18. 8.

*Who so privily slandereth his neighbour, him will I destroy,* Psal.101.5.

*Cursed be he that smiteth his neighbour secretly; and all the people, shall say Amen,* Deut.27.24.

*Be not deceived, neither Idolaters, nor Adulterers, nor Revilers, shall inherit the Kingdom of God,* 1 Cor.6.9,10.

*If any man that is called a Brother, be an Idolator, or an Extortioner, or a Railer, with such an one eat not,* 1 Cor.5.11.

*A wicked doer giveth heed to false lips, and a lyer giveth ear to a naughty tongue,* Prov.17.4.

IV. *To all that in the midst of such plentifull means of light and grace, are ignorant of these three main points,* which every one must of necessity know, or he cannot be saved.

Viz. { *How man* was at first *Created.*
*How* he is now *Corrupted.*
*How* he may be again *Restored.*

*Without knowledge, the soul cannot be good,* Prov. 19. 2.

*This is the condemnation, that light is come into the world, and men loved darkness rather then light; because their deeds were evil,* Joh.3.19.

*If our Gospel be hid, it is hid to them that are lost: whom the God of this world hath blinded,* &c. 2 Cor.4.3,4.

Pour

*Pour out thy fury upon the Heathen that know thee not; and upon the Families that call not on thy Name*, Jer.10. 25. Psal.79.6.

*It is a people of no understanding: therefore he that made them shall have mercy on them, and he that formed them, will shew them no favour*, Isa.27.11.

*My people are destroyed for lack of knowledge: because thou hast rejected knowledg, I will also reject thee*, Hosea 4. 6.

*The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them which know not God*, 2 Thes.1.7,8.

Take special notice of these *Predictions* and *Testimonies*, touching ignorant *persons*, for they are a notable proof of the very small number of those that shall be saved (set down *Mat.*7.13,14. and 20. 16. 1 *Joh.*5. 19. *Revel.*20.8. and 13.15,16,17. *Isa.*10.22. *Rom.*9.27.) For considerable I am, out of sufficient experience, that *nineteen of twenty*, all the Land over, are ignorant of the very *first Principles of Christianity*. Of which more in a Tract, intituled, *A Short and sure way to Grace and Salvation.*

V. *To all unjust and unmercifull men.*

*The Lord hath shewed thee, O man, what is good; And what doth the Lord require of thee? but to do justly, and to love mercy, and to walk humbly with thy God*, Micha.6.8.

*The wicked borroweth and payeth not again*, Psal.37.21. Take notice of this you borrowers and runners in debt; for if thou makest no conscience of paying thy debts, the *Holy Ghost* brands thee for a wicked man. A most dreadfull place to millions of *Christians*, who are more unjust then the worst of *Turks* or *Heathens*.

*Who so shuteth his eyes at the cry of the poor, he also shall cry himself, but shall not be heard*, Prov.21.13.

*He shall have judgment without mercy, that hath shewed no mercy*, Jam.2.13.

*Go to now, ye rich men, weep and howle, for the miseries that shall come upon you: your riches are corrupted, and your garments moath-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasure together for the last daies: Behold, the hire of the labourers, which have reaped your fields, which is of you kept back by fraude, cryeth, and the cries of them which have reaped, are entred into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter*, &c. *James* 5.1,to 7.

*Depart from me ye cursed, into everlasting fire: for I was an hungred, and ye gave me no meat*, &c. *Matth.*25.41,42,43.

Consider what hath been said, and the Lord give you understanding in all things.

*FINIS.*

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# A Hopefull way to *Cure* that *horrid* Sinne of *SWEARING.*

## Or an help to ſave *SWEARERS*, if willing to be ſaved: Being an Offer or Meſſage from HIM, whom they ſo *Daringly* and *Audaciouſly* provoke.

### Alſo a *Curb* againſt *Curſing.*

MEMB. 1.

1. §. *Meſſenger.*

NOt *to admoniſh our brother is to hate him*, as the *Holy Ghoſt* witneſſeth, *Levit.*19.17. But to ſcorn our brother ſhould admoniſh us, is more to hate our ſelves. That little which *Creſus* learned of *Solon*, ſaved his life. And had *Pilate* taken that fair warning, his wife gave him: it might have ſaved his ſoul; which once loſt, cannot be redeemed with ten thouſand worlds: no not with the enduring of ten thouſand thouſand years torments in *Hell.* When a *Dog* flies in his maſters face that keeps him; we conclude he is mad; are they then rationall men, that (being never ſo little croſt) will *fly* in their *Makers face*, and *teare* their *Saviours name* in peeces, with oaths and execrations? which is worſe then frenzie. Yea, this is to ſend challenges into Heaven, and make love to deſtruction! And certainly it is *Gods* unſpeakable mercy, that every ſuch oath & blaſphemy, proves not a *Benoni*, the death of the mother, *Gen.*35.18.

§. 2. Think me not too bold, or over harſh: for I ſpeak to you both *for* and *from* my *Maker* and *Redeemer.* Yea, be perſwaded to hearken a while unto me, as you would have *God* another day, hearken unto you. Are you *Chriſtians*, as you call your ſelves? if you be, you have at leaſt heard what *God* and *Chriſt* hath done for us. How when we were in a ſad condition; when by ſin we had forfeited our ſelves and all we had, and wilfully plunged our *ſouls* and *bodyes* into eternall torments: When neither *heaven*, *earth*, nor *hell* could have yeelded any ſatisfactory thing beſides *Chriſt*, that could have ſatisfied *Gods* juſtice, and merited *heaven* for us; then, O then! The *eternall God* would dye, *viz.* ſo far as was poſſible or neceſſary, that we might not dye eternally, *John*3.16. A mercy beſtowed, and a way found out, that may aſtoniſh all the ſons of *men* on earth, and *Angels* in *heaven.* And all this even againſt our wils, when we

were his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies (*Sin* and *Satan*) as now you doe, not having the least thought, or desire of reconcilement: but a perverse and obstinate will, to resist all means tending thereunto.

3.§ O my brethren! bethink your selves; It is his *maintenance* we take, and live on. The *air* we breath, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanseth us, the *cloaths* that cover us, the *food* that does nourish us, the *delights* that cheer us, the *beasts* that serve us, the *Angels* that attend us, even all are his. That we are not in this present in *hell*, there to fry in flames, never to be freed. That we have the free offer of *grace* here, and everlasting *glory* in heaven hereafter, we are only beholding to him. And shall we deny this *Lord* that hath bought us? shall we most spightfully and maliciously fight on *Satans* side against him with all our might, and that against *knowledge* and *conscience*? I wish you would a little think of it.

4. §. For favours bestowed, and deliverances from danger, binde to gratitude: or else the more bonds of duty, the more plagues for neglect. The contribution of blessings, requires retribution of thanks; else will bring distribution of judgments. And certainly, if a *friend* had given us but a thousand part of what *God* hath, we should heartily love him all our lives, and think no thanks sufficient. And in reason, Hath *God* done so much for us, and shall we denye him any thing he requireth of us, though it were our lives, yea our souls; much more our *sins*; most of all this sottish and damnable sin, in which there is neither *profit*, nor *pleasure*, nor *credit*, nor any thing else to provoke, or intice us unto it, as in other sins; for all you can expect by it is the suspicion of common *Lyers*, by being common *Swearers*: Or that you shall vex others and they shal hate you. Whereas if we could give *Christ* our *Bodyes*, and *Souls*, they should be sure by it, but he were never the better for them. Yea *swearing* and *cursing* are sins from which of all other sins we have the most power to abstain. If were you forced to pay three shillings four pence for every *oath* and *curse* you utter, as the Law enjoins: or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down *James* 5. 12. you both *could* and *would* leave it, which alone makes it altogether inexcusable. And this know, that the *easier* the thing commanded is, the *greater* guilt in the breach of it: and the *lighter* the injunction, the *heavier* the transgression, as *Austin* speaks, and *Adams* eating the forbidden fruit, sufficiently proves. So that it is evident you love this sin, meerly because it is a great sin, and blaspheme out of meer malice to, and contempt of *God*, which is most fearfull, and (as a man would think) should make it unpardonable, I am sure the *Psalmist* hath a terrible word for all such, if they would take notice of it, *Let them be confounded that transgresse without a cause*, Psal. 25. 3.

And no marvell that this fearfull imprecation should fall from the *Psalmists* mouth; for that man is bottomlesly ill, who loves vice meerly because it is a vice, and because *God* most strictly forbids it. He is a desperate, pro-

digious, damnable wretch, who (rather then not die) will anger *God* on set purpose. Wherefore looke to it, and think of it, you cursing, and cursed Swearers; *You swear away your salvation, curse away your blessing. Howling* and *Cursing* shall be your chief *ease* in *Hell*, to whom *blasphemy* was an especiall *recreation* on *Earth*.

5. §. Argue with all the world, and they will conclude, there is no *vice* like *ingratitude*. And meer ingratitude returns nothing for good, but you return evill; yea, the greatest and most malicious evill, for the greatest and most admired love. It was horrible ingratitude for the *Jewes* to *scourge* and *crucifie Christ*, who did them good every way: for he healed their *diseases*, fed their *bodies*, inlightned their *mindes*, of God became Man; and lived miserably among them many years, that he might save their souls: (though in killing him, they did their utmost to sinke the only ship that could save them) but you are more ingratefull to God and Christ then they were, or can be expresst by the best Oratour alive. For which read more, in a Treatise intituled, *Gods goodnesse, and Englands unthankfulnesse*, from Chapter 4. to Chapter 7.

6. §. O that you would but consider, that the Lord *Jehovah*, who is a God, *great*, and *terrible*, of most glorious *majesty*, and infinite *purity*; hears and beholds you in all places, and in every thing you *think*, *speak*, or *do*: who *is a just* Judge, and will not let this cursed sin go unpunished: then would you keep a narrower watch over your thoughts, then any other can do over your actions; yea, you would assoon *stab a dagger to your hearts*, as let such oaths and execrations drop from your mouths: whereas now you swear and curse, as if he that made the ear could not hear, or as if he were neither to be feared nor cared for, who for sin cast the *Angels* out of *Heaven*, *Adam* out of *Paradise*, drowned the *old world*, rained down fire and brimstone upon *Sodome*, commanded the earth to open her mouth, and swallow down quick *Corah*, and his companie; he who smote *Egypt* with so many plagues, overthrew *Pharaoh* and his host in the *Red Sea*, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and *cast you body and soul into Hell*, for your odious unthankfulnesse: yea, it is a mercie beyond expression, that he hath spared you so long. Consider of it I beseech you, lest you swear away your part in that *bloud* which must save you, if ever you be saved; yea, take heed lest you be plagued with a witnesse, and that both here and hereafter: for God (who cannot lie) hath threatned that his *curse shall never depart from the house of the Swearer*, as it is *Zach.* 5. 1. to 5. And I doubt not but you are already cursed, though you know it not; That either he hath cursed you in your bodie by sending some *foul disease*, or in your estate by suddainly *consuming it*, or in your name by blemishing and *blasting* it, or in your seed by not *prospering* it, or in your minde by *darkning* it, or in your heart by *hardning* it, or in your conscience by *terrifying* it, or will in your soul by everlastingly *damning* it, if you repent not. Wherefore take heed what you do before it prove too late.

7. §. Or if you regard not your ſelf, or your own ſouls good, yet for the Nations good leave your ſwearing: *for the Lord* (as now we finde to our ſmart) *hath a great controverſie with the Inhabitants of the Land, becauſe of ſwearing, Hoſ.*4.1,2. Yea, *becauſe of oaths* the whole *land* (even the three Nations) now *mourneth*, as you may ſee *Jer.*23.10. Neither object that ye are ſo accuſtomed to ſwearing that you cannot leave it, for this defence is worſe then the offence; as take an inſtance, Shall a *Thief* or *Murtherer* at the *Bar* alledge for his defence, that it hath been his uſe and cuſtom of a long time to *rob* and *kill*, and therefore he muſt continue it, or if he do, will not the Judge ſo much the rather ſend him to the Gallows?

*Wherefore I beſeech you by the mercies of God* (who hath removed ſo many evils, and conferred ſo many good things upon you, that they are beyond thought or imagination) to leave it: eſpecially after this *warning*, which in caſe you doe not, will be a ſore *witneſſe*, and *riſe up in judgment againſt you another day.*

MEMB. 2.

Swearer. *Did I ſwear or curſe?*

1.§ *Meſſenger.* Very often, as all here preſent can witneſſe, and Sam alſo, who ſtands by to take notice, reckon up, and ſet on your ſcore every Oath you utter, keeping them upon *Record againſt the great day of Aſſiſe*, at which time every Oath will prove as a *daggers point ſtabbing your ſoul to the heart*, or as ſo many *weights preſſing you down to Hell, Rev.*20.13. and 22.12. As alſo the ſearcher of *hearts*, who himſelf will one day be a *ſwift witneſſe againſt Swearers, Mal.*3.5. For of all other ſinners *the Lord will not hold him guiltleſſe that taketh his Name in vain*, as the third Commandement tels you, *Exod.*20.7.

2. §. But wo is me, it fares with common *Swearers* as with perſons *deſperately diſeaſed*, whoſe excrements and filth comes from them at *unawares*, for as by much labour the *hand* is ſo hardened that it hath no *ſenſe* of labour, ſo their much ſwearing cauſeth ſuch a *brawny skin of ſenſleſſeneſſe* to overſpread the *heart, memorie*, and *conſcience*, that the ſwearer ſweareth unwittingly; and having ſworne, hath no remembrance of his Oath, much leſſe repentance for his Sin.

Swearer. *Alas though I did ſwear, yet I thought no harm.*

3. § *Meſſenger.* O fool! What *Prince* hearing himſelf abuſed to his face, by the reproachfull words of his baſe and impotent Subject, would admit of ſuch an excuſe? that whatſoever he ſpake with his mouth, yet he thought no ill in his heart? And ſhall God take this for a good anſwer, having told us before hand, *Deut.*28.58,59. *That if we do not fear & dread his glorious and fearful Name, the Lord our God, he will make our plagues wonderful and of long continuance, and the plagues of our poſterity.* Beſides, how frequently doeſt thou pollute and prophane Gods Name, and thy Saviours? The *Jews* grievouſly ſinned in crucifying the Lord of life but once, and that of ignorance: but the times are innumerable that thou doeſt it, every day in the year, every hour in the day, although thy conſcience, and the holy Spirit of grace hath checkt thee for it a thouſand and a thouſand times. Doeſt thou

expect to have *Christ* thy *Redeemer* and *Advocate*; when thy conscience tels thee that thou hast seldome remembred him but to blaspheme him? and more often named him in thy Oaths and Curses, then in thy prayers.

Swearer. *Surely, If I did swear, it was but Faith and Troth, by our Lady, the Masse, the Rood, the Light, this Bread, by the Crosse of the silver, or the like: which is no great matter I hope, so long as I swore not by God, nor by my Savior.*

4. §. *Messenger.* That is your grosse ignorance of the Scriptures, for God expresly forbids it, and that upon pain of damnation, *Iam.*5.12. First, our Saviour Christ in his own person forbids it, *Mat.*5 34,35,36,37. *I say unto you, Swear not at all, neither by heaven, for it is Gods Throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black; but let your communication be Yea, Yea, Nay, Nay: for whatsoever is more then these cometh of evill.* And then by his Apostle, *Above all things my brethren, swear not, neither by heaven, nor by earth, nor by any other oath, but let your Yea be Yea, and your Nay, Nay: lest you fall into condemnation,* James 5 12. where mark the *Emphasis* in the first words, *Above all things swear not*; and the great danger of it in the last word, *condemnation.*

5 §. If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, *Deut.*6.13. *Esay* 45.23. *&* 65.16. *Josh.*23.7. *Jer.* 5.7. *Exod.*23.13. And the *reasons* of it are *weighty*, if we look into them; for in swearing by any creature whatsoever, we do invocate that creature, and ascribe to it divine worship; a lawfull oath being a kind of Invocation, and a part of Gods worship; Yea, whatsoever we swear by, that we invocate, both as our witnesse, surety, and judge, *Heb.*6.16. and by consequence, deifie it, by ascribing and communicating unto it Gods incommunicable Attributes, as his *Omnipresence*, and *Omniscience*, of being every where present, and knowing the secret thoughts and intentions of the heart: and likewise an *Omnipotencie*, as being Almighty in *patronising, protecting, defending*, and *rewarding* us for speaking the truth, or punishing us if we speak falsly: all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of those things, thou committest an high degree of grosse *Idolatry*, thou spoilest and robbest God of his Glory, (the most impious kind of theft) and in a manner *dethronest* him, and placest an *Idol* in his room.

6 §. And as to swear by the *creature* makes the sin far more *heinous*, so the more mean and vile the thing is which you swear by (be it by my fay, by cock and pie, hares foot, by this cheese, and such like childish oaths, which are so much in use with the ignorant and superstitious swarm) the greater is your sin in swearing such an Oath: because you ascribe that unto these basest of creatures, which is only proper to God, namely, to know your heart, and to be a discerner of secret things; why else should you call that creature as a witnesse unto your conscience, that you speak the truth, and lye not, which only belongeth to God? And therefore the Lord cals it a forsaking

of him; as mark well what he saith, *Jer.*5.7. *How shall I spare thee for this? thy children have forsaken me and sworn by them that are no Gods.* And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet *Amos*, if you will, he saith (speaking of them that swore by the sin of *Samaria*) *that they shall fall and never rise again*, *Amos* 8.14. a terrible place to vain swearers.

Neither are we to join any other with God in our oaths, for in so doing we make base *Idols*, and filthy creatures *Corrivals* in honour, and *Competitors* in the Throne of Justice with the Lord, who is Creatour of Heaven and Earth, and the supreme Judge and sole Monarch of all the world.

Or, in case we do, our doom shall be remedilesse, for the Lord threateneth by the Prophet *Zephany*, *that he will cut off them that swear by the Lord and by Malcham*: which *Malcham* was their King, or as some think, their Idol, *Zeph.*1.4,5.

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature is not only mortal, but rests unpardonable: so long as it is willingly committed and excused or defended.

Swearer. *But all do swear, except some few singular ones, and they also lye, which is as bad.*

7. §. *Messeng.* You must not *measure all others by your own bushell*; for although ill Dispositions cause ill Suspicions; even as the *eye* that is bloudshood sees all things red, or as they that have the *Jaundies* see all things yellow; yet know that there be thousands who can say truly through Gods mercie, that they had rather choose to have their souls passe from their bodies, then a wilfull premeditated *lie*, or a wicked *oath*, from their mouths; wherefore when you want experience, think the best, as charitie bids you, and leave what you know not to the *Searcher* of hearts.

8 §. As for the number of Swearers, it cannot be denyed, but the sin is almost universall, and this is it which hath incensed Gods wrath and almost brought an universall destruction upon our whole *Nation*; but is not this excuse [*That others do so*] a most reasonlesse plea, and only becoming a *fool*? when our Saviour Christ hath plainly told us, that the *greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life*, Mat.7.13,14. And S. *John*, that *the whole world lyeth in wickednesse*, 1 John 5. 19. And that *the number of those whom Satan shall deceive, is as the sand of the sea*, Rev.20. 8. & 13 16. Isa.10 22. Rom.9.27. And tell me, Were it a good plea, to commit a *Felonie*, and say that others do so? Or Wilt thou leap into Hell and cast away thy soul, because others do so? A sorry comfort it will be to have a numerous multitude accompanie us into *that lake of fire that never shall be quenched.*

Besides it is Gods expresse charge, *Exod.* 23. 2. *Thou shalt not follow a multitude to doe evill*, and S. *Pauls* everlasting rule, *Rom.*12.2. *Fashion not your selves like unto this world.*

Swearer. *But I may lawfully swear, so I affirm nothing but the truth.*

9. §. *Messeng.* If you be lawfully called to it, as before a Magistrate, or when some

ſome urgent matter conſtraineth for the confirming of a neceſſary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controverſies, and clearing our own or our neighbours good name, perſon, or eſtate, and to put an end to all ſtrife, aiming at Gods glory, and our own or our neighbours good: which is the only uſe and end of an oath; in which caſe a man is rather a patient then a voluntary agent: You may ſwear, otherwiſe not. Neither muſt we ſwear at all in our ordinary communication, if we will obey Gods Word, as you may ſee, *Mat.* 5. 34,35,36,37. *Jam.*5.12.

Swearer. *Except I ſwear, men will not believe me.*

10.§. *Meſſenger.* Thou hadſt as good ſay, I have ſo often made *ſhipwrack* of my credit by accuſtomary *lying*, that I can gain no belief unto my words without an oath; for it argues a guilty conſcience of the want of credit, and that our *word* alone is worth no reſpect, when it will not be taken without a *pawn* or *ſurety*. Neither will any but baſe *Bankrupts pawn ſo precious a Jewel as their Faith*, or offer better ſecurity for every ſmall trifle. Beſides he that *often ſweareth, not ſeldome forſweareth*. And ſo I have informed you from Gods Word, what the danger is of vain and wicked ſwearing.

MEMB. 3.

1.§ But as if *Swearing* alone would not preſſe thee deep enough into hell, thou addeſt *curſing* to it, a ſin of an higher nature; which none uſe frequently, but ſuch as like *Goliah* and *Shimei*, are deſperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghoſt ſtigmatize ſuch an one? *His mouth is full of curſing*, Pſal.10.7. & Rom. 3.14. or, *he loveth curſing*, Pſal.109.17. and indeed, whom can you obſerve to love this ſin, or to have their mouths full of curſing? but *Ruffians* and ſons of *Belial*, ſuch as have ſhaken out of their hearts the *fear* of God, the *ſhame* of men, the *love* of heaven, the *dread* of hell, not once caring what is *thought* or *ſpoken* of them here, or what *becomes* of them hereafter; yea obſerve them well, and you will finde, that they are mockers of all that march not under the pay of the Devill.

2.§. And whence do theſe *Monſters* of the earth, theſe helliſh *miſcreants* theſe *bodily* and *viſible Devils* learn this their damnable *curſing* and *ſwearing*? Are not *their tongues fired* and edged *from Hell*? as Saint *James* hath it, Jam.3.6. yea, it is the very *language of the damned*, as you may ſee *Rev.*16. 1,21. Only they learn it here before they come thither, and are ſuch proficients therein, that the Devil counts them his beſt *ſcholars*, and ſets them in his *higheſt forms*, *Pſal.*1.1. And well they deſerve it, with whom the language of hell is ſo familiar, that blaſphemy is become their mother tongue. Beſides, it is the very depth of ſin, roaring and drinking is the *broad-way* to *Hell*; whoring and cheating the *foot-way*; but *Swearing* and *Curſing* follows *Korah*, *Dathan* and *Abiram*. And certainly, if the infernall Tophet, be not for theſe men, it can challenge no gueſts. But ſee how witleſſe, graceleſſe, and ſhameleſſe even the beſt are that uſe to *curſe*; for I paſſe over ſuch as call for a curſe on themſelves, ſaying, God damn me, Confound me, The Devill take me, and the like; which would make a ra-

tionall man tremble to name; becauſe I were as good knock at a *deaf mans door*, or a *dead mans grave*, as ſpeak to them.

3. §. Thou art croſſed by ſome one, perhaps thy *wife*, *child*, or ſervant, or elſe thy *horſe*, the *weather*, the *dice*, *bowls*, or ſome other of the creatures diſpleaſe thee; and thou falleſt a curſing and blaſpheming them, wiſhing the plague of God, or Gods vengeance to light on them, or ſome ſuch hellish ſpeech fals from thy foul mouth. And ſo upon every fooliſh triſle, or every time thou art angry, God muſt be at thy beck, and come down from heaven in all haſt and become thy Officer to revenge thy quarrel, and ſerve thy malicious humour. (O monſtrous impiety! O ſhameleſſe impudencie! to be abhorred of all that hear it) not once taking notice what he commands in his Word, as, *Bleſſe them that perſecute you, bleſſe, I ſay, and curſe not*, Rom. 12.14. And again, *Bleſſe them that curſe you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Chriſtians 1 *Cor.* 4.12.

4. §. But this is not one half of thine offence, For whom doeſt thou curſe? Alas the *Creatures* that diſpleaſe thee are but *Inſtruments*, thy ſin the *cauſe*, and God the *author*, 2 *Sam.* 16.11. *Pſal.* 39.10. *Gen.* 45.8. *Job* 1.21. from whom thou haſt deſerved it, and ten thouſand times a greater croſſe: but in ſtead of looking up from the *ſtone*, to the *hand* which threw it; or from the *effect* to the *cauſe*, as Gods people doe; thou like a *mad dog*, ſetteſt upon the *ſtone* or *weapon* that hurts thee. But in this caſe, Why are you angry withall? Does your *horſe*, the *dice*, the *rain*, or any other *creature* diſpleaſe you? Alas, they are but *ſervants*, and if their *Maſter* bid ſmite, they muſt not forbear; they may ſay truly what *Rabſhekeh* uſurped, *Iſa.* 36.10. *Are we come without the Lord?* and all that hear thee may ſay, as the Prophet did to *Senacherib*, 2 *King.* 19. 22. *whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy ſelf? even againſt the Holy One of Iſrael.*

5. §. Beſides, why doſt thou curſe thine enemie? (if he be ſo) but becauſe thou canſt not be ſuffered to kill him. For in heart, and Gods account, thou art a *murtherer*, in wiſhing him the *pox*, *plague*, or that he were *hanged* or *damned*. Nor will it be any rare thing at the *day of judgment*, for curſers to be indicted of *murther*. For like *Shimei* and *Goliah* to *David*; thou wouldſt kill him if thou durſt; thou doeſt kill him ſo far as thou canſt. I would be loath to truſt his *hands* that buns me with his *tongue*. Had *David* been at the mercie of either *Shimei* or *Goliah*, and not too ſtrong for them, he had then breathed his laſt.

Nor is it commonly any *ſin* committed, or juſt *offence* given thee; that thou curſeſt. Who could have leſſe deſerved thoſe *curſes* and *ſtones* from *Shimei*, then *David*? Yea, did not that head deſerve to be *tongueleſſe*, that body to be *headleſſe*, that ſo undeſervedly curſed ſuch an *Innocent*? as after it fell out. For the curſes and ſtones which *Shimei* threw at *David*, rebounded upon *Shimei*, and *ſplit his heart*; yea, and at laſt *knockt* out his *brains*; and the like of *Goliahs* curſes; which is alſo thy very caſe. For

6. §. What will be the iſſue? *the cauſleſſe curſe ſhall not come* where the

Curſe

Curſer meant it, Prov.26.2. yea, *though thou curſeſt, yet God will bleſſe,* Pſal.109.28. but thy curſes ſhall be ſure to rebound back into thine own breſt, Pſal.7.14,15,16. Prov.14.30. *Curſing mouths are like ill made Pieces,* which while men *diſcharge* at others, *recoil* in *ſplinters* on their own *faces.* Their words and wiſhes be but whirlwinds, which being breathen forth, return again to the ſame place. As hear how the Holy Ghoſt delivers it, Pſal. 109. *As he loved curſing, ſo ſhall it come unto him; and as he loved not bleſſing, ſo ſhall it be far from him. As he cloathed himſelf with curſing like a garment, ſo ſhall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall always be girded,* v.17,18,19. Hear this all ye, whoſe *tongues* run ſo faſt on the *Devils errand,* you loved curſing, you ſhall have it, both upon you, about you, and in you, and that everlaſtingly; if you perſevere and go on; for Chriſt himſelf at the laſt day, even he which came to ſave the world, ſhall ſay unto all ſuch, *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels,* Mat.25.41. Where they ſhall do nothing but curſe for evermore; for they no farther apprehending the goodneſſe, mercie, and bounty of God, then by the ſenſe of their own torments, the (effects of his juſtice) ſhall hate him, and hating him they ſhall curſe him, *Rev.* 16.11. They ſuffer, and they blaſpheme: there is in them a furious malice againſt him, being curſed of him, they re-curſe him; they curſe him for making them, curſe him for condemning them, curſe him becauſe being adjudged to death, they can never find death; they curſe his puniſhments, becauſe they are ſo unſufferable; curſe his mercies, becauſe they may never taſte them; curſe the blood of Chriſt ſhed on the *Croſſe*, becauſe it hath ſatisfied for millions and done their unbelieving ſouls no good; curſe the Angels and Saints in heaven, becauſe they ſee them in joy and themſelves in torment; *Curſings* ſhall be their ſins, and their chief eaſe, *Blaſphemies* their prayers, *Lactymæ* their notes, Lamentation all their harmony; theſe ſhall be their evening ſongs, their morning ſongs, their mourning ſongs for ever and ever. And indeed, who ſhall go to Hell, if Curſers ſhould be left out? Wherefore let all thoſe learn to bleſſe, that look to be heirs of the bleſſing.

7. §. But to be in in Hell, and there continue everlaſtingly in a bed of *quenchleſſe flames*, is not all. For this is the portion, even of *Negative* and *idleſſe Chriſtians*; if they be not vertuous. Of ſuch as do not ſwear except they *fear an oath.* That abound in good duties, if they doe them not out of faith, and becauſe God *commands* them; that he may be *glorified*, and others *edified* thereby. Whereas thou doeſt *ſupererogate* of *Satan*, in damning many ſouls beſides thine own. Thou haſt had a double portion of *ſin*, to other men here; and therefore muſt have a *double portion of torment* to them hereafter. The *number* and meaſure of thy torments, ſhall be according to the *multitude* and *magnitude* of thine offences, *Rev.*20.12,13. & 12.12. *Luk.* 12.47. *Mat.*10.15. *Rom.*2.5,6. And thoſe offences, if I could ſtand to *aggravate* them by their ſeverall *circumſtances*, would appear to be out of meaſure *great* and *numerous.* I'le mention but one of ten.

With thy ſwearing and curſing, thou doeſt not only wound thine own *ſoul* worſe then the *Baalites* wounded their own bodies; (for thou wilfully *murthereſt* thine own ſoul, and that without any inducement, as hath been proved.) But thou art ſo pernicious, that this is the leaſt part of thy miſchief; for thou draweſt vengeance upon thouſands, by thy infectious and damnable example; as how can it be otherwiſe? Thou doeſt not only infect thy *companions*, but almoſt all that *hear*, or come near thee. Yea, *little children* in the ſtreets, have learnt of thee to rap out *oaths*, and belch out *curſes* and *ſcoffs* almoſt as frequently as thy ſelf; and through thy accuſtomarie ſwearing learned to ſpeak *Engliſh and Oaths together*; and ſo to blaſpheme God almoſt ſo ſoon as he hath made them. And not only ſo, but thy example infects others; and they ſpread it abroad to more, like a malicious *man ſick of the plague*, that runs into the throng to diſperſe his infection, whoſe miſchief out-weighs all penalty. It is like the ſetting a mans owne *houſe* on fire, it burnes many of his *neighbours* houſes, and he ſhall anſwer for all the ſpoil. So that the *infection* of ſin is much worſe then the *act*.

8. §. Nor wilt thou ceaſe to ſin when thou ſhalt ceaſe to live; but thy wickedneſſe will continue longer then thy life. For as if we *ſow good works*, *ſucceſſion ſhall reap them*, and we ſhall be happy in making them ſo; ſo on the contrary, wicked men *leave their evill practices to poſterity*, and though dead, are ſtill tempting unto ſin, and ſtill they ſin in that temptation, they ſin ſo long as they cauſe ſin. This was *Jeroboams* caſe, *in making Iſrael to ſin*: for let him be dead, yet ſo long as any worſhiped his *Calves*, Jeroboam ſinned. Neither was his ſin ſoon forgotten; *Nadab* his ſon, and *Baaſha* his ſucceſſour; *Zimri*, and *Omri*, and *Ahab*, and *Ahaziah*, and *Jehoram*; all theſe walked *in the wayes of Jeroboam which made Iſrael to ſin*; and not they alone, but millions of the people with them. So that it is eaſie for a *man ſin to live when himſelf is dead*; and to lead that exemplary way to *Hell*, which by the number of his followers, ſhall continually aggravate his torments. As, O what infinite torments doth *Mahomet* indure! when every *Turk* that periſheth by his jugling, does dayly adde to the pile of his unſpeakable horrors. And ſo each ſinner, according to his proportion, and the number of ſouls which miſcarry through the contagion of his evill example. And look to it, for the *blood of ſo many ſouls* as thou haſt ſeduced will be *required at thy hands*, and thou muſt give an account for the ſins, perhaps, of a thouſand. Thou doeſt not more increaſe other mens *wickedneſſe on Earth*, then their wickedneſſe ſhall encreaſe thy *damnation in Hel*, Luk. 16.

9. §. It were eaſie to goe on in aggravating thy ſinne and wretchedneſſe; and making it out of meaſure *great*, and the ſouls that miſcarry through the contagion of thy evill example *numerous*. For is not the *Goſpell and the name of God blaſphemed among the very Turks, Jews, and Infidels*; and an evill ſcandall raiſed upon the *whole Church*; through thy ſuperlative wickedneſſe, and other thy fellows? Yea, does not this keep them off from embracing the *Chriſtian Religion*, and cauſe them to proteſt againſt their own converſion? Which makes me wonder that *Swearers, Drunkards*, and

and all such wicked and *prophane wretches*, are not (like dirt in the house of God) thrown out into the *street*, by *excommunication*: Or as *excrements* and bad *humours* in *mans body*, which is never at ease till it be thereof disburthened; as *Austin* well notes. That they are not marked with a black mail of infamy, and their company avoided, as by the Apostles order they ought, *Rom.*16.17. 2 *Thess.*3.6,14. *Eph.*5.5,7. 1 *Cor.*5.5, 11. 1 *Tim.*1.20. That they are not to us as *Lepers* were among the *Jews*; or as men full of *plague sores* are amongst us. We well know the good husband man *weeds* his *field* of hurtfull *plants*, that they may not spoil the good *corn*. And when *fire* hath taken an *house*, we use to pull it down, lest it should fire also the *neighbours* houses. Yea, the good Chirurgeon cuts off a rotten member betimes, that the sound may not be endangered. Nor will the Church of *England* ever flourish or be happy in her *Reformation*, untill such a course is taken.

## Memb. 4.

Swearer. *Sir, I unfainedly blesse God, for what I have heard from you; for formerly, I had not the least thought that swearing by faith, troth, or any other creature, was so grievous a sin, as you have made it appear from the Word. And I hope it shall be a sufficient warning to me for time to come..*

1. §. *Messenger*. If so, you have cause to blesse God indeed. For all of you have heard the self-same Word; but one goes away *bettered*, others *exasperated* and *inraged*, wherein *will* only makes the difference. And who makes the difference of *Wills*, but God that made them? He that creates the new *heart*, leaves a *stone* in one bosome, puts *flesh* into another.

2. § Of hearers there are usually four sorts, *Mat.*13.19, to 24. as first, *an honest and good heart*, will not return from hearing the Word unbettered. Yea he will so note what is spoken to his own sin, that it shall increase his *knowledge*, and lessen his *vices*. As who by looking in a *Glasse* shall spy *spots* in *his face*, and will not forthwith wipe them out? A wise man will not have one sin twice repeated unto him. And these may be resembled to *wax*, which yeeldeth *sooner* to the *seal*, then *steel* to the *stamp*. But

3. §. Secondly, others are like *Tullies* strange *soil*, much *rain* leaves them still as dry as *dust*. Or the *Wolfe* in the *emblem*, which though she *sucht the Goat*, kept notwithstanding her *wolvish nature* still. For speak what can be spoken to them, it presently passes away like the sound of a *Bell* that is *rung*. Let *testimonies* and *examples* never so much concern them, they prove no other then as so many *characters* writ in the *water*, which leave no impression behinde them. Who may be resembled to an *Hour-glasse* or *Conduit*, that which in one hour *runneth in*, the same in another hour *runneth out* again. Or the *Smiths Iron*, put it into the *fire*, it is much *softened*; again put it into the *water*, 'tis *harder then before*. Yea, let them never so much smart for their sins: they will return to them again untill they perish. Resembling some *silly flye*, which being beat from the *candle* an hundred times, and oft singed therein, yet will return to it again untill she be *consumed*, *Prov.*23.35 All those *Beasts* which went into the *Arke unclean*, came likewise out *unclean*.

4. §. Thirdly,

4. §. Thirdly, another sort will very orderly hear the Word, and delight in it; so long as the *Minister* shall rove in generalities, preach little or nothing to the purpose: But if once he touch them to the quick, drive an application home to their consciences touching some one sin of theirs, as *John Baptist* served *Herod*; then they will turn their backs upon him, and hear him no farther, as those *Jews* served our *Saviour*, *Joh.6.66*. The *Athenians Paul*, *Acts* 17.16, to 34. and *Ahab Micaiah*, 1 *King.*22.8.

5. §. *Sore eyes* you know are much grieved to look upon the *Sun*, *Bankrupts* cannot abide the sight of their *counting books*, nor doe deformed *faces* love to *looke* themselves in a true *Glasse*. For which read *John* 3. 19, 20, 21.

But let such men know, that to flye from the light, and reject the means, puts them out of all hope. That *sin* is *past cure*, which *turns from*, and refuseth *the cure*, *Deut.*17.12. *Prov.*29.1. As what is light to them that will shut their *eyes* against it? or *reason* to them that will stop their *Ears* from *hearing* it? If those *murtherers* of the Lord of *life*, *Act.*2.23. had refused to hear *Peters* searching Sermon, in all probability they had never been *pricht in their hearts*, never been *saved*, *ver.*37, 38. And take this for a rule, if ever you see a *drowning* man refuse help, conclude him a wilfull *murtherer*.

6. §. Fourthly and lastly, (for I passe by those *blocks* that goe to *Church* as *dogs* doe only for company, and can hear a powerfull *Minister* for *twenty* or *thirty years* together, and minde no more what they hear then the *seats* they sit on, or the *stones* they tread on.) There are a generation of Hearers who when a *Minister* does plainly reprove them for their sins, and declare the judgments of God due unto the same, to the end they may *repent* and *beleeve*, that so they may be saved; will *carp* and *fret*, and *spurn* against the very *Word of God* for being so sharp and searching; and thereupon persecute the *Messenger*, as the *Princes* and *false Prophets* did *Jeremiah*, *Herodias* *John Baptist*, and the *Pharisees* *Christ*.

7. §. And this God takes as done to himself; What saith *Paul*? 1 *Cor.* 7.10. *I have not spoken, but the Lord*: and therefore as the Lord said unto *Saul*, *Acts* 9.4. that he persecuted him, (though in *heaven*;) so they which resist any *truth* delivered out of the *word*, doe resist God himself, and not his Messenger, as evidently appears by these Scriptures, *Psal.*44.22. and 74.4. 10,18. 22.23. & 83.2,5,6. & 89.50,51. & 139.20. *Prov.*1.23. *Rom.*1.30. & 9.20. *Mat.*10.22. & 25.45. 1 *Sam.* 17.45. *Isai.*37.4,22, 23,28, *Act.*5.39 & 9 4,5. *Joh.*9.4. 1 *Thess.*4 8. *John* 15.20, to 26. *Numb.* 16.11. 1 *Sam.*8.7. *Mark* 9.42. *Psal* 79.12. 2 *Kings* 2.24. O that the *Gospels enemies* would but seriously consider these Scriptures, and be *warned* by them. For certainly it is neither *wise*, *good*, nor *safe*, either resisting or angring him, that can *anger every vain of their hearts*. Yea, God hath *Messengers of wrath* for them that despise the *Messengers of his love*.

8. §. But hear why they so mortally hate the naked truth. Because it is the *word by which they are condemned*: they *loath* as much to hear it, as a *prisoner* doth abhor to hear his *sentence* from the *just Judge*. And indeed if

If many (as we know by experience) love not to hear the worst of their *temporall causes*, and *cases*; nor yet of their *bodily distempers*, with which their lives or estates be indangered. How much more will wicked men decline from seeing their hainous *abominations*, and themselves guilty of *Hell*, and eternall *damnation*? though thereof there be an absolute necessity, if ever they be saved.

9. §. *Guilty* sinners love *application* as dearly as a *dog* does a *cudgell*. And no marvail, for what *Leaper* will take pleasure in the *searching* of his *sores*? Nor were *Satan* his Crafts-master, if he did permit them: For if they could clearly see the loathsomnesse of their impieties, it were not possible not to *abhor* them, not to *abhor themselves for them*; but their *blindnesse* makes them love their own *filthinesse*, as *Ethiopians* do their own *swarthinesse*. Besides, they love not to have their *consciences awakened*, but would *sleep* quietly in their *sins*. And he that desires to *sleep*, will have the *curtains drawn*, the *light shut out*, and *no noise* made. Whence as *good meates*, are unwelcome to *sick persons*: so is *good counsell* to obstinate and resolved *sinners*. Tell them of their *swearing*, *drinking*, *whoring*, *cheating*; they will *fret*, and *chafe*, and *fume*, and *swell*, and *storm*, and be ready to *burst* again to hear it. But let envy sweat, swell, and burst; truth must be spoken. And indeed why should not *Gods servants* take as free *liberty in reproving*, as the Devils servants take *liberty in offending*? Shall not the one be as loud for God, as the other are for *Baal* and *Belzebub*?

10. §. Yea, admonish them never so *mildly*, they will say we *take too much upon us*: as *Corah* and his complices twitted *Moses*, *Numb.*16.3. not knowing how strictly God *commands* and *requires* it, *Lev.*19. 17. 2 *Tim.*2.25. *Ezek.*3.18, to 22. 2 *Pet.*2.7,8. Whence as the *Chief Priests* answered *Judas*, *what is that to us*? so they will blaspheme *God*, tear *Christ* in pieces, and more then betray, even shed his innocent bloud, digging into his side with oaths, and say, when told of it, *What is that to us*? when they might as well say, *What is Christ to us*? what is *heaven* to us? or what is *salvation* to us? for to us the one cannot be without the other: we shall never inherit part of his *glory in heaven*, if we do not take his *glories part upon earth*. And with God it is much about one, whether we be *doers* of *evill*, or no *hinderers*. For if we must not see our neighbours *oxe*, *nor his sheep goe astray*, *or fall into a pit*, *but we must reduce him*, *and help him out of it*, *Deut.*22.1. we are much more bound to help our neighbour himself from droping into the *bottomlesse pit* of *Hell*. And *what know we but we may winne our brother*, and so *save his soul*, *Mat.*18.15.

11. §. They will hisse like *Serpents*, if we trouble their nests never so little. And its a sure sign the *horse* is galled that stirs too much when he is touched. But what are these men *like*, and how are they like to speed in the end? they are like the *Thracian flint* that burns with *water*, and is quenched with oil: their souls are the *worse* for Gods endeavour to *better* them. His holy *precepts* and *prohibitions*; doe either *harden* them, as the *Sun hardens clay*, *and cold water hot iron*; or else they *enrage* them, as a furious *mastiff Dog* is the madder for his *chain*.

12. §. But to be exasperated with good counsell, and in stead of penitency to break into choler; when fury sparkles in those eyes which should gush out with water; it is an evident sign of one that shall perish, Prov. 29. 1. Read the words and tremble, *a man that hardneth his neck being often reproved shall suddenly be destroyed, and that without remedy*: see more Prov. 1.24,25,26, to 33. Whence it is the Prophet tells *Amaziah*, *I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell*, 2 Chron.25.16,20. and that the *Holy Ghost* speaking of Eli's sons, saith that they would not hearken unto, nor obey the voice of their father, because the Lord *was determined to destroy them*; 1 Sam. 2. 25. Yea, it is an observation of *Livie*, that when the destruction of a *person* or *Nation* is destined: then the wholsome *warnings* both of *God* and *Man*, are set at nought. And in reason that *sin* is *past* all cure which *strives* against the cure. *Herbs* that are worse for *watering*, *Trees* that are lesse fruitfull for *dunging* and *pruning*, are to be *rooted out*, or *hewn down*. Even salvation it self will not save those that *spill the potion*, and *fling away the plaster*. When God would have cured *Babylon*, and she would not be cured, then she is given up to *destruction* without further warning.

13. §. *Ignorant Worldlings* (who will *beleeve* nothing which comes not within the compasse of their *five senses*) think that because God *strikes not, be minds not*, Psal. 50.21. *Because sentence against an evill work is not executed speedily, therefore the heart of the children of men, is fully set in them to doe evill*, as Solomon speaks, *Eccles.* 8.11. They are like the *Israelites*, 1 Sam.12.15, to 20. they will not *beleeve* without a *miracle*; and it will be a *miracle* if ever they be saved. For should they see miracle upon miracle; should God forthwith strike one dead with a *thunderbolt*, and rain down *fire and brimstone* upon another, and cause the *Earth to swallow down* a third quick while they are blaspheming him: they would be as far from beleeving as they were before; as the examples of the *old world*, the *Sodomites*, *Pharaoh*, *Balaam*, *Ahab*, *Belshazzar*, *Malchus*, and those great *Clerks*, the *Scribes* and *Pharisees*, together with thousands of the *Jews*, sufficiently manifest.

Yea, it is easier for a man *possest with many Devils* to be *dispossest*; to *raise* one from the *dead*; or to turn a *stone* into *flesh* (in which God should meet with no opposition) then perswade an habituated Swearer to beleeve these ensuing *precepts*, *predictions*, *testimonies* of the *Gospell*, or any other saving truth, *Mat.*5.20. & 12.36. & 25 30, to 46. 2 *Thess.* 1.7,8,9. & 2.11. *Heb* 12.14 29. *Rev.*20.12. to the end, *Deut.*29.19,20. *Prov.*1.24. to 31.

14. §. Well may they beleeve what the *World*, the *Flesh*, and the *Devil* suggests unto them: As *Satan* (that he may make smooth their way to perdition) will perswade the most *impudent* and *insolent* sinners, *Drunkards*, *Adulterers*, *Blasphemers*, *Sabbath-breakers*, *Bloodthirsty Murtherers*, *Persecuters of the Godly*, and *contemners of Religion*, that they may take liberty to continue their sensuall lusts, by a *testimony of Scripture*, and apply *Christs passion* as a *warrant* for their licentiousnesse; his *death* as a *licence* to sin, his *cross* as a *Letters patent* to do mischief. And hereupon, as if a *Malefactor*

had his drum of Rebellion with his pardon: they live as if the *Gospell* were quite contrary to the rule of the *Law*; or as if God were neither to be feared nor cared for. Hence they exercise their saucie wits in prophane jests at Religion, and disgrace that *bloud*, whereof hereafter they would give a thousand worlds for one drop: hence they tear *heaven* with their *blasphemies*, and bandie the dreadfull name of God, in their impure and polluted mouths, by their bloody oaths and execrations: hence they are so *witlesse*, *graceless*, and *shameless*; as to swear and curse even as *dogs bark*. Yea, they have so sworn away all grace, that they count it a grace to swear; and are so far from beleeving what God threatens in his Word against sin, and what is affirmed of his justice, and severity in punishing all wilfull, and impenitent sinners with eternall destruction of *body* and *soul*: that they presume to have part in that merit, which in every part they have so abused; to be purged by that *bloud*, which now they take all occasions to disgrace; to be saved by the same *wounds* and *bloud*, which they *swear by*, and so often *swear away*; to have *Christ* an *Advocate* for them in the next life, when they are *Advocates* against *Christ* in this: that *heaven* will meet them at their last hour, when all their life long, they have galloped in the beaten rode toward *hell*. And that though they *live like swine* all their life long, yet one cry for mercy at the last gasp, shall *transform them into Saints*. And this is the *strong faith*, they are so apt to *boast of*, viz. *presumption*, not *confidence*: Or rather, *Hope frighted out of its wits*. For not withstanding all this, in beleeving the Scriptures, they fall short of the *Devils* themselves. For the *Devils* doe really *beleeve* that God is no lesse *true* and *just* then he is *mercifull*; as his Word declares him to be: and thereupon *they tremble* as *S. James* hath it, *James* 2.19. whereas these men beleeve not a word that God speaks, so as to be bettered by it.

15. §. And no marvail, for their wont hath been to beleeve *Satan* rather then *God*; as did our *first parents*, *Gen.*3. Therefore now after they have rejected all means of grace, when they are so crusted in their villanie, that *custome* is become a *second* or *new nature*: God (that he may punish their hardnesse and excesse in sin, with further obduration,) not only delivers them up to *Satan*, *the God of this world*; *who so blindes their mindes, and deludes their understandings, that the light of the glorious Gospell of Christ shall not shine unto them*, 2 *Cor.*4.3,4. *Eph.*2.2. 2 *Thess.*2.9. But he gives them up, even to a *reprobate judgment*, *to the hardnesse of their hearts, and to walk in their owne connsels*, *Psal.*81.11.12. *Rom.*1.21, to 32. And better be given up to *Satan*, as the *incestuous Corinthian* was, then thus to be given up. For he was thereby *converted* and *saved*, as God used the matter: making the *Scorpion* a *medicine* against the *sting of the Scorpion*: the *Horseleech* a means to *abate* the *vicious* and superfluous *bloud*; so ordering *Satans* craft and malice, to *ends* which himself *intended not*.

Whereas these are given over; as a *desperate* Patient is given over by his Physitian when there is no *hope* of his *recovery*. As thus, *Because they will not receive the truth in love, that they might be saved: for this cause God gives them up to strong deliusions, that they should beleeve lyes; that all they might be*

damned

*damned who beleeve not the truth, but take pleasure in unrighteousnesse*: these are the very words of the *holy Ghost*, 2 *Thess.* 2. 10, 11, 12. If any would see more touching the wofull condition of a deluded *worldling*; and how Satan gulls wicked men with a world of *misprisions*, that he may the better cheat them of their *souls*; Let them read *The Drunkards Character*, and *The Cure of* [illegible] *prision*; for in this I study all possible brevity, being loath either to *surfeit* or *cloy* the *Swearer*; who is commonly *short breath'd* in well-doing; and lest adding more should hinder him from hearing this: for Satan and his corrupt heart will not condescend, he shall hold out to hear his beloved sin so spoken against.

MEMB. 5.

1. §. Only I will insert a few *notions*, *aphorisms*, or *conclusions*, touching the former point of Gods forbearing to punish the most *flagitious* sinners when they so horribly provoke him: together with some pregnant *examples* of some that he hath executed *Martiall Law* upon, even in this life. *Cornelius Gallus* (not to mention *many*, nor *any* that every *Author* sets down) dyed in the very *act* of his *filthinesse*, as *Plutarch* well notes. *Nicgall*, *Parson* of *Crondall in Kent*, was struck dead in the Pulpit, as he was belching out his spleen against *religion* and zealous *professors* of the Gospel. It was the usual imprecation of *Henry* Earl of *Schuartzbourg*, Let me be drowned in a *Jakes*, if it be not so; and such was his end. You may remember one *Lieutenant of the Tower* was hanged; it had wont to be his usuall imprecation, as he confessed at his death. Earl *Godwin* wishing at the King's Table that the bread he eat might choke him if he were guilty of *Alphreds* death whom he had before slain; was presently choked, and fell down dead: his lands also sunk into the *Sea*, and are called *Godwins sands*: where those sands since have made *shipwrack*. It was usuall with *John Peter* mentioned in the book of *Martyres* to say; if it be not true, I pray God I may rot ere I dye: and God saying Amen to it, he rotted away indeed. A *Sowing-man* in *Lincoln-shire* for every trifle used to swear, *Gods precious blood*, and would not be warned by his friends to leave it: insomuch that hearing the bell tole in the very anguish of death, he started up in his bed and swore by the former oath that bell toled for him: whereupon immediately the blood most fearfully issued, as it were, in streams from all parts of his body not one place left free and so dyed. *Popiel* King of *Poland* had ever this wish in his mouth; If it be not true, I would the *Rats* might eat me; and so it came to passe: for he was so assailed by them at a banquet, that neither his *guards*, nor *fire*, nor *water* could defend him from them; as *Munster* mentions. The *Jews* said, *Let his blood be upon us and upon our children*; and what followed? *sixteen hundred years* are now past since they wished themselves thus wretched; and have they not ever since been the hate, and scorne of the world? Did they not (many of them) live to see their *City buried in ashes*, and *drowned in blood*: to see themselves no *Nation*? Was there ever any people under *heaven*, that was made so famous a spectacle of misery and desolation? they have had what they called for to the full; and it's just that they who *long for a curse*, should have it

how many among us, do familiarly curse their *wives, children, &c.* but is it seldome that *God payes* them in their own *coin*: men *prophane his name*, and he makes their *names to stinke*. When the *pestilence* rageth in our streets; *blasphemy* and *execration* must confesse that they have their *wages*. *Blasphemers live swearing*, and *dye raving*; it is but their *wages*.

2. §. He punisheth some in the *Suburbs of hell*, that they might never come into the *City it self*. The *evill* he now suffers *uncorrected*, he refers to be *damned*. *Sin* knows the *doom*, it must *smart here*, or *hereafter*. Outward *judgments* are but favour in *comparison* of spirituall *judgments*; and *spirituall judgments* but light, to *eternall torments*. God does not *punish* all *flagitious sinners* here; that he may allow some space to repent; and that none may doubt his promise of a *Generall Judgment*: nor does he forbear all here, left the world should deny his *providence*, and question his *justice*.

MEMB. 6.

1. §. But what do I urge reason to men of a *reprobate judgment*? to admonish them, is to no more purpose, then if one should speak to *life-lesse stones*, or *sense-lesse plants*, or *wit-lesse beasts*; for they will never fear any thing till they be in *Hell fire*; wherefore God leaves them to be confuted with fire and *brimstone*, since nothing else wil doe it. If there be any here that beleeve a *Resurrection* (as I hope better things of some of you) all such would beseech, *by the mercies* of God before mentioned; that they would not be so desperately wicked, as to *mock their admoniſher*, *scoff at the means* to be saved, and *make themselves merry*, with their owne *damnations*; but that they would entertain this message as if it were an *Epistle* sent from God himself, to invite and call them to *repentance*. Yea, consider seriously what I have said, and do not, Oh do not mock at *Gods Word*, nor sport away your souls into those pains which are *easeleſſe*, *endleſſe*, and *remedileſſe*. Shal *we give an account at the day of judgement for every idle word we speak*, *Mat.* 12.36. and never give a reckoning for our wicked swearing and cursing? *we shall be judged by our words*, *v.* 37.

Are you willing to be saved? if you are, *Break off your sins by repentance*. Dan.4.27. *Ceaſe to do evill, learn to doe well*, *Isai.*1.16.17. Seriously grieve and bewail for the millions of times that you have blasphemed God and crucified your *Saviour*, and never more commit the like impiety. Yea, doe not only *leave your swearing*, but *fear an Oath* and make conscience of it, dare not to take the glorious name of God in vain, nor place any other creature in his roome: though the *Devill* should say unto you, as once he did to christ, *All this will I give thee*. For it is not enough that we abstaine from evill, unleſſe we hate it also, and doe the contrary good; *Sanctifie the Lord God in your heart*, 1 *Pet.*3.15. *Make a covenant with your mouth*, as *Job* did with his eyes, and set a watch before the door of your lips, that you thus offend not with your tongue, *Psal.*141.3.

2. §. Which if you doe rightly, the *like care to avoid all other sins* will certainly follow: because he that fears to commit one sin out of conscience, and because God forbids it, will upon the same ground, fear all that is sinfull, and as heartily, and unfainedly desire that he may never

commit

commit it, as that God ſhould never impute it, 2 *Tim.*2.19. Neither can regenerate mind conſiſt with a determination to continue in any one ſin when Chriſt caſt out one *Devill*, we read that he caſt out all, even the whole *Legion*, *Mark* 5.2.&c. And he that makes not ſome conſcience of *all* ſins makes no true conſcience of *any ſin*.

And the ſame is to be underſtood alſo of duties commanded, for the ſame law which injoins us to hate and forſake all ſin, commands us alſo to follow after *univerſal obedience to every precept*. And it is a true rule, he that hath in him all Chriſtian graces in their meaſure, hath none; and he that hath any one truly, hath all. He that is not ſanctified in every part, is ſanctified in no part, 1 *Pet.*1.15. 2 *Pet.*3.11. *Mat.*5.48. 2 *Tim.*3.17. 1 7.1. And the leaſt ſin allowed of, be it but a vaine thought, or one omitted, is enough to caſt thee into hell; for the *wages of ſin* (any ſin it never ſo little) *is death*, *Rom.*6.23. *Jam.*1.15. Yea admit thou hadſt acted any the leaſt evill in all thy life, it were not enough to ſave thee from hell, much leſſe to bring thee to heaven, for we need no more to condemn us, then what we brought into the World with us, *Gen.*2.17. *Pſal.* 51.5. 5.12. Whence the *new born child in the law* was commanded to *offer a ſacrifice*, *Lev.*12.6.

3.§. Wherefore as you tender the good of your own ſoul, ſet upon the preſently before the *Drawbridge* be taken up; provide with *Ioſeph* for the dearth to come; With *Noah*, in the days of thine health, build the *Ark of a good conſcience* againſt the floods of ſickneſſe. Imitate the *Ant*, who provides her meat in Summer for the Winter following. Yea, do it whilſt the yearning bowels, bleeding wounds, and compaſſionate arms of Jeſus Chriſt lie open to receive you. Whiles you have health, and *life* and *means*, and *time* to repent, and make your peace with God in Chriſt, as you tender I ſay the everlaſting happineſſe & wel-fare of your *almoſt loſt and drowned ſoul*, as you expect or hope for *mercy*, for *joy* and *comfort*, for *heaven* and *ſalvation*, for endleſſe bliſſe and *glory* at the laſt. As you would eſcape the direful *wrath of God*, the bitter ſentence and *doom of Chriſt*, the never dying *ſting*, *and worm of conſcience*, the tormenting and ſoul-*ſcorching flames of hel*, and everlaſting *ſeparation from the bliſſfull preſence*, abjure and utterly renounce all wilfull and affected ſin, and in the firſt place this abominable ſin of *ſwearing* and *curſing*.

4.§. The which Grace if you would obtain, omit not to pray for the aſſiſtance of Gods ſpirit, otherwiſe thy ſtrength is ſmall; yea, except God give thee repentance, and removes all impediments that may hinder, thou canſt no more *turn thy* ſelf, then thou couldſt at firſt *make thy ſelf*. We are not ſufficient of our ſelves to *thinke*, much leſſe to *ſpeak*, leaſt of all to *doe* ought that is good, 2 *Cor.*3.5. *Job.* 15.4 5. We are *ſwift* to all evill, but to any good *unmoveable*. Wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the reſt of the creatures after the *Sun* when it ariſeth. Importune him for grace, that thou mayeſt firmly reſolve, ſpeedily begin, and continually perſevere in doing and ſuffering his holy will. Deſire him to regenerate thy *heart*, change and ſanctifie thy *nature*, ſubdue thy *reaſon*, rectifie thy *judgment*, reform and

...then thy will, renew thy *affections*, and beat down in thee whatsoever stands in opposition to the *Scepter* of Jesus Christ. Only this let me adde. Be sure you wholly and only rest on your *Saviour Iesus Christ* for salvation, abhorring to attribute or ascribe ought to doing: for *our very righteousnesses are as filthy rags*, Esa.64.6. And the sole *perfection of a Christian*, is the *imputation of Christs righteousnesse*, and the not imputation of his own unrighteousness; a rule which we are very apt to swerve from, either on the right or left hand: therefore if you would not erre, observe this golden *mean*, endeavor to live as if there were no Gospel, and to dye as if there were no law. And now for conclusion, If thou receivest any power against this great evil, forget not to be thankfull, and when God hath the fruit of his mercies, he will not spare to ...how much where he reaps much: and so having set before you *life* and *death*, ...leave you to choose which of them you like best. Only think what *account* ...you shall give of that you have read; for if this warning prevail not, it is ...much to be feared the next will be that of *The son of man*, Mat. 25.41. *Depart from me, &c.*

*Post-script.*

YOu that fear God, or have any bowels of compassion towards the precious souls of those poor ignorant *men*, *women*, and *children*, whom you hear to swear and curse as Dogs bark; (that is not more of *curstnesse* then out of *custome*;) wish them to read these few pages, neither count it as a thing indifferent which may either be done or dispensed with-all; for besides that, God hath *commanded* the duty of admonition, *Heb.*3. 13. 2 *Tim.*2.25. and *commended* the practise of it, *Rev.*1.2,6. and *condemned* the contrary, *v.*20. If you do not it, or the like, you *hate your brother*, *Lev.* 19.17. and make your self guilty both of his sin and ruine, *Ezek.* 3. 18. to 21. For as none but a *Cain* will say, *Am I my brothers Keeper?* so these could never continue their *cursing* and *swearing* as they doe: if they were but so happy as to meet with timely and faithfull admonition. Nor can you love God and patiently hear these miscreants blaspheme his holy Name as they do, 2 Pet. 2.7,8. Or manifest your self his by adoption and regeneration; for wel-born children are touched to the quick with the injuries of their Parents; and not to be moved in this case, is to confesse our selves bastards. Yea it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them, under whose shelter they live. Which being so, make it part of your charity, to give of them as you meet with occasion; as that you shall hourly do, even as you passe the streets, if you but mind it. And one thinks, none that are able should spare to be at a farthing cost, when that farthing, may possibly prove the saving of a Swearers soul. And to that end, any one may have what they please; giving so many farthings to the poor. And also other Books of more generall concernment, upon the like terms, repairing to the *Blew pales, over against the high Constables short of Shoreditch* Church, where there is a Glasse Lanthorne in the window.

*Imprimatur* { JOHN DOVVNAME, THO. GATAKER.

Adde this (together with the *Abstract of the Drunkards Character*) to *Gods* ... *Englands unthankfulnesse.*

The

# *The Printer to the Reader.*

IT being obſerved that many meeting with ſome of this Authors Collections, do earneſtly enquire after the reſt: I think it not amiſſe, to ſatisfie their deſire, and ſave them further labour, by ſetting down the ſeverals; which are theſe,

*The Cauſe and Cure* of Ignorance, Errour, Enmity, &c.
*The Cure of Miſpriſion*; or Miſtake.
*The Victory of Patience.*
*The Drunkards character*, with an addition.
*The Character* or Touch-ſtone *of a true Beleever*
*The Character of a formall Hypocrite*, or Civill Juſticiarie.
*Characters of the kindes of Preaching.*
*Compleat Armor againſt evill Societie.*
*Cordiall Counſell.*
*Gods goodneſſe and Englands unthankfulneſſe*, the ſecond Edition, that is divided into chapters and ſections.
The firſt part of *the Paſtors Advocate.*
*An Abſtract of the Drunkards Character.*

} already printed.

The ſecond part of *the Paſtors Advocate.*
*The Arraignment and conviction of covetous, cunning, and cruel* Governors, Polititians, Officers, Judges, Lawyers, &c. with the lovely and lively *characters of Juſtice, Thankfulneſſe, Contentation, Frugality, Liberality, &c.*
*The Laymans Library, or the poor mans Paradiſe.*

} to be printed.

FINIS.

*LONDON*, Printed by *E. Cotes.* 1652.

*This Book, which the right worshipfull* S^r *T. V. was pleased to give ten thousand of as a Legacy, to be distributed to ten thousand several Families, in* England, Virginia, *and* Barbadoes; *except such as shall be given into Ships, that passe* Gravel-end, *is again reprinted, and are to be sold by* James Crump, *in* little Bartholomews Well-yard, *by* Henry Crips *in* Popes-head Alley, *and* Thomas Parkhurst *Bookseller over against the* great Conduit *at the lower end of* Cheapside.

# THE Hearts-Index, *or* Self-Knowledge:

TOGETHER

With the vast Difference between *Nature* and *Grace*:

As also the *happy Change* of a *Criminal Offender*.

*SHEWING*,

What a wonderfull Change, and strange Alteration the *Word* and *Spirit* do work upon the *heart*, when a sinner is converted: And yet what weak means shall serve the turn, where *God* intends successe. Insomuch, that a very word spoken, (*God* blessing it) may (like a *Rudder*) *steer* a bad man, quite into another course.

*Which (as in a* Looking-Glass) *the* civillest of men *may see what need they have of a* Redeemer; *and that it most deeply concerns them with all speed, to sue out their* pardon in Christ, *and to relie wholly and onely upon* Free-grace, *for* pardon *and* Salvation; *except they prefer an everlasting furnace of fire and brimstone in* Hell, *before an eternal weight of superabundant glory in* Heaven, *as all (most sottishly) do, that by* sinne *and* Satan *are bewitched.*

Drawn up and published for the good of all,

By *R. Younge* of *Roxwell* in *Essex*, *Florilegus*.

Add this as a *Third Part* to the *Trial of true Wisdom*, and those *Three Fundamentall Principles of Christian Religion*, Intituled, *A short and sure Way to Grace and Salvation.*

## SECT. XXVII.

PRobable it is, that that *medicine* which hath cured one desperate *Patient*, if it be communicated, may work the same effect upon others; the concealment whereof, would argue in a *Physician*, either too *much lucre*, or too *little love*. However, the conscience of good intentions in themselves (let our successe be what it will) is both a discharge and comfort to a free and willing mind.

*A sin will, and a Christian will*; is like the little *Bee*, that will not off

the meaneſt *flower*, untill ſhe hath made ſomewhat of it: Wherein [illegible] *ſanctified heart*, will (*Spider*-like) *ſuck poyſon* from the choiceſt *flowers*.

Every line of *Gods Word* ſhall adde ſinew to the vertuous mind; [illegible] withall heal that vice, which would be ſpringing in it. But with the [illegible] nally minded, it is farre otherwiſe. The ſame report, wherewith [illegible] ſpirit of *Rahab melteth*, *hardens* the *King of Jericho*, Joſh.2. *Sergius Paulus* was *converted*, *Elymas obdurated*, at the ſame Sermon, *Act.*13. that [illegible] hard ſaying of our *Saviour*, Joh. 6. like a *file ſharpened* eleven of his [illegible] *ſtiles*; while it ſo *blunted* the reſt of his *Diſciples*, that many of them [illegible] *mured*, *and from that time went back*, *and walked no more with him*, [illegible] 66, *&c.* Whence obſerve, that as *all bodies*, are not equally apt to [illegible] wrought upon, by the ſame *medicine*; ſo are not *all ſouls* by the *ſame* [illegible] of grace. One remains *obſtinate* and *refractory*; whiles others are *pliable*.

*Sinne* and *Satan*, have no *ſervants* but the *ſimple*. As for inſtance. A *wiſe man* hearing in what a dangerous condition he is in, by reaſon of *original* and *actual ſins*, and how *God* is ſo incenſed with wrath and indignation againſt him, that he means utterly to deſtroy him, if he go on in his impenitency; *foreſeeth the evil* of *Hell*, and *preventeth it*, by departing from his evil wayes: but *fools go on*, *and are careleſſe*, Prov. 22.3. 14.16. Stark fools indeed: for if their eyes were opened, to ſee in what a condition, they are content at preſent to continue in; they ſhould make no intreaty, to turn their courſe another way. *Luther* ſayes, That if a man could perfectly ſee his own evils, and the miſery that attends him, the ſight thereof would be a perfect *Hell* unto him; and this indeed might prove to be his way to *Heaven*: For then, and not till then; a man knows what need he hath of a *Saviour*; and then he begins rightly to prize the *joyes of Heaven*; when he ſees he hath eſcaped the *flames of Hell*, which thoſe fools before ſpoken of, never mean to do: becauſe they think themſelves *wiſe*, *good*, *happy*, and what not? the caſe of all men by nature. And untill that *vail* or *curtain* which is *drawn over their hearts*, be removed and taken away by unfeigned *repentance*, and turning to the *Lord*; they remain ſtark blind to all ſaving truths; as the *Apoſtle* plainly ſets down, 2 Cor. 3.14,15,16,17,18. See *Revel.*3.17. 1 *Tim.*6.4. And the truth is, we are not for *pride* and *ignorance*, (ſpringing hence) every man would make his main buſineſſe; *to work out his ſalvation*, *with fear and trembling*. Phil. 2.12. to proceed, for this is but an excurſion, let in, in way of a *parenthe*ſis, in Zeal for their good, that deſire not their own. The *Ninivites* by hearkening to *Jonah*, and thoſe *murderers of the Lord of life*, by liſtening to *Peter*, were *converted* and *ſaved*, Jonah 3.4,5. Acts 2.37. *Wax* (we know) yeeldeth ſooner to the *Seal*, than *ſteel* to the *ſtamp*.

*Sect.*28. Of *Hearers*, there are uſually *four ſorts*, as our *Saviour* ſhews in the *Parable of the ſeed*, Mat.13.3. to 24. As firſt, *An honeſt and good heart*, will not return from hearing the Word unbettered: yea, he will ſo note what is ſpoken to his own ſinne; that it ſhall *increaſe his knowledge*, and *leſſen his vices*. As who (by looking in a *glaſſe*) ſhall ſpy ſome [illegible] in his *face*, and will not forthwith wipe them out? A *wiſe man*

have one sinne twice repeated unto him. Yea, he more rejoyceth, *in being overcome* with a wise and gracious advice: then he would have rejoyced *in a revengefull victory*. Of which we have a rare example, 1 *Samuel* 24.32,33. a true argument of an ingenuous nature. Whereas those that will not hearken to, nor obey the voice of *Christ*; but rage and storme; are more stubborn than the *wind* and *Sea*, Luk.8.24,25. enough to make them blush bloud, when told of it. But

Secondly, Another sort of *Hearers*, are like *Tullie's strange Syle*; *much* sin leaves them *still* as *dry as dust*. Or the *Wolfe* in the *Emblem*, which though it *sucke the Goat*, kept notwithstanding his *Wolfish nature* still. And indeed, untill the *Spirit of God* meekens the *soul*; say, what you will, it minds *nothing*, or *nothing to purpose*. What ever an impenitent sinner hears, presently passes away, like the *sound of a Bell* that is rung. Let *testimonies* and *examples* never so much concern them, it makes an impression but *skin*, or *ear-deep*: For as in an *hour-glasse* or *conduit*, that which in one hour *runneth in*, the same in another hour *runneth out* again. Who may be resembled to the *Smiths iron*; put it into the *fire* it is much *softned*, but put it into the *water*, it is *harder* than before.

Thirdly, Another sort will very orderly *hear* the Word, and *delight* in it, untill it comes home to their *consciences*, touches their Copy-hold, (as John served *Herod*) but then they will turn thair backs upon it; as the *Jews* served our *Saviour*, Joh.6.66. the *Athenians*, *Paul*, Act. 17.16. to 34. and *Ahab*, *Micaiah*, 1 King.22.8. Now these, that will not hear an unwelcome truth, but turn their backs upon, and fly from instruction, *Joh.* 3.19,20,21. not only declare themselves to be *guilty persons* (for *he* (*sayes*) *that sins* (*as he* (*sayes*) *falls*) *who to judgement turneth his back*. And 'tis only the *weake sighted*, that cannot abide the *light*) but it proves them to be *out of all hope to become better*. For that sinne is *past cure*, which turns *from*, and *refuseth the cure*, Deut.17.12 Prov.29.1. 1 Sam.2.25. 2 Chron.25.16. turn to the places. And take this for a *Rule*, if ever you see a *drowning man refuse help*; conclude him *a wilfull murderer*.

Sect. 29. Fourthly and lastly, (for I passe by those blocks, that can hear the Word powerfully delivered for twenty or thirty years together, and mind no more the *Spirituality of the matter*; then the *seats* they *sit on*, or the *stones* they *tread on*.) There are a generation of hearers; who being told the naked truth, plainly reproved for their sinnes, shewn the judgments of *God*, and the due of what they deserve and are like to undergo, if they go on: to the end they may *repent* and *believe*, that so they may be *saved*; will (*Ahab*-like) *carp*, and *fret*, and *chafe*, and *fume*, and *swell*, and *storm* against the very *Word of God*, and be ready to *burst* again for being so *sharp* and *searching*; and thereupon persecute the Messenger, as *Herodias* did *John*; and the *Pharisees*, *Christ*. They love application as deerly, as a Dog does a cudgel. So that like *Adders*, they are not only *deaf* to the *charmer*; but like *Slow-worms* they *hisse*, and then turn their *tails* to sting him.

Such holy *precepts* and *prohibitions harden* them; as the *Sunne* hardens *water but iron*. Or else they *inrage* them, as a *furious mastiff-dog*,

is the *madder for his chain.* But when it comes to this, that men ſcorn all the means, and are *hardened with the Word*, as *ſteel* is *hardened with fire*; or as *Bulls* grow *mad* with *baiting*; the beſt way is to leave them to their *Judge*; who hath *meſſengers of wrath*, for them that deſpiſe the meſſengers *of his love.* Pſal.81.11,12. See *Luke* 10.10,11. *Prov.*29.1. & 1.24,25,26. to 33. 2 *Chron.*25.16,20. 1 *Sam.*2.25. And in reaſon, *herbs* that are worſe for *watering*, *Trees* that are leſſe *fruitfull* for *digging*, *dunging*, *pruning*; are to be *rooted out*, or *hewed down.* And to admoniſh them, is to no more purpoſe, than if one ſhould ſpeak to *lifeleſſe ſtones*, or *ſenſleſſe plants*, or *witleſſe beaſts*: for they will *never fear* any thing, till they feel *Hell fire.* Wherefore *God* leaves them to be confuted with *fire and brimſtone*, ſince nothing elſe will do it.

*Sect.*30. Thus you ſee, what a wonderfull difference there is in Hearers! Only herein they agree, all men (good and bad) *love the light as it ſhines*; but the moſt of men *hate it, as it diſcovers and directs.* But the difference is ſo great, that it is admirable to think, how ſome men would not be prevailed withall, though an *Angel ſhould be ſent unto them from the dead*: And yet with what ſmall means, ſome others have been converted, as were *Juſtin* the *Philoſopher*, *Cyprian* the *Nicromancer*, *Auſtin*, *Fulgentius*, *Franciſco Junius*, *Melanthon*, *Adrianus*, *Latimer*, and many others.

One treating upon the *Prodigal ſonne*, and the *Thief upon the Croſſe*; mentions *two famous ſtrumpets*, that were *ſuddenly converted* by this only argument; that *God ſeeth* all things, even in the *dark*; when the *doors are ſhut*, and the *Curtains drawn*; and *Mountaigne* tels of a *Gallant*, that (ſporting with a *Curtezan* in a houſe of ſinne) happened to ask her name; which ſhe ſaid was *Mary*: whereat he was ſo ſtricken with reverence and remorſe; that he inſtantly both caſt off the Harlot, and amended his whole future life. And indeed, no *meanes* can be too weak, where *God* intends *ſucceſs*: yea a thought only hath ſometimes ſerved the turn. Nor needs there any more to a clarified underſtanding, then the bare thought of *Gods Omni-preſence*, *Omniſciency*, or *Omnipotency*; as being preſent everywhere, knowing every thought and intent of the heart; and being able mighty to *puniſh or reward evil and good.*

*Sect.*31. And ſo much of the kinds of hearers. Only a *Queſtion* or *Scruple* may hereupon ariſe. The *Miniſter* or *Author*, out of compaſſion to their precious ſoules, would ſhew them from *Gods word*, the very *faces of their hearts*, and like *Peter* to *Cornelius*, Act.11. tell them that whereby (with bleſſing from above) they might be ſaved. *Verſ.* 14. the which ſome do kindly entertain, as *Lot* did thoſe *Angels*, that came to fetch him out of *Sodom*, Gen.19. Others as churliſhly reject, and as villainouſly entreat and handle them, as the *Ammonites* did *Davids Meſſengers*, 2 Sam.10.4. Wherein (may ſome ſay) lyes the difference?

*Anſw.* I could give you ſundry *Reaſons* of it, I'le onely name a few, being enjoyned to contract all my matter into one ſheet, if it be poſſible.

Firſt, *Will* makes the difference, and who makes the *difference of will*, but he that made them? He that creates the new heart, leaves a

one bosome; puts *flesh* into another: and yet if *God* denies his grace, it is only when he sees it contemned. As *God* often times is so provoked, by their obstinate hardnesse and impenitency: that he gives them over to *Satan*, and up to the hardnesse of their own hearts, to be lead by their lusts, and to walk in their own counsels; as it is *Psal.*81.12. *Rom.*1.24, 26. So that not *God*, but our selves, are the authours of *sinne*, and of our own *damnation*, as it is *Hos.*13.9. Of which more in its due place.

Secondly, The holy *Word of God*, which is *Spirit* and *life*, is so *quick*, *powerfull* and *operative*, that it will have its effect: where it does not *quicken* it *kils*. None ever heard it, but they were either *better* or *worse* by it. It is a *holy fire*; those whom it doth not *purifie* and *cleanse*, by *melting* into *repentance*, it doth *consume* and *destroy* by *burning*, into the *ashes* of *prophanenesse here*, of *confusion hereafter*. It is the *power of God unto salvation*, *to every one that believeth*, Rom.1.16. And *a sweet savour of life unto life*, *to them that are saved*, 2 Cor.2.16. but it becomes *the savour of death unto death*, unto such as *wrest* and *pervert the same*, *to their own destruction*, 2 Pet.3.16. And no marvel, for the *same cause* may have *divers* and *contrary effects* in respect of *sundry objects*; as might be exemplified in the Sunne, the *wind*, the same *breath* out of one *mouth*, the *earth*, the *stomack*, the *rain*, &c. as might be largely shewn. In *one garden*, grows an *hundred kinds of herbs* of several operations and qualities; some *nutrative*, others *infective*: yet they all draw their *juice*, from one and the *same earth*. Every *member* receiveth nourishment from the *stomack*; yea, the *same meat* in the *stomack*; but that which the *Liver* receiveth becomes *blood*, that which the *gall* receiveth becomes *choler*; that which the *lungs* receive becomes *fleame*; and that which passeth into the *paps* becometh *milk*: So all receive the same good word of *God*; but every one does not make the same use of it. For as one hath his *faith strengthened* by it, his *patience increased*, his *judgement rectified*, his *will reformed*, his *life* and *practice amended*, his *love* and *zeal inflamed*: so fares it with wicked men, in respect of the contrary *vices*, &c. Again, the *word of God*, is like a fructifying *dew* or *rain*, which fals not upon any ground in vain. If these *celestial showrs*, fall into the *garden* of a good heart; they raise up *herbs* and *flowers*; if in a *field*, *corn* or *grasse*; whereas if they fall on *clay*, they make but *dirt*; yea, the *more rain*, the *more dirt*; if upon *kenels* and *dunghils*, a *stink*. Or if they produce any *fruit*, it is *weeds* in stead of *herbs*; or perhaps *briars* and *thorns*, to *scratch* and *wound* the *Husbandman* that *dresses* it. Thus I might go on, and shew you how the *Sacrament of the Lords Supper*, is received by one to *salvation*, by another to his greater *damnation*, 1 Cor.11.29. The *cloudy pillar*, which gave *light*, and was a *defence* to *Israel*, became *darknesse* and *offence* to the *Ægyptians*, Exod.14.20. And the like of *Manna*, Exod. 16. 20. The *Arke*, the *red Sea*, and sundry the like, which I might weary you with. Yea, *Christ* himself, who is a *Rock to save* all that *believe* in him, *shivers his enemies* in peeces, *Matth.*21.44. And *immortality*, the greatest blessednesse of the *Saints*; is the greatest *misery* to the *damned*. No wonder then, if these *Spiders*, those *Bees*; the wicked and the godly *suck* the one *poison*, the other *poison* from the self same *flower* of holy Writ.

Sect. 32. Thirdly, Another reason why they so swell against their reprehender, is their *guiltinesse*. And it is a sure sign the *horse* is *galled*, that *stirrs* too much when he is touched. In the *Law of jealousies*, if the *jealous wife* were *guilty*, that drank of the bitter *waters of tryal*, she would presently *swell*; if otherwise, she was well enough, *Numb.* 5.27. Nor did you ever hear of any, that were offended with wholsome truth for being untoothsome, that disliked the Minister for being too sharp and searching, but evill minds. But as *good meats* are unwelcome to *sick persons*: so is good counsel to obstinate and resolved sinners. *Unsound flesh* loves to be *stroaked*; the least *roughnesse* puts it into a rage. *Bad wares* would have *dark shops*: *Thieves* will put out all the *lights*, that in the *dark* they may more securely *rifle* the house, *John* 3.19, 20, 21. So the *conscience* that is *guilty* of flagitious crimes; could wish the *Heavens* blind.

Fourthly, No wicked man can endure to hear the down right truth; for then they must also hear the *sentence* of their own *condemnation*. What the Minister delivers, is the very *Word by which they are judged and condemned*: therefore they loath as much to hear it, as the *prisoner at the bar*, does abhor to hear *his sentence* from the *just Judge*. And indeed, if many (as we well know by experience) love not to hear the *worst* of their temporal *causes* and *cases*; nor yet of their *bodily distempers*, with which their *lives* or *estates* be indangered; how much more will wicked men decline from seeing their *hainous abominations*, and themselves *guilty of Hell* and *eternal damnation*? though thereof, there be an absolute necessity, if ever they be saved.

Sect. 33. And so much of the *reasons*. From all which we may learn, not to impute the *cause of wicked mens raging*, to any miscarriage in the *messenger*: for he may vindicate himself as *Paul* did, 1 *Cor.* 7.10. *Ibeus spoken, but the Lord*. And therefore as the *Lord* said unto *Saul*, Act. 9.4. that he persecuted him: So they which *reject any truth*, delivered out of the *Word*, do *resist God himself*, and not his *messenger*. And this for certain, were *Christ himself* their *Minister*, they would much more oppose and persecute him, as the *Priests* and *Pharisees* did, when they heard him.

Yea, consider it rightly, and you will grant, that there cannot be a greater *honour* done to a poor *Minister*, than this. For, what sayes one of the *Fathers*? It may well be doubted, that *Ministers open* not the *Word aright*, when *wicked men kick* not against it. Yea, sayes *Luther*, To *preach the Gospel as we ought*, is to stirre up all the *furies of Hell against us*. And what saith our *Saviour* himself, to his *Apostles* in their *pupil-age*? *The world cannot hate you, but me it hateth; because I testifie of it, that the workes thereof are evil*, Joh. 7.7. And so touching *Paul*, who had never become their *enemy*, but for *telling* them the *truth*, and dealing so plainly, and so roundly with them. Nor can there be such an argument, that a *Minister studies* more to *profit*, than to *please* men with his wholsome *counsel*; as when he will not let them *sleep* and *snort* in their *sins*, but *cry aloud* against their *abominations*.

Secondly, We may learn from the premisses, that if any receive the Word with readinesse, and become *new-creatures* by hearing the

not to attribute, or aſcribe the praiſe thereof to the *Parties converted*, or to the *means*, or to the *Inſtrument*, but to *God*, who is the *Author*, and gives the *bleſſing*. For *Paul may plant, and Apollo may water; but it is God only that gives the increaſe*. It is *God* alone that *giveth words unto the wiſe, and utterance unto their words*, 1 Cor. 3.5,6,7. And he will give *ſucceſſe to whom, when, and as he pleaſeth*. Even *twelve* mean *Fiſhermen*, when he pleaſeth, ſhall *without force*, or *weapon*, *armour*, *bands of men*, or *ſtroke ſtricken*, *ſubdue the whole world* to their *King! Hillary* found not ſeventeen *believers*; and left not ſo many *unbelievers* in the *whole City*.

Indeed in theſe dayes, *Miniſters* may *tare their throats*, *ſpend their lungs*, and *force their ſides* in ſuing to a *deaf world*; and ſay, when they have done all they can, *Who hath believed our report? And to whom is the arme of the Lord revealed?* Yea, how many painfull *Peters*, have complained to *God all night*, and *catch nothing? Many Profeſſours*, and *few Converts*, hath been the lot of the *Goſpel*, in theſe laſt times, and ſince our *means* hath exceeded. *Gods houſe*, (as the *ſtreets of Jericho*) may be *thronged*, and yet but one *Zacheus* gained to the faith. And why ſo? but for this cauſe, if ſome few like the *Bee*, do *gather* from the *Word*, whatſoever addeth to their *knowledge* and *vertue*: the greateſt number, uſe the ſame, as ſome do *artificial teeth*, more for *ſhew* than *ſervice*, more for *ability of diſcourſe*, than *activity of practice*; to *talk of it*, than to *walke by it*. Whence it is, that *God utters* his *ſaving truths*, as it were in *parables*; ſo hiding them from the *wiſe and prudent* (namely the *proud*, that are wiſe in their owne eyes) and *reveals them to babes and ſucklings*, that is, the *humble* and *lowly*, as *Auſtin* ſpeaks.

*Sect.* 34. Which being ſo, let not him that hath *five talents*, deſpiſe him, that hath but *two*: Even thoſe *great lights of Heaven*, the *Sunne* and *Moone* take not away the neceſſity of *lamp light*. To the making of the *Tabernacle*, *fine linnen*, and *Goats-hair* had their uſe; as well as *gold*, *ſilver* and *precious ſtones*. And the ſame *God*, that gave proportion to the *Cedar*, gave alſo being to the *Muſhroom*.

Nor is the *ſtrength* or *weakneſſe of means*, either *ſpur or bridle* to the *determinate choiſes of God*; who not ſeldom does *greateſt acts*, by *weakeſt Agents*. He choſe *Davids ſling* rather than *Saul's ſword*; to *conquer Goliah*: *Frogs*, *Graſhopers* and *Lice*, rather than *Bears* and *Lions*, to fight againſt *Pharaoh*. Yea, he that with *Rames-horns*, *overthrew the wals of Jericho*; hath ſometimes choſen vile and *weak means*, to ſerve himſelf by, in *great matters*. *Peter* hath a *Cock*, to tell him of his *cowardiſe*. And *Balaam* an *Aſſe*, to reprove his *avarice*. Yea, that *God*, who will bleſſe where he pleaſeth: now and then gives the *greater ſucceſſe to the weaker means*. *The men of Nineveh*, *repented at the preaching of Jonas*: yet not the *Jews*, at the preaching of *Chriſt*, *who was greater than Jonas*. The *Apoſtles* did greater *figns in Chriſts name*, than *Chriſt himſelf*, John 14.12. It was a greater *miracle*, that the *ſhadow* of *S. Peter* (*as he walked in the ſtreet*) ſhould *heal many ſick perſons*, Act. 5.15,16. then that the *Hemme of Chriſts veſture* ſhould *heal one ſingle woman of her bloudy iſſue*, Mar. 9.21,22. Who then can (*as indeed*) wonder, at the enſuing ſtory, the which I am now to relate?

Yea, who that hath either *heart* or *brain*, ſhall well conſider this ſ… ding matter; and the *difference of Hearers*; and not be forced to ack… ledge that which follows, to be the very *caſe of every one* that ſhall hear … be they what they will? I mean, *before their hearts are renewed by the p… of Gods word*, which is *the ſtrong arm of the Lord*, *and the mighty pow… God to ſalvation*, Rom.1.16. *And the ſword of the Spirit*, Eph.6.17. … *like as a fire, or an hammer that breaketh even the rock in pieces*, Jer.23. 30. And that irreſiſtible *Cannon-ſhot*, that is *mighty to beat down all … ſtrong-holds of ſinne and Satan*, 2 Cor.10.4. *Quick and powerfull, and ſha… er than any two-edged ſword, and pierceth even to the dividing aſunder of … ſoul and ſpirit, and of the joynts and marrow; and to the diſcerning of the … thoughts, and moſt ſecret intents of the heart*, Heb.4.12.

*Self.35.* And look to it, for if thou doſt not ſee and acknowledge, … *very ſecrets of thy heart* to be clearly laid open to thy *conſcience*; in the … or other, firſt or laſt of theſe enſuing *Characters*: I dare peremptorily con… clude, *That Satan the God of this world, hath blinded thy mind, that the li… of the glorious Goſpel of Chriſt, who is the Image of God, ſhould not ſhine … thee*, 2 Cor.4.3,4. Epheſ.2.2. 2 Theſſ.2.9,10,11. 1 Tim.4.2.

But this is the miſery! and a juſt plague upon our *ſo much ignorance, … mality* and *prophaneneſſe*, under our *ſo much means of grace*: there be very few men, that make not the *whole Bible*, and all the *Sermons* they hear, yea the *checks of their own conſciences*, and the *motions of Gods Spirit* unto *effectual*; for want of wit and grace, to *apply the ſame to themſelves* … they can unto others: being better able to diſcern *others motes*, than *their own beams*!

If you queſtion, What *Satan* can do in this caſe? Look upon what he hath done to others, as *wiſe*, and as *good*, as the beſt of us. Ile give you *inſtances*; both of the *godly* and *wicked*, and likewiſe *Teſtimonies*; I pray mind them ſeriouſly, and turn to the places: for they are exceeding conſiderable. In the firſt place, take notice, how he *blinded* and *deluded Ahabs four hundred Prophets*, 1 King.22.22. And *Judas*, Joh.13.2. And all *Magiſtrates*, when they *perſecute* the people of *God*, Revel. 2.10. And indeed all men in their natural eſtate; whereof not a few, *think they do God ſervice, in perſecuting and killing his Prophets*; as our *Saviour* expreſly tells us, *John* 16.2. But ſee other particular inſtances; as that of *Ananias* and *Sapphira*, Act.5.3. Then for the *godly*; how he hath blinded and beguiled them, as our *firſt Parents*, *Adam* and *Eve*; *Eve by himſelf*, and *Adam* by making *her* his inſtrument; and that *in the ſtate of innocency*, when they had *wit at will*, Gen.3. And *holy David*, *a man after Gods own heart*, 1 Chron.21.1. Then *Peter*, who ſo dearly loved *Chriſt*, Matth. 16. 22, 23.

And having this done, argue thus with thy ſelf; If *Satan* ſo blinded and beſotted theſe; if he made ſuch uſe of all theſe, whereof ſome were the beſt and wiſeſt of *Gods* children and ſervants, who *hate the very appearance of evil*, 1 Theſſ.5.22. Jude 23. Epheſ.5.27. 2 Pet 3.14. Jam.1.27. … *the eye of faith, and the Spirits direction, and know the mind of Chriſt* … *others*, 1 Cor.2.12. to 17. John 10.14. How much more can he …

time upon his own children and servants? that delight only in wickedness, and are *ignorant of Satans wiles*; as not having the least knowledge or ability, to *discern spiritual things*, 1 Cor.2.14. 2 Cor.4.4.

But if you still question the truth of this; turn to *Joh.*14.30. & 12. 31. 2 Tim. 3. 13. *John* 8. 44. 2 *Tim.* 2. 26. *Ephes.* 2.2,3. which are such clear Scriptures, that none (who *shut* not their *eyes* against the *light*) can gainsay. *Matth.*13.15.

Which being so; in reading this ensuing *Dialogue* or *Index of the heart*, make the application to *your selves*, and *not to others*; as *David* did *Nathans* parable, 2 Sam.12.1. to 8. And *Ahab* the *Prophets*, 1 King.20.39. to 43. when it concerned no lesse, than their own lives. And so much the rather, for that in all probability, what this will not effect touching your amendment; no ordinary means are like to do. As what can be further expected? No *glasse* can more lively *represent your faces*; then this Book does *your hearts*, if you be yet in your *natural condition*, *unregenerate*. Neither can you look, that *Christ Jesus* himself, should call to you severally by name, as he did to *Saul*; For now we have the *Gospel* written at large: *Signs* and *miracles* cease. Or put case *Christ himself* should do so: I question whether you would be any more warned, or reclaimed by it, than *Israel* was, when the *Prophet* told him, what abominable wickedness he should shortly commit, 2 *King* 8.12,13,&c. Yea, *Abraham* tells *Dives* the contrary, *Luk.*13.31. And so I come to the *Conference* it self.

*Sect.*30. A *loose Libertine*, meeting with his Friend that had lately been a *formal Christian*; he greets him as followeth:

Sir! Me thinks I have observed in you a strange alteration, since our last meeting at *Middleburrough*: not only in your behaviour, company and converse; but even in your countenance: What is the matter, if I may be so bold?

*Convert.* Truly Sir, you are not at all mistaken, nor am I unwilling to acquaint you with the cause; if you can afford to hear it.

Soon after my return into *England*, I was carried by a friend to hear a Sermon; where the *Minister* so represented the very *thoughts*, *secrets* and *deceitfulness* of my *heart* unto my *conscience*; that I could not but say of him, as the *Woman of Samaria* once spake of *our Saviour*: *He hath told me all things that ever I did.* Which made me conclude with that *Unbeliever*, 1 Cor.14.24,25. *That God was in him of a truth*: nor could he ever have so done, *if he were not of God*, as the *Young-man* in the *Gospel* reasoned with the *Pharisees*, touching *Jesus* when he had *opened his eyes*, *that had been blind from his birth*, Joh.9.32,33. Whereupon I could have no peace nor rest, until I had further communed with him about my estate; for I found my self in a lost condition touching *Eternity*: It faring with me, as it did with those *Jews*, Act. 2. when *Peter* by his searching Sermon, had convinced them that *Christ*, *whom they had by wicked hands crucified and slain*, *was the only Son of God*, *and Lord of glory*, ver.36,37. And having had the happiness to enjoy the benefit of his sage advice, as I stood in need thereof; (God having given him *the tongue of the learned*, *to administer a word in season to him that is weary*, Isa.50.4.) I blesse *God*, his *Word* and *Spirit* hath

wrought

wrought in me such a change and strange alteration, that it hath opened *eyes* that were *blind* before, *inclined* my *will* to *obedience*, which before *rebellions*; *softned* my *heart*, *sanctified* and *quite changed* my *affections* that I now *love* that *good* which before I *hated*, and *hate* that evil which before I *loved*; and am *delighted* with those *holy exercises*, which heretofore did most *displease me*; and am *displeased* with those *vain pleasures* and *sins* which in times past did most *delight* me. Which is such a mercy, no tongue is able to express! For till that hour I went on in the *broad* and *worlds road to destruction*, without any *mistrust*; whereas now God hath been pleased to take me into his *Kingdom of grace here*, and will never leave me, untill he hath brought me to his *Kingdom of glory hereafter*.

*Loose Libertine.* What you speak makes me wonder: for I ever held you the compleatest man of my acquaintance; *just* in all your *dealings*, *temperate* and *civil* in your *deportment*; yea, I have never seen you exceed in the least, nor heard you *swear* an *Oath*, except *faith* and *troth*, and that very rarely. Besides, you have been a good *Protestant*, and gone to *Church* all your days.

*Convert.* What you speak, none that know me can contradict; nor can they ever accuse me of any scandalous crime, or unjust act. Yea, I had the same thoughts of my self; and should any one have told me formerly, that I was such a *great sinner*, such a *Devil incarnate* as I was! I should have replied, as *Hazael* did to the *Prophet* (telling him of the abominable wickedness he would e're long commit) *What am I a Dog*, &c. 2 *King.* 8.12,13. And no wonder, for as every *man* in his *natural condition*, is *stark blind* in *spiritual objects*, 1 Cor. 2.14. so *the heart of man is deceitfull above all things*, so deceitfull, that *none* but *God* alone can *know it*, as the *Prophet* shews, Jer. 17.10. But because this is a truth that transcends your belief, and because it may be of singular use to you also, to know the same: I will give you a short *character* of my former condition; the which done, I doubt not but you will assent unto what I have hitherto said, or shall further relate.

*Sect.* 37. First, Touching my knowledge, (I mean *saving knowledge*, without which *the soul cannot be good*, as wise *Solomon* witnesseth, Pro. 19.) it was such, (though I thought my self wiser than to make scruple of, or perplex my self about matters of *Religion*, as do the *religious*: even as the King of *Tyrus* thought himself *wiser than Daniel*, Ezek. 28.3.) that *spiritual things* were mostly represented to my understanding false, and clean contrary to what they are indeed. Like *corporal things* in a *Looking-glass*, where in those that are on the *right hand* seem to be on *the left*, and those that are on the *left hand* seem to be on the *right*. As it fared with St *Paul*, while he was in his natural condition, *Act.* 26.9. which made me think and call evil *good*; and *good*, *evil*; *bitter*, *sweet*; and *sweet*, *bitter*; to *justifie the wicked*, and *condemn the just*, as the *Prophet* complains, *Isa.* 5.20,23.

As for instance, I most fortishly thought, that I both *loved* and *served* God as I ought; yea, I should have taken it in foul scorn, if any one had questioned the same; when indeed I was a *Traitor to God*, *and took up arms against all that worshipped him in Spirit and in truth*. I was so far from *loving* and *serving* him, that I *hated* those that *did it*; and that for their so doing. I could also hear him *blaspheme*, *reproached* and *dishonoured*, without

were stirred or moved at it. I loved him dearly, but I could never afford to speak a word for him; and likewise his Children entirely, but in stead of relieving them, or speaking in their defence when I heard them *scoft, scorned* and *abused* by wicked and ungodly men; all my *delight* was to *jeer* at, *scoff* and *slander* them wherever I came. I more *feared the Magistrate*, than *feared God*; and more regarded the *blasts of mens breath*, than the *fire of his wrath*. I chose rather to *disobey God*, than to *displease great ones*; and feared more the *worlds scorns*, than *his anger*.

And the like of *Christ* that died for me; a strong argument that I *loved Christ*, when I *hated* all that resembled him in *holiness*. Yea, I so *hated holiness*, that I most bitterly *hated men for being holy*: insomuch that my *blood* would *rise* at the sight of a *good man*, as some stomacks will rise at the sight of *sweet-meats*. I was a *Christian in name*, but I could scoff at a *Christian indeed*; I could honour the *dead Saints* in a formal profession, while I scorned the *living Saints* in a cruel *persecution*. I condemned all for *Roundheads*, that had more Religion than a *Heathen*, or knowledge of *heavenly things*, than a *child in the womb* hath of *the things of this life*; or *conscience*, more than an *Atheist*; or care of his *soul*, than a *Beast*. I had alwayes the *basest thoughts* of the *best men*: making *ill constructions* of whatsoever they *did* or *spake*; as the *Scribes* and *Pharisees* dealt by our *Saviour*.

*Sect.* 38. As, O what a *poor slave* did I hold the man of a *tender conscience* to be! Yea, how did I applaud my self for being *zealless* and *fearless*; together with my great *discretion* and *moderation*: when I saw this man vexed for his *zeal*, that other *hated* for his *knowledge*, a third *persecuted* for the *profession* of his *Faith*? &c. For (being like *Cain*, *Ishmael*, *Eliab*, *Michol*, *Pharaoh* and *Festus*) I thought their *Religion Puritanism*, their *conscience of sin*, *hypocrisie*; their *profession*, *dissimulation*; their *prudence*, *policy*; their *faith* and *confidence*, *presumption*; their *zeal of Gods glory*, to be *pride* and *malice*; their *obedience to Gods laws*, *rebellion to Princes*; their *execution of justice*, *cruelty*, &c. If they were any thing devout or forward to admonish others, that so they *might pluck them out of the fire*; I conceived them to be *besides themselves*; as *our Saviour* was thought to be by his *Kinsfolk*; and *St Paul* by *Festus*, Mar. 3. 21. Joh. 10. 20. Act. 26. 24. 1 Cor. 1. 18. My religion was to oppose the *power of religion*; and my *knowledge of the truth*, to know how to *argue against the truth*. I never affected *Christs Ambassadors*, that preached the *glad tidings of salvation*, but had a spleen against them; yea, I hated a *Minister*, for being a *Minister*; especially, if a *godly* and *zealous* one, that spake home to my *conscience*, and told me of my *sins*; much more if he would not admit me to the *Lords Table* without *trial* and *examination*: yea, then like *Ahab* to *Eliah*, I became his *enemy*, and *hated* him ever after; would *impeach his credit*, and *detain from him his dues*. And were not all these strong evidences, that I *loved* and *served God*, and *my Redeemer* as I ought? But to make it more manifest, what a rare *Christian* I was.

I thought my self a *Believer*: yea, I could boast of a *strong faith*, when yet I fell short of the very *Devils* in *believing*: for they *believe* the *threats* and *promises* contained in the *Word*, and *tremble* thereat, *Jam.* 2. 19. Whereas

I thought

I thought them but *Scar-crows* to fright the ſimple withall: yea, I [illegible] *Hell* it ſelf but a *fancy*, not worth the *fearing*.

Becauſe I was not *notoriouſly wicked*, but had a *form of godlineſs*, was [illegible] &c. I was able to delude my own ſoul, and put off all *reproofs* and [illegible] *nings*; by comparing my ſelf with thoſe, that I preſumed were worſe [illegible] my ſelf: as *Drunkards*, *Adulterers*, *Blaſphemers*, *Oppreſſors*, *ſhedders of* [illegible] and the like; counting none wicked but ſuch. Yea, looking upon [illegible] I admired my *own holineſs*; and thought my *moral honeſty*, would be [illegible] cient to ſave me. Nor did I know wherein I had offended.

And whereas the *Law* is *ſpiritual*, and binds the *heart* from *affecting* [illegible] leſſe than the *hand* from *acting*: I was ſo *blind* and *ignorant* that I thought the *Commandment* was not broken, if the outward groſſe ſin be forborn. Whence theſe were my thoughts, I never brake the *firſt Commandment*, having *many gods*: for I was no *Papiſt* nor *Idolater*: nor the *ſecond*, for I worſhipped *God* aright. Nor the *third*, for I had been no common ſwearer [illegible] ly a few petty oaths. Nor the *fourth*, for I had every *Sabbath* gone [illegible] *Church*. Nor the *fifth*, for I ever honoured my *parents*, and have been a [illegible] *ſubject*. Nor the *ſixth*, *ſeventh*, *eighth*, *ninth*, or *tenth*; for I never committed *murther* or *adultery*, never *ſtole* ought, never *bare falſe witneſs*; nor could I call to mind, that I had at any time *coveted* my *Neighbours wife*, *ſervant*, *ſtate*, &c. And nothing more common with me, then to brag of a *good heart* and *meaning*, of the ſtrength of my *faith* and *hope*, of my *juſt* and *upright dealing*, &c. And becauſe I abſtained from notorious ſins, I thought my ſelf an excellent Chriſtian; if *God* was not beholding to me for not wounding his name with oaths, for not drinking and playing out his *Sabbaths*, for not railing on his *Miniſters*, for not *oppreſſing* and *perſecuting* his poor *members*, &c.

*Sect.* 39. And yet had it been ſo, as I imagined; admit I had never offended in the leaſt all my life; either in thought, word, or deed: yet this were but one half of what I ow to *God*; this were but to obſerve the *negative part* of his *law*, ſtill the *affirmative part* thereof I had been ſo far from performing, that I had not ſo much as thought of it. And to be juſt in the ſight of God, and graciouſly accepted of him; theſe two things are required: the *ſatisfactory part to eſcape hell*, and the *meritorious part to get heaven*. And the true method of grace is, *Ceaſe to do evil*, *learn to do well*, Iſa. 1. 16, 17. The *Figtree* was *curſed*, not for bearing *evil fruit*, but becauſe it bare *no good*. The *unprofitable ſervant* was *not bound hand and foot*, *and caſt into priſon*, for *waſting* his maſters *goods*; but for *not gaining* with them. And thoſe *reprobates* at the laſt day, ſhall be bid *depart into everlaſting fire*; not for *wronging* or *robbing* others, but for *not giving*, for *not comforting Chriſts poor members*, Mat. 25. So that my caſe was moſt deſperate! For though with that *Phariſee*, Luke 18. 11. I was apt to thank *God*, and brag; that I was *juſt*, *and paid every man his due*; yet I never thought of being *holy*, and of *paying God his dues*; as his due of *believing*, or *repenting*, of *new obedience*; his due of *praying*, *hearing*, *conferring*, *meditating* on his *Word* and *works*, *ſanctifying his Sabbaths*, and *inſtructing my children* and *ſervants*; teaching them to fear the *Lord*. His due of *love*, *thankfulneſſe*, *zeal* for his *glory*, *charity* and *mercy* to *Chriſts poor members*, and the like.

should have served God in *spirit*, and according to *Christs Gospel*: as all that I have heard indeavor to *live*, & *believe*, and *hear*, and *invocate*, and *hope*, and *fear*, and *love*, and *worship God* in such manner, as his *Word* prescribes. I should have been *effectually called*, and become a *new creature* by *regeneration*, being *begotten* and *born anew*, by the *immortal seed of the Word*. I should have found an apparant *change* wrought, in my *judgment*, *affections*, and *actions* from what they were formerly. The *Old-man* should have changed with the *New-man*, *worldly wisdom* with *heavenly wisdom*, *carnal love* for *spiritual love*, *servile fear* for *Christian* and *filial fear*, *idle thoughts* for *holy thoughts*, *vain words* for *holy* and *wholsome words*, *fleshly works* for *works of righteousnesse*: and hating what I formerly *loved*, and *loving* what I formerly *hated*.

But alas! I have heard the *Gospel* day after day, and year after year: which is *the strong arm of the Lord*, and the *mighty power of God to salvation*: for it is *quick*, *and powerfull*, *and sharper than any two-edged sword*; and yet I stood it out and resisted, in stead of submitting to *Christs call*; even refusing *the free offer of grace and salvation*. I have *heard* the Word faithfully and powerfully preached for *forty years*; yet remain'd in my natural condition unregenerate: without which new birth there is no being saved, as our Saviour affirms, *John* 3.5. I had not trodden one step in the way to conversion: for the *first part of conversion*, *is to love them that love God*, *Prov.* 8.17. *John* 14.21, 23. I should daily have *grown in grace*, *and in the knowledge of our Lord and Saviour Jesus Christ*: but I was so far from growing in *grace*, that I had not one spark of *grace* or *holinesse*; *without which no man shall see the Lord*, Heb. 12.14. I was all for observing the *second Table*, without respect to the first; or all for *outward conformity*, not at all for *spiritual* and *inward holinesse of the heart*.

*Self.* 40. Either what I did was not morally *good for the matter*, or not well done *for the manner*; nor to any *right ends*: as out of *duty* and *thankefulness to God and my Redeemer*; and out of *love* to my *fellow-members*. Without which the most glorious performances, and rarest virtues, are but *shining sin*, or *beautifull abominations*. *Gods glory* was not my principal *end*, nor to have *my greatest care*.

I was a *good*, *civil*, *moral*, *honest hypocrite*, or *infidel*; but *none* of these *graces* grew in the *garden of my heart*. I did not *shine out as a light*, by a *holy conversation* to *glorifie God*, and *win others*. Now only to *refrain evil*, except a man *hate it also*, and *does* the contrary *good*, is to be *evil* still: because *honesty* without *piety*, is but a *body* without a *soul*.

All my *Religion* was either *superstition*, or *formality*, or *hypocrisie*. I had a *form of godlinesse*, *but denied the power thereof*: *I often drew near unto God with my mouth*, *and honoured him with my lips*: *but my heart was far from him*, *Isa.* 29.13. *Mat.* 7.2. to 14. *Mat.* 15. 7. to 10. All which considered, *viz.* the means which *God* had afforded me, and the little use I had made thereof, left me in a far worse condition, than the very *Heathen* that never heard of Christ. So that it was *Gods* unspeakable mercy, that I am not at this present *frying in hell flames*, *never to be freed*.

*God* hath sent unto us all *his servants the Prophets*, *rising up early*, *and they* have been *instant in preaching the Gospel*, *both in season*, *and out of season*:

but

but my carnal *heart* hath ever been *flint unto God*, *wax to Satan* ... *die* if you continue in the practice of ſin, I *heard*: but *you ſhall* ... ſaith the *devil*, I *believed*.

*Sect.* 41. Beſides all this, ſuppoſe I had none of theſe to anſwer ... neither *ſinnes of Commiſſion*, nor *ſinnes of Omiſſion*: yet *Original ſinne* ... enough to damn me, no need of any more; and yet my *actual tranſgreſſions* have been ſuch, and *ſo many*, and my *ingratitude* therein ſo ... that it might have ſunk me down with ſhame, and left me hopeleſſe of ... obtaining pardon for them. As ſee but ſome ſmall *part of my ſinne* ... and *deviliſh ingratitude to ſo good a God*, *ſo loving and mercifull a Saviour and Redeemer*; that hath *done*, and *ſuffer'd* ſo much for me, even ... than can either be *expreſſed* or *conceived*, by any *heart*, were it as ... the *ſea!*

Touching what *God* and *Chriſt* hath done for me, in the firſt place ... gave me my *ſelf*, and all the *Creatures* to ſerve for my uſe; yea he ... *me after his own Image*, *in righteouſneſſe and holineſſe*, and in perfect ... *ledge of the truth*, with a power to ſtand and for ever to continue in a ... bleſſed and happy condition. But this was nothing in comparison ... when I was in a ſad condition, when I had *forfeited* all this, and ... when by ſin I had turned that *Image of God* into the *Image of Satan*, ... wilfully plunged my *ſoul* and *body* into eternal torments: when I was ... come his *enemy*, mortally *hating* him, and to my utmoſt *fighting* againſt ... and taking part with his only enemies *ſin and Satan*; not having ... thought or deſire of reconcilement, but a perverſe and obſtinate will ... reſiſt all means tending thereunto: he did redeem me, not only ... aſking, but even againſt my will; ſo making of me his curſed *enemy* ... *vant*, of a *ſervant* a *ſon*, of a *ſon* an *heir*, and *coheir with Chriſt*, Gal. 4. ... how have I *requited* this ſo great, ſo ſuperlative a *mercy?* All my ... pence of *Gods love* unto me, hath been to do that which he *hates*, ... *hate* thoſe whom he *loves*.

*Chriſt* the fountain of all good is my *Lord*, by a *manifold right*, and ... *ſervant by all manner of obligations*. Firſt, he is my Lord by the ... *Creation*, as being his workmanſhip *made* by him. Secondly, by ... of *Redemption*, being his purchaſe *bought* by him. Thirdly, of ... *tion*, being kept, upheld and maintained by him. Fourthly, his by ... *tion*, even of his *family*, having admitted me a *member of his viſible Church*. Fifthly, his alſo (had it not been my own fault) by *ſanctification*, ... by to poſſeſs me. Laſtly, he would have me of his *Court* by *Glory*, ... that he might *crown* me; ſo that I was every way his. *God* had ... me from *a beggar to a great eſtate*: but how did I requite him? I ... not, if poſſible, ſuffer a godly and *conſcientious Miniſter* to be *abſent*, ... abide where I had to do; but to bring in one that would *flatter ſin*, ... *ſhut holineſſe*; *diſcourage the godly*, and *encourage the wicked*, I uſed ... *my own*, and all *my friends* utmoſt ability. Much more might be ... but I fear to be tedious.

Now argue with *all the world*, and they will *conclude*, that there is ... *like ingratitude!* But I have been more ingrateſull to *God*, then ...

the best Orator alive. It was horrible ingratitude in the *Jews*, to ...g and crucifie *Christ*, who did them good every way; for he *healed* ...r diseases, *fed their bodies*, *enlightned their minds*, *of God became man*, ...lived miserably amongst them many years, that he might *save* their ... but they fell short of my ingratitude to *God*, in that most of them ...ver in the least convinc'd, that he was the *Messias sent* from *God*, ...promised from the beginning. But I have not onely denied this *Lord* ...ught me, but I hated him; yea, most spitefully and maliciously ...on *Satans*, and *sins* side against him; and persecuted his children, ...the truth with all my might: and all this against *knowledge* and *con-*..., after some measure of *illumination*, which cannot be affirmed of *Jews*. Yet miserable wretch that I was, if I could have given him my ...y and soul, they should have been saved by it, but he were never the ...r for them.

...42. Lastly, to tell you that which is more strange! Notwithstand-...l this that hath been mentioned, and much more: Yet I thought my ...a *good Christian forsooth*; yea, with that *young man* in the *Gospel*, I ...ght I had *kept all the Commandments*. Nor was I a whit troubled for ...ither *original* or *actual*: but my *conscience* was at *quiet*, and I was ...ace, neither did any sin trouble me. Yea, I would applaud my self ...h that *Pharisee*, Luke 18.9. to 15. and say, *I was not like other men*: ...t once doubting of my salvation. I ever refused *to do what my Maker* ...anded, and yet *confidently hoped to escape what he threatned*. Nor did ...ubt of having *Christ my Redeemer* and *Advocate in the next life*, when I ...d been a *bitter enemy to him and his members in this life*. Here was blind-...esse with a witnesse; as it is not to be believed how blind and blockish ...en are, that have only the *flesh* for their *guide*; especially if they have ...ened their *hearts*, and *seared* their *consciences* with a *customary sinning*. ...I could give you for instance, a large *catalogue* of rare *examples*, how *sin* ...th *besotted* men: and what *stark fools carnal men* are in *spiritual things*; ...they never so wise for mundane knowledge. But lest it should be ta-...n for a digression or excursion, you shall have a list of them by themselves, ...which I will adde as an *Appendix* to this *Discourse* or *Dialogue*. In the ...n time I have given you a brief of my manifold provocations, and great ...titude to my *Maker* and *Redeemer* (for otherwise I might be endlesse ...the prolecution thereof.) It remains that I should in like manner lay ...n my *original defilement*; which is the *fountain* whence all the former ...whether sins of *commission*, or sins of *omission*) do *flow*. But touching it, ...ecated to peruse that small Tract, entituled, *A short and sure way to Grace ...Salvation*: Or, *Three Fundamental Principles of Christian Religion*, by ...I. from pag. 4. to pag. 10.

...43. *Loose Libertine*. If this hath been your case, no wonder it hath ...rned you; for to deal plainly with you, as you have done with me; ...what I have heard from you, makes me also tremble. For if such *honest ...ural men*, that live so *unreprovably* as you had done, go not to *Heaven*; ...what will become of me? that have been *openly profane*, and *notoriously ...ious* all my time? Yea, it contented me not to do wickedly my self, and

so

to damn my own ſoul: but I have been the occaſion of drawing [illegible] to Hell with me; by ſeducing ſome, and giving ill example to others (*infection of ſinne*, being much *worſe than the act.*) As how many drawn to be *drunkards*, and *ſwearers*, *and whoremongers*, and *prof[illegible] ſons*? inſomuch, that the blood of ſo many ſouls, as I have drawn will be required at my hands. Yea, my life hath been ſo debauched centious, that I have brought a *ſcandal upon the Goſpel*, and made it to the very *Turks* and *Infidels*, Rom. 2. 24.

*Convert.* Alaſs! what I *did* that was morally *good*, or what evil *ſtained*, was more for *ſelf-ends*, or for *fear of mens Laws*, than for *Chriſts Goſpel*. True, I went under the notion of an *honeſt man*, *good Chriſtian*: I was *baptized* into the faith, and made a *Chriſts viſible Church*: but I was ſo farre from endeavouring to per what I then *promiſed*, that in effect I even *renounced* both *Chriſt*, *Baptiſme*, in perſecuting him, and all that ſincerely profeſſed his N thinking I did *God good ſervice* therein, *Joh.* 16. 2. *Galat.* 1. 13, 14. 2. 6. Nor was it for want of ignorance, that you thought ſo of me: by *nature* (be we never ſo milde and gentle) we are all the *ſeed ſerpent*, Gen. 3. 15. and *children of the Devil*, John 8. 44. Yea, the beſt *moral man*, is but a *tame Devil*, as *Athanaſius* well notes. But it true Proverb, *The blind eat many a flie*; and *all colours are alike to him in the dark.*

*Looſe Libertine.* So much the worſe is my condition; for my conſcie tels me, there is not a word you have ſpoken of your ſelf, but I can apply the ſame unto my own ſoul, and a great deal more. For wh you have been a *moral honeſt man*; ſo that none except your ſelf, co tax you for breaking either *Gods Law*, or *mans*: I have been ſo wi and *profane*, that I could moſt preſumptuouſly, and of ſet purpoſe, *a pride in my wickedneſſe*, *commit it with greedineſſe*, *ſpeak for it*, *deli joy in it*, *boaſt of it*, *tempt and inforce to it*; yea, *mock them that di* As if I would ſend challenges into Heaven, and make love to deſtru and yet did applaud my ſelf, and preferre my own condition before mens: ſaying, I was no diſſembler; yea, I hated the hypocriſie of *feſſors*: I do not juſtifie my ſelf, and deſpiſe others, like the *Puritan* am not factious, ſchiſmatical, ſingular, cenſorious, *&c.* I am not rest ous, nor contentious, like the *Browniſts* and *Anabaptiſts*. I am a *good fel* and *love an honeſt man with my heart*, &c. and as touching a *good conſcie* I was never *troubled in mind*, as many ſcrupulous fools are. I have a *heart*, and *mean as well as* the preciſeſt. But now I ſee the *Devil* and *own deceitfull heart* deluded me ſo; that my *whole life* hitherto, hath bee *but a dream*, and that like *a blind man*, *I was running headlong to H* when yet I thought my ſelf *in the way to Heaven*. Juſt as if a *beggar* ſhould dream, that he were a *King*; or as if a *traitor* ſhould dream of his be *crowned*, when indeed he was to be *beheaded*; the caſe of *Laodicea* Rev. 3. the *young man* in the *Goſpel*, Luk. 18. 20. 21. and that *Phariſee*, ſpoken Luk. 18. 11, 12.

*Sect.* 44. *Convert.* It was not your caſe alone, but ſo it fares with

worst of sinners: Only it much rejoyces me, that *it hath pleased God* to open your eyes, to see all this in your self. For *flesh and blood hath not revealed it unto you.* Yea we are *naturally so blind, and deaf, and dead in sin and soul:* that we can no more discern our *spiritual filthiness*, nor *feel sin* to be a *burden*, then a blind *Ethiopian* can *see his own blackness*, or then a *dead man can feel the weight of a burthen*, when it is laid upon him, *Acts* 28.27. *Isa.* 6,9,10.

And this common *experience* shews; for if you observe it, who more *bold, confident* and *secure*, than the worst of *sinners*? They can struk it under an unsupportable masse of *Oaths*, *Blasphemies*, *Thefts*, *Murthers*, *Adulteries*, *Drunkennesse*, and other the like sinnes; yea can easily *swallow* these *Spiders* with *Mithridates*, and *digest* them too: when one that is regenerate, *shrinks* under the *burden* of *wandring thoughts*, and *want of proficiency.* But why is it? They are *dead in sinne*, Ephes. 2. 1. Col. 3. 1. Now lay a *mountain* upon a *dead-man*, he feels not once the weight.

To a *Christian* that hath the *life of grace*, the *least sin* lies *heavy* upon the conscience: but to him that is dead, let his sins be as *heavy* as a *mountain* of *lead*; he feels in them no weight at all.

Again, they are insensible of their sinne and danger, because ignorant, not for *what the eye seeth not, the heart rueth not.* Security makes worldlings merry, and therefore are they secure, because they are ignorant. A dunce we know, *seldom* makes *doubts*: Yea, a *fool*, saves *Solomon*, *boasteth and is confident*, Pro. 14. 16. neither do *blind men ever blush.* And the truth is, were it not for *pride* and *ignorance*, a world of men would be ashamed to have their faces seen abroad. For take away from mens minds *vain opinions*, *flattering hopes*, *false valuations*, *imaginations*, and the like; you will leave the minds of most men and women, but poor *shrunken things*; *full of melancholly*, *indisposition*, and *unpleasing* to themselves. *Ignorance* is a *veil* or *curtain* to *hide away* their sins: whereupon they are never troubled in conscience, nor macerated with *cares* about *eternity*; but think that all will be well.

The *Devil* and the *flesh* prophesie prosperity to sin, yea *life* and *salvation*, as the *Pope* promised the *powder-traitors*: but *death* and *damnation* (which *Gods spirit* threatens) will prove the *crop* they will *reap.* For *God is true*, the *devil* and all *flesh* are *liars.*

When we become regenerate, and forsake sinne; then the *devil* strongly, and strangely assaults us: as he did *Christ*, when he was newly *baptized*; and *Pharaoh* the children of *Israel*, when they would forsake *Egypt*; and *Herod* the *children*, when *Christ* was come to deliver his people. Whence commonly it comes to passe, that those *think best of themselves*, *that have least cause*; yea the *true Christian*, is as *fearfull to entertain* a good opinion of himself, as the *false* is *unwilling* to be *driven* from it. They that have *sure of grace*, mourn for the *want* of it; and they that indeed *want it*, *fear their abundance.* None so apt to *doubt* their *adoption*, as they that may be *assured* of it: nor none more usually *fear*, than they that have the

greateſt *cauſe to hope*. We feel *corruption*, not by corruption, but by grace; and therefore the more we *feel* our inward *corruption*, the *more grace* we have.

Contraries, the neerer they are to one another, the ſharper is the conflict betwixt them. Now of all enemies, the *ſpirit* and the *fleſh* are neereſt one to another, being both in the *ſoul* of a regenerate man, and in all *faculties* of the ſoul, and in every *action* that ſpringeth from thoſe *faculties*. The more grace, the more ſpiritual life; and the more ſpiritual life, the more antipathy to the contrary: whence none are ſo *ſenſible* of corruption, as thoſe that have the moſt living *ſouls*.

*Sect.* 45. Now for *Remedy* of the contrary, there cannot be a better *leſſon* for carnal men to learn, than this. All the *promiſes of God* are conditional, to take place if we *repent*; as all the *threatnings of God* are conditional, to take place, if we *repent not*. But wicked men, as they *believe* without *repenting*; their *faith* being meer *preſumption*: ſo they *repent* without *believing*, their repentance being indeed *deſperation*: and this obſerve, we are caſt *down* in the diſappointing of our hopes, in the ſame *meaſure*, as we were too much *lifted up*, in expectation of *good* from them. Whence theſe peremptory preſumers, if ever they repent, it is commonly as *Francis Spira*, an *Advocate* of *Padua* did: and never did any man plead ſo well for *himſelf* as he did *againſt himſelf*.

One Starre is much *bigger* than the Earth, yet it ſeemes many degrees *leſſe*. It is the nature of *fear*, to make *dangers greater*, *helpes leſſe* than they are. *Chriſt* hath promiſed peace and reſt unto their ſoules that *labour*, *and are heavy laden*; and to thoſe that *walke according to Rule*, *Matth.* 11.29. *Gal.* 6.16. even *peace celeſtial* in the *ſtate* of *grace*, and *joy eternal* in the *ſtate* of *glory*. Such therefore as never were diſtreſſed in conſcience, or live looſly, never had *true peace*. *Peace* is the *daughter of righteouſneſſe*, Rom. 5.1. *Being juſtified by faith*, *we have peace with God*. But he who makes a *bridge* of his own *ſhadow*, will be ſure to *fall into the water*.

Thoſe *blocks*, that never in their life were moved with *Gods threatnings*, never in any ſtraight of conſcience, never groaned under the burthen of *Gods anger*: they have not ſo much as entred into the *porch of this houſe*, or lift a foot over the *threſhold* of this *ſchool of repentance*. Oh! that we could but ſo much fear the eternal pains, as we doe the temporary; and be but ſo carefull to *ſave* our *ſouls* from torment, as our *bodies*. In the mean time, the caſe of theſe men is ſo much the worſe; by how much their *fear* is the leſſe. It faring with the *ſoul*, as with the *body*: Thoſe diſeaſes, which do take away all *ſenſe of pain*, are of all others *moſt deſperate*. As the *dead-palſey*, the *falling-ſickneſſe*, the *ſleepy-lethargy*, &c. And the patient is moſt *dangerouſly ſick*, when he hath *no feeling* thereof. In like manner whilſt they ſuppoſe themſelves to be free from *judgement*, they are already ſmitten with the *heavieſt of Gods judgements*; a heart that cannot repent.

*Rom.* 2.5.

In a *Lethargy*, it is needfull the *patient* ſhould be caſt into a *burning Feaver*; becauſe the *ſenſes* are *benummed*, and this will *waken them*, and *dry up* the *befotting humours*. So in our dead ſecurity, before our converſion; *God* is fain to let the Law, Sinne, Conſcience, and Satan *looſe* upon us; and to kindle the very *fire of Hell* in our ſouls: that ſo we might be rouſed out of our ſecurity: but thouſands of theſe blocks both live and depart with as great hopes, as men go to a *lottery*; even *dreaming* of *Heaven*, untill they *awake* in *Hell*. For they too often die, without any remorſe of conſcience like *blocks*; or as an *Ox dies in a ditch*. Yea, thouſands that *live* like *Laban*, *dye* like *Nabal*, (which is but the ſame word inverted,) whileſt others, the dear children of *God*, die in diſtreſſe of conſcience. For it is not every good mans hap, to die like *Antonius Pius*; whoſe *death* was after the faſhion, and ſemblance of a kindly and *pleaſant ſleep*. However *S. Auſtins* rule will be ſure to hold, He cannot *die ill*, that hath *lived well*: and for the moſt part, He that *lives conſcionably*, *dies comfortably*, and departeth rich. And ſo you ſee, how it fares with the wickedeſt and worſt of men. Wherefore if you are truly ſenſible of your wretchedneſſe: it is a good ſign, that you are in ſome forwardneſſe to be recovered; and really to become ſo good, as formerly you but dream'd, or imagined your ſelf to be. And indeed the very *firſt ſtep to grace*, is to *feel the want of grace*; and the next way to *receive mercy*, is to *ſee your ſelfe miſerable*. Therefore our conſtant, and moſt diligent ſearch ſhould be, to find out the naughtineſſe of our own hearts; and to get ſtrength from *God*, againſt our prevailing corruptions.

Sect. 46. *Looſe Libertine.* But is there any hope for one ſo wicked as I? who have *turned the grace of God into wantonneſſe*; applying *Chriſts paſſion as a warrant* for my licentiouſneſſe, not as a *remedy*; and taking *his death as a licence* to *ſinne*, his *Croſſe* as a *Letters-patent* to do *miſchief*. As if a man ſhould *bead his drum of rebellion with his pardon*. For I have moſt ſpitefully, and maliciouſly taken up *arms* againſt my *Maker*, and *fought* againſt my *Redeemer* all my dayes.

*Convert.* Do but unfeignedly *repent you of your ſinnes*, and *forſake your former evil wayes*, *and lay hold upon Chriſt by a true and lively faith*: my ſoul for yours, *God* is very ready to forgive them, be they never *ſo many*, and innumerable for *multitude*; never ſo *hainous* for *quality* and *magnitude*. Yea, I can ſhew you your *pardon* from the great King of *Heaven*, for all that is paſt; the which you may reade at large, *Iſa.* 55. 7 *Ezek.* 18.21. to 29. and 33.11. *Joel* 2.12,13,14. Yea reade, 1 *Cor.* 6.10,11. together with the ſtory of *Manaſſes*, *Mary Magdalen*, the *Thief*, and the *prodigal Son*: and you ſhall ſee *preſidents* thereof. Yea, the very *murtherers* of the *Sonne of God*, upon their ſerious and unfained repentance, and ſtedfaſt believing in him, received *pardon* and *ſalvation*. And indeed *deſpair* is a ſinne which never knew *Jeſus*. True, every *ſinne* deſerves *damnation*; but no ſinne ſhall *condemne*, but the *lying* and *continuing* in it. True Repentance is ever bleſt with forgiveneſſe And know this, that *Gods mercy* is greater than *thy ſinne*, what ever it be: you cannot be ſo *infinite in*

ſinning, as he is *infinite in pardoning*, if you repent: yea, ſins upon repentance are ſo *remitted*, as if they had never been *committed*. *I will put away thy tranſgreſſions as a cloud, and thy ſins as a miſt*, Iſa.44.22. And what *corruption* hath been done, by *repentance* is undone. As the former exhibits witneſſe. *Come and let us reaſon together, ſaith the Lord, though your ſins be as ſcarlet, they ſhall be as white as ſnow*, Iſa.1.18. Yea *whiter* than ſnow. For the Prophet *David*, laying open his *bloud guiltineſſe*, and his original *impurity*, uſeth theſe words: *Purge me with Hyſop, and I ſhall be clean; waſh me, and I ſhall be whiter than ſnow*, Pſal.51.7. And in reaſon, did *Chriſt* come to call *ſinners* to repentance? and ſhall he not ſhow mercy to the penitent? Or, who would not caſt his *burthen* upon him, that deſires to give *eaſe*? *As I live, ſaith the Lord, I would not the death of a ſinner*, Ezekiel 18.32. and 33.11.

Onely, *apply* not this *ſalve*, before the *Ulcer be ſearched* to the bottome: Lay not hold upon *mercy*, untill you be throughly *humbled*. The onely way to become *good*, is firſt to believe that you are *evil*: and by *accuſing* our ſelves, we *prevent Satan*: by *judging* our ſelves, we *prevent God*.

Are we as ſick of *ſorrow*, as we are of *ſinne*? Then may we hopefully go to the *Phyſician of our ſouls*, who came into the world onely to *cure* the ſick, and to give *light* to them onely, *who ſit in darkneſſe, and in the ſhadow of death*. *God* does not pour the *oyl of grace*, but into a *broken* and *contrite heart*.

Wouldeſt thou get out of the miſerable eſtate of *nature*, into the bleſſed eſtate of *grace*? and of *Satans bond-ſlave* become the *childe of God*, and a member of *Chriſt*? Wouldeſt thou truly know thine own *heart*, and be very ſenſible how evil and wicked it is? that ſo thou mayeſt have a more humble conceit of thy ſelf? Lay to heart theſe three particulars: 1. The *corruption of our nature*, by reaſon of Original Sin. 2. Our manifold *breach of Gods righteous Law*, *by actual ſin*. 3. The *guilt* and *puniſhment* due to us for them *both*. This being done, thou wilt ſee and find, thy *neceſſity* of a *Redeemer*: And it is *thirſt* onely that makes us *reliſh* our drink, *hunger* our *meat*. The *full ſtomack* of a *Phariſee*, ſurcharged with the ſuperfluities of his own *merits*, *will loath the honey-combe of Chriſts righteouſneſſe*. This was it which made the *young Prodigal*, to reliſh even ſervants fare; though before wanton, when full fed at home. No more *reliſh* feels the *Phariſaical heart* in *Chriſts bloud*, than in a chip: But ô how acceptable is the *fountain of living waters*, to the *chaſed Hart panting and braying*? The *blood* of *Chriſt* to the weary and tired ſoul; to the timorous conſcience ſcorched with the ſenſe of *Gods* wrath: He that preſents him with it, how welcome is he? even as a ſpecial choiſe man, one of a thouſand. And the deeper the ſenſe of *miſery* is, the ſweeter the ſenſe of *mercy* is.

*Sect.47.* Then if you would be ſatisfied for time to come, whether your Repentance and Converſion be true and ſound; Theſe particulars will infallibly informe you. If you ſhall *perſevere*, (when this tran-

ble

...e is over) in doing that which now you *purpose*, it is an in-... your Repentance is found, otherwise not. If thou doſt ... minde the *Vow* which thou madeſt in *Baptiſme*, and doeſt thy ...ndevour to performe that, which then thou didſt *promiſe*. If thou ...ſquare thy life according to the *Rule* of *Gods Word*; and not af-... *rudiments of the world*. If thou art willing to *forſake all ſin*, ...t reſerving one: (for otherwiſe that *one ſinne*, may prove the ... of all thy *graces*: even as *Gideon* had *ſeventy ſonnes*, and but *one ...ſtard*: and yet that *Baſtard* deſtroyed *all* the reſt that were Legi-... *Judges* 9. 5.) Sinne is like the *Ivy* in the *wall*; cut off *bough*, ...ch, *body*, *ſtump*; yet ſome *ſtrings* or other will ſprout out again: Till ...t be *pluckt up*, or the *wall* be *pulled down* and ruined, it will never ...ly *die*.

*Regeneration*, or *New-birth*, is a *creation of new qualities* in the ſoul; as ...by nature only evil diſpoſed. *Gods children* are known by this *mark*, ...*walk not after the fleſh, but after the ſpirit*, Rom. 8.1. If *Chriſt* have ...led you to his ſervice, your life will appear more ſpiritual and excellent ...n others.

As for your *fails*, 'tis a ſign that *ſin* hath not gained your *conſent*, but com-...ſed a rape upon your *ſoul*, when you cry out to *God*. If the *raviſhed Virgin* ...der the Law *cried out*, ſhe was pronounced *guiltleſſe*. A *ſheep* may *fall* ...o the *mire*, but a *ſwine* delights to *wallow* in the *mire*. Great difference be-...een a *woman* that is *forced*, though ſhe cries out and ſtrives; and an allu-...g *Adulteſſe*.

Again, the *thoughts* of the *godly* are *godly*, of the *wicked*, *worldly*; and by ...ſe, good and evil men are beſt, and trulieſt differenced one from another. ...ould we know our own hearts, and whether they be changed by a new ...e examine we our *thoughts*, *words*, *actions*, *paſſions*; eſpecially, our *thoughts* ...l inform us; for theſe cannot be ſubject to hypocriſie, as words and ...ds are.

...ſ. 48. Then by way of *Caution* know; that a *child* may as ſoon *create* ...ſelf, as a *man* in the ſtate of Nature *regenerate himſelf*. We cannot act in ...leaſt, unleſſe *God* beſtows upon us daily *privative grace*, to *defend* us ...m evil; and daily *poſitive grace*, *enabling* us to *do good*. And thoſe that ...of *Chriſts* teaching, know both from the *Word*, and by *experience*, that of ...emſelves they are not only *weak*, but even *dead* to what is good, *moving* ...more than they are *moved*: that their beſt *works* are *faulty*, all their *ſins* ...*deadly*, all their *natures corrupted originally*. *You hath he quickned, that were* ...*dead in treſpaſſes and ſins*, Epheſ. 2.1. Yea, we are altogether ſo *dead in ſin*, ...at we cannot ſtir the *leaſt joynt*, no not ſo much as feel our *own deadneſs*, ...t *ſpirituall life*, except *God* be pleaſed to raiſe and reſtore our *ſouls*; from the ...*death of ſin*, and *grave of long cuſtome*, to the *life of grace*. Apt we are to all ...*ill*, but reprobate and indiſpoſed to all *grace* and *goodneſſe*; yea, to all the ...ans thereof.

*My powers are all corrupt, corrupt my will:*
*Marble to good, but wax to what is ill.*

Inſomuch

Inſomuch, that we are *not ſufficient* of our ſelves *to thinke*, much *ſpeake*, leaſt of all *to doe* that which is *good*, 2 Cor. 3. 5. John 15. If we have power to *chuſe* or *refuſe* the Object; to doe theſe we have no power. We have ability, we have *will* enough *ſelves*, *ſcope* enough *hell-ward*; but neither motion nor will to do that muſt be put into us by him that gives both *power and will*, and *to will*.

Finally, Each ſanctified heart feels this, but no words are able ently to expreſſe, what impotent wretches we are, when we are ſtained. So that we have *no merit*, but the *mercy of God* to ſave us: but the *blood of Chriſt*, and his mediation *to cleanſe and redeem us*: but *his obedience to enrich us*. As for our *good works*, we are altogether holding to *God* for them, not *God* to us, nor we to our ſelves: becauſe are only *his works in us*.

Whatſoever thou *art*, thou *oweſt* to him that *made thee*: what haſt, thou *oweſt* to him that *redeemed thee*. Therefore if we do any miſs, let us *accuſe our ſelves*: if any thing well, let us give all the *praiſe* And indeed, this is the *teſt* of a *true* or *falſe Religion*: that which us to *exalt God* moſt, and moſt to *depreſſe our ſelves* is the true: that doth moſt *prank up* our ſelves, and *detract* from *God*, is the *falſe*, *venture* well notes.

*Sect.* 49. Now to winde up with a word of *Exhortation*; if convinced, and reſolveſt upon a new courſe; let thy reſolution emptory and conſtant; and take heed you harden not again, as the *Philiſtims*, the *Young man* in the *Goſpel*, *Pilate* and *Juda* ſemble not the *iron*, which is no longer *ſoft*, than it is in the *fire*; *good* (ſaith *Gregory*) will do us *no good*, which is not *made good by perance*. If with theſe premonitions, the *Spirit* hath vouchſafed up in thine *heart* any good motions, and holy purpoſes to obey letting thy ſins go; *Quench not*, grieve not *the Spirit*, 1 Theſſ. 5. 19. *turn* not with the *Dog* to thy *vomit*; leſt thy *later end* prove *ſeven-fold than thy beginning*, Matth. 12. 43, 45. Oh it is a fearfull thing to receive grace of God in vain! and a *deſperate thing*, being warned of a *Rock*, fully to caſt our ſelves upon it. Neither let *Satan* perſwade you to your repentance; no, not an hour; leſt your *reſolution* proves as a *conception*, which never comes to *bearing*. Beſides, death may be even the leaſt of a thouſand things can kill you, and give you no leiſure be ſick.

Thirdly, If thou wilt be ſafe from *evil works*, avoid the *occaſions*, fellowſhip with the workers of iniquity: neither fear their ſcoffs; for be ſure of, if your perſon and wayes *pleaſe God*, the *world* will be with both: if *God* be your *friend*, *men* will be your *enemies*: if they elſe their *malice*, it is where he ſhews *mercy*. But take heed of loſing favour to keep theirs.

*Beda* tells of a *Great man*, that was admoniſhed by his friends his ſickneſſe to repent: who anſwered, He would not yet;

should recover, his friends and companions would laugh at growing sicker and sicker, they again prest him: but then answer was, that it was now too late; for I am judged and condemned

ready.

A man cannot be a *Nathanaël*, *in whose heart there is no guile*, but the world counts him a *fool*. But *Christ* sayes, *Verily except ye be converted, and become little children, ye shall not enter into the Kingdome of Heaven*,

Matth.18.3,

Again, *Satan* and your deceitfull heart will suggest unto you, that a religious life, is a *dumpish* and *melancholly life*: but holy *David* will tell you, *That light is sowne to the righteous, and joy to the upright*, Psal. 97.11. Psal.65.14. And experience tells, that *earthly* and *bodily joyes*, are but the dregs, or rather the *dregs* of that *joy*, which *Gods* people feel and are ravished with. As Oh the calme, and quietnesse of a good conscience! the assurance of the pardon of sinne, and joy of the Holy Ghost, the honesty of a virtuous and holy life, how sweet they are! Yea, even *Plato* an Heathen could say; That if Wisdome and Virtue could but represent it self to mens eyes; it would set the heart on fire with the love of it. And the like of a sinners sadnesse, as hear what *Seneca* sayes; If there were no *God* to *punish him, no Devil to torment him, no Hell to burne him, no man to see him*; yet would he not sinne, for the uglinesse and filthinesse of sinne, and the guilt and sadnesse of his conscience. But experience is the best informer: wherefore take the counsell of holy *David*, Psal.34.8. *O taste and see! that the Lord is good: blessed is the man that trusteth in him.* To which accordeth that of holy *Bernard*, *Good* art thou, O *Lord*, to the soul that *seeks thee*; what art thou then, to the soul that *finds thee?* As I may appeal to any mans conscience, that hath been softned with the Unction of grace; and truly tasted of the powers of the world to come; to him that hath the *love of God shed abroad in his heart by the holy Ghost*: whether his whole life be not a perpetual *Hallelujah*, in comparison of his natural condition; Whence they are able to slight all such objections, as he did. Do tell me that scrupling of small matters, is but stumbling at straws, that they be but trifles: when I know your tongue can tell nothing but truth, I will believe you.

Fifthly, Beg of God that he will give you a *new heart*, and when the man is changed; all the *members* will follow after it, as the rest of the creatures after the *Sun*, when it *ariseth*. But without a work upon the heart wrought by the Spirit of God, it will follow its own inclination to that which it affecteth; whatsoever the judgement shall say to the contrary: That must be first *reformed*, which was first *deformed*. It is idle, and to no purpose to purge the *channel*, when the *fountain* is corrupt. Whence the Apostle orderly bids us, first, *Be renewed in the Spirit of our mindes*; and then, *Let him that stole, steal no more*, Ephes.4.23,24. Yea it is Gods own counsel to the men of *Jerusalem*, Jer. 4. *Wash thine heart from wickednesse: that thou mayest be saved*, ver.14. It is most ridiculous to apply remedies to the outward parts, when the *distemper* lies in the stomack.

To

To what purpoſe is it to *crop off* the top of *weeds*, or *lop* of the *tree*, when the *root* and *ſtalk* remain in the earth? As the *ſprig* of a Tree, it grows ſtill; a bough, an arme, ſtill lop off the top; yea, ſaw it in the midd'ſt, yet it will grow ſtock it up by the roots, then (and not till then) it will grow no whence it is that God ſaith, *Give me thine heart*, Prov.23.26. *Cities* once expunged, the *dorpes* and *villages* will ſoon come in of ſelves: the *heart* is the *treaſury* and *ſtore-houſe* of wickedneſſe, *Mat.*12 ſuch as the heart is, ſuch are the actions of the body. which proceed it, *Matth.*12.35. Therefore as *Chriſt* ſaith, *Make clean within, and all be clean*, otherwiſe not, *Matth.*23.26. Therefore *Davids* prayer is, *in me a new heart, O Lord, and renew a right Spirit within me*, Pſal.51 do thou the like, importune him for grace; that you may firmly re ſpeedily *begin*, and continually *perſevere*, in doing and ſuffering his will: deſire him to *informe* and *reforme* you ſo, that you may neither *believe* nor *miſ-live*; to change and purifie your *nature*, *ſubdue* your *rectifie* your *judgement*, *reform* and ſtrengthen your *will*, *renew* your *ons*, and beat down in you, whatſoever ſtands in oppoſition to the *Jeſus Chriſt*.

Sixthly and laſtly; If you receive any power againſt your former ruptions; forget not to be *thankefull*, yea ſtudy all poſſible thankneſſe, for that you and I, are not at this preſent *frying in Hell* never to be freed; that we have the offer of *grace here*, and *after*; it is his unſpeakable goodneſſe. And there is nothing more *ſing to* God, nor *profitable to us*; both for the *procuring of the good* or *continuing the good we have*; than thankfulneſſe. He will *ſow* (and there onely) *plenty of his bleſſings*, where he is ſure to *reap thanks and ſervice*. But who will *ſow* thoſe *barren ſands*, where they ſure not only to be without all hope of a good *harveſt*; but are ſure both their *ſeed* and *labour*? *Conſider what hath been ſaid, and the Lord you underſtanding in all things.*

And ſo much for the *Second Part*. *An Appendix* follows: wherein have inſtances of all ſorts, how *Sin beſots men.*

*FINIS.*

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# ENGLANDS

## Vnthankfulneſs ſtriving with Gods Goodneſs, for the Victory: as *Abaſlom* ſtrove with *David*, whether the father ſhould be more kinde to the ſon; or the ſon more unkinde to the father. *Or*, Enough (*being wel weighed*) to melt an heart of *Adamant*.

By *R. Younge*, Florilegus.

In reference to { *Leviticus* 19. 17. and *Iſaiah* 58. 1.

*In reading whereof, reflect upon your ſelves; hearken to conſcience; and what concerns you, apply it not to others, as* David *did* Nathans *Parable*, 2 Sam. 12. 1, to 8. *And* Ahab *the* Prophets, 1 King. 20. 39, to 43. *Want of application makes all means ineffectuall; and therefore are we* Chriſtians *in name only, becauſe we think our ſelves* Chriſtians *indeed, and already good enough.*

The fourth Impreſſion.

*Imprimatur*, Thomas Gataker.

### CHAP. I.

A *wiſe man* (ſaith *Solomon*) *foreſeeth the evil, and preventeth it: but fools go on, and are puniſhed*, Prov. 22. 3. An argument that moſt men; yea, almoſt all men are ſtark fools, as will fully appear, if we obſerve but theſe three, things.

The { *Precepts* / *Predictions* / *Teſtimonies* } of the *Goſpel*.

Firſt, Obſerve but how *ſtrict, holy, juſt, and good* the *Precepts* or *Rules* are by which we ought to walk.

*Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy minde, and with all thy ſtrength*, Mark 12.30.

*Whether ye eat or drink, or whatſoever ye do, do all to the glory of God*, 1 Cor.10.31.

*Whatſoever ye would that men ſhould do unto you, even the ſame do you unto them, for this is the Law and the Prophets*, Matth.7.12.

*Thou ſhalt not hate thy Brother in thine heart, but thou ſhalt plainly tell him of his faults, and ſuffer him not to ſin*, Levit.19.17.

And then conſider, how few there are amongſt us; and how rare (onely here and there one) like rich men, among the multitude, or jewels among other ſtuff, that either do, or care to walk by this golden Rule: Yea, that inſtead thereof, make not the *world* onely their *God*; and *Pleaſure*, or *Profit* alone their *Religion*.

§ 2. Secondly, Obſerve (ô that we had the grace ſeriouſly to obſerve and minde!) but the *Predictions*; touching the paucity & fewneſs of thoſe that ſhall be ſaved. *Strive to enter in at the ſtrait gate, for many will ſeek to enter, and ſhall not be able; becauſe ſtrait is the gate, and narrow the way which leadeth unto life, and few there be that finde it: But wide is the gate, and broad the way, that leadeth to deſtruction; and many there be that go in thereat*, Matth.7.13,14. Luke 13.23,24. Again, *Many are called* (viz. by the outward Miniſtery of the Word) *but few choſen*, Mat.20.16. and 22.14. Yea, St. *John* affirmeth, that *the whole world lieth in wickedneſs*, 1 John 5.19. And that *the number of thoſe, whom Satan ſhall deceive, is as the ſand of the Sea*, Revel.20.8. *and* 13.15,16,17. *Eſa.*10.22. *Rom.*9.27.

And we finde it too true, by ſad experience; for what eyes can but run over to ſee, for the moſt part, how ignorant and erroneous men are, and what lives they lead? for ſcarce one of a hundred, whoſe *knowledge*, *belief*, and *life*, is in any degree anſwerable to the *Goſpel*, or the Title that they bear; for *Chriſtians* they are called, but no otherwiſe then the Heathen Images are called *Gods*: becauſe he that is a *Chriſtian* indeed, will ſtrive to imitate *Chriſt*, and ſquare his life in ſome meaſure, according to the rule of *Gods word*.

§ 3. Thirdly, Obſerve but the *Teſtimonies* manifeſting how they muſt be qualified, who mean to be ſaved. O that we would but believe them! for *God* expreſly tells us, *That no unrighteous perſon ſhall ever inherit the Kingdome of Heaven; but that ſuch ſhall have their part and portion in that lake which burneth with fire and brimſtone, which is the ſecond death*, 1 Cor. 6.9,10. Gal.5.21. Rev.21.8. And that *without holineſſe no man ſhall ſee the Lord*, Heb.12.14. And that *except our righteouſneſs exceeds the righteouſneſs of the Scribes and Phariſees*: (who yet excelled our *formall Hypocrite*, *and civil Juſticiaries*) *we cannot enter into the Kingdome of Heaven*, Matt. 5.20. And that *he will recompence every man according to his works, be they good or evil*, Pſal.62.12. Rev.20.13. & 22.12. Rom.2.6. Jer.25.14. and 32.

19. and 30.29. and 51.56. Ezek.7.4,8,9. and 9.10. and 11.21. and 16. 5. And that *we ſhall give an account at the day of Judgement, for every idle word we ſpeak*, Mat.12.36. And that *Chriſt will come the ſecond time in flaming fire, to render vengeance unto them that know him not, and that obey not the Goſpel*, 2 Theſ.1.7,8. Pſal.11.6. Yea, the Lord tels us expreſly, *that he will not be merciſull to ſuch as flatter themſelves in an evil way, but that his wrath and jealouſie ſhall ſmoke againſt them; and every curſe that is written in his book, ſhall light upon them, &c.* Deut.29.19,20. And that *if we will not regard, nor hearken unto him when he calls upon us for repentance: he will not hear nor regard us, when in our diſtreſs and anguiſh, we ſhall call upon him for mercie, but even laugh at our deſtruction, and mock when our fear cometh*, Prov.1.24, to 33. See other places to this purpoſe, *Hebr.*12.29. Rom.4.24. *Mat.*25.30,41, to 46. and 3.10.

§ 4 Nor can it indeed conſiſt with his juſtice to pardon ſuch as continue in an evil courſe of life; neither was it ever heard, that any aſcended into heaven without going up the ſtaires of new obedience: that any were attained unto everlaſting life, without faith, repentance, and ſanctification of Spirit: For even the *Thief* upon the *Croſſe* believed in *Chriſt*, and ſhewed the fruits of his faith, in acknowledging his own ſin, in reproving his fellow, in confeſſing his *Saviour*, even when all denied and forſook him, in calling upon his Name, and deſiring by his means and merits everlaſting life. Beſides we read not, that ever he was outwardly called, until this very hour. Secondly, though there was one ſaved at the laſt hour, that none might deſpair: yet there was but one, that none ſhould preſume. Thirdly, the *Thiefs* converſion was one of the miracles, with the glory whereof our *Saviour* would honour the ignominy of his Croſs. Fourthly, he was ſaved at the very inſtant of time, when our *Saviour* triumphed on the Croſſe, took his leave of the world, and entred into his glory: And it is uſual with *Princes* to ſave ſome hainous *Malefactors* at their *Coronation*, when they enter upon their Kingdoms in triumph, which they are never known to do afterwards. Nor was his ſudden converſion ever intended in *Gods* purpoſe for an encouragement to Procraſtinators; and therefore no cauſe have we to expect that he ſhould deal after a new and extraordinary way with us, then he hath with all others, and ſo break the courſe of his ſo juſt, and ſo long continued proceedings: Yea, he binds it with an *Oath*, that *whomſoevr he redeemeth out of the hands of their ſpiritual enemies, they ſhall worſhip him in holineſſe and righteouſneſſe all the dayes of their lives*, *Luk.*1.73,74,75. 1 *Pet.*2.24. Which *Scriptures* plainly ſhew, that they who in life will yield no obedience to the *Law*, ſhall at death have no benefit by the *Goſpel*. Nor ought any indeed, to profeſſe *Chriſt*, or once to name him with their mouths, except they *depart* from iniquity, 2 *Tim.*2.19.

§ 5 Do which Scriptures, if they be true, (and they fall ſhort of the

Devils that deny it, *Jam.*2.19.) *what manner of perſons ought we to be in all holy converſation and godlineſſe?* as the Apoſtle ſpeaks, 2 Pet. 3. And yet moſt men live as if the *Goſpel* were quite contrary to the *Law*, as if God were neither to be feared nor cared for, as if they neither beholding to him, nor ſtood in awe of him, both out of hope and danger; yea, as if there were no *God* to judge, nor *Hell* to punish, nor *Heaven* to reward.

And (which mightily aggravates their *ſin*, and will add to their *torment*) let ſome *Boanerges* be ſent unto them, with a meſſage from God, fares with them as with the *Adder*, *no charming can charm them*. The ſtrongeſt *commands*, the loudeſt *denunciations* of *judgements*, the ſhrill and ſweeteſt promulgations of *mercies*, will do no good upon them: while they are in *Dalilahs lap*, and lie ſleeping like Drones by the hole *of hell*, they think themſelves as ſafe, as if they were in *Abrahams* bo Their *Adamantine* hearts will neither yield to the *fire*, nor to the ha admit of no impreſſion; yea, let them hear of never ſo many judgme they tremble and relent no more then the ſeats they ſit on, or the they tread on: Even the declaration of ſins, denunciation of judgem deſcription of torments, and the like, no more ſtir them, then a *tale* one in a *dream*; their ſupine ſtupidity is no more capable of excita then the *Sea Rocks* are of motion, or the *Billowes* of compaſſion; would make one even tremble to think of it.

## CHAP. II.

§ 1. But what is the reaſon, why men make no more uſe of theſe dictions of this warning? but that as neer as can be compu one of two are laſcivious or voluptuous; two of three drunk (in Gods account;) nine of ten cruel & unjuſt perſons; nineteen of twe ty ſwearers; twenty nine of thirty Athieſts; thirty nine of forty gr rant wretches; forty nine of fifty covetous; ninety nine of an hundred open, or ſecret enemies to the power of Religion, and contemners of holineſſe: For certainly what *God* in theſe three particulars hath revealed in his *word*, cannot be unknown to any among us, *that hate not the light*, for every houſe almoſt hath a *Bible*, and *Chriſt* hath continued his Gospel amongſt us now, neer upon an hundred years, with ſuch ſupply of able *Miniſters*, that no Nation under *Heaven* may compare with us.

§ 2. I might give you many reaſons of this, as that they were born ſtark dead in ſin, and they thank *God* they are no changelings; that they are as good as their Fore-fathers, or thoſe among whom they live, and they neither deſire to be better nor wiſer; yea, it were a ridiculous ſingularity ſo to be: That the cuſtome of ſin hath brawned their hearts and blinded their minds. That they do as *Satan* their *God*, 2 *Cor.*4.4. and *Father*, *Joh.*8.44. and *King*, or *Prince*, *Eph.*2.2. would have them to do: they will either *not hear* the Word; (for I think I may ſay, that one half

men and women in the *Kingdome* come not once a year within the ...-doors, I mean the poorer ſort that do not know they have ſoules; ...e good, they were compelled to hear the Word preached, for the ...d, like *ſullen children*, would not forſake their *play* for their *meat*, but ...e *Rod of Correction:* And many *Saints* in heaven might now confeſs, ...ey had not known *God*, but for the *Laws*. Firſt, compulſory means ...ght them to the *feaſt*, whereof once *taſting*, they would *never leave it*; ...ibem to come in, &c. *Luk.*14.23.) Or if they do hear the Word and ...ſtand it in ſome meaſure, they will not *apply* it to themſelves: That *will not receive the truth in love, that they might be ſaved, & are there-gives over to ſtrong deluſions to believe lies:* That they will not by any ... that *Chriſt* can uſe, underſtand & be converted, and ſaved; there-...ey ſhall not underſtand, nor be converted, nor ſaved, *Iſai.6.9,10.* ...13.15. That they harden their own hearts, whereupon their hearts ...e hardned: That *becauſe they will not regard nor retein God in their ... God gives them over to a reprobate minde, Rom.*1.28. That becauſe ... not take the *Spirits* counſel, the *Spirit* gives them *up to walk in ... counſels, Jer.*9.14. That they wil believe *Satan* rather then *God*, ... *God* delivers them up to *Satan*, ſo to be deluded; *that the light of ... Goſpel ſhall not ſhine unto them,* 2 *Cor.*4.3,4. *Eph.*2.2. 2 *Theſ.*2. ... *Tim.*4.7. That they are not as they ought, and as it was in the ... *times* caſt out of the *Church*, and all Chriſtian ſociety by *excom-...*, as dirt into the ſtreet, 1 *Cor.*5.4,5. 1 *Tim.*1.20. *Rom.*16.17,18. ... 6.1 *Tim.*6.5. 2 *Tim.*3.5. That they do as their flattering *Falſe* ... teach them: That they think they have as good hearts, as the ... and therefore follow that deceitful guide: That they are not verſt ... *Scriptures*, at leaſt they underſtand not the ſpirituality of the ..., nor have they the *Spirit* to convince them of *ſin*: But I have ... handled theſe npon other occaſions; wherefore I will paſſe them, ... only give you this one, and I pray, minde it.

5. Wicked men (and ſuch are all natural, and unregenerate perſons, ... *looſe Libertines*, or *rich worldlings*, or *civil Juſticiaries*, or *formal* ..., or *profound humaniſts*, or *cunning Politicians*,) are ſo blockiſh ... of ſpiritual underſtanding, that they will not *believe* what is ... till they feel what is written; nothing will fully confute them but ... *himſelfe: Sin ſhuts* their eyes, and only *puniſhment* can *open* them. ... will they once think of *Heaven*, till with that rich man they are *tor-... in the flames of hell:* but even that *rich man* that had ſo little care of ... ſoul during life, when he was in *hell-torments*, took care for his *Bre-...*, not out of charity, but becauſe as he had by his perſwaſion & ill ex-... him the occaſion of their greater ſin; ſo they by continuing in thoſe ... ſhould be the occaſion of his more grievous torment. But had he bin ſo ... as to have *believed Moſes & the Prophets* report of *hell*, he needed

Devils that deny it, *Jam.*2.19.) *what manner of perſons ought we to be in all holy converſation and godlineſſe?* as the Apoſtle ſpeaks, 2 Pet. 3. And yet moſt men live as if the *Goſpel* were quite contrary to the *Law*, as if God were neither to be feared nor cared for, as if they were neither beholding to him, nor ſtood in awe of him, both out of hope and danger; yea, as if there were no *God* to judge, nor *Hell* to puniſh, nor *Heaven* to reward.

And (which mightily aggravates their *ſin*, and will add to their *torment*) let ſome *Boanerges* be ſent unto them, with a meſſage from God, fares with them as with the *Adder*, *no charming can charm them*. The ſtrongeſt *commands*, the loudeſt *denunciations* of *judgements*, the ſhrill and ſweeteſt promulgations of *mercies*, will do no good upon them: while they are in *Dalilahs lap*, and lie ſleeping like Drones by the hole *of hell*, they think themſelves as ſafe, as if they were in *Abrahams* bo Their *Adamantine* hearts will neither yield to the *fire*, nor to the ha admit of no impreſſion; yea, let them hear of never ſo many judgme they tremble and relent no more then the ſeats they ſit on, or the they tread on: Even the declaration of ſins, denunciation of judgem deſcription of torments, and the like, no more ſtir them, then a *tale* one in a *dream*; their ſupine ſtupidity is no more capable of excita then the *Sea Rocks* are of motion, or the *Billowes* of compaſſion; would make one even tremble to think of it.

## CHAP. II.

§ 1. But what is the reaſon, why men make no more uſe of theſe dictions of this warning? but that as neer as can be compu one of two are laſcivious or voluptuous; two of three drunk (in Gods account;) nine of ten cruel & unjuſt perſons; nineteen of twe ty ſwearers; twenty nine of thirty Athieſts; thirty nine of forty ig rant wretches; forty nine of fifty covetous; ninety nine of an hundred open, or ſecret enemies to the power of Religion, and contemners of holineſſe: For certainly what *God* in theſe three particulars hath reveal in his *word*, cannot be unknown to any among us, *that hate not the l* for every houſe almoſt hath a *Bible*, and *Chriſt* hath continued his G amongſt us now, neer upon an hundred years, with ſuch ſupply of *Miniſters*, that no Nation under *Heaven* may compare with us.

§ 2. I might give you many reaſons of this, as that they were ſtark dead in ſin, and they thank *God* they are no changelings; that are as good as their Fore-fathers, or thoſe among whom they live, they neither deſire to be better nor wiſer; yea, it were a ridiculous gularity ſo to be: That the cuſtome of ſin hath brawned their hearts blinded their minds. That they do as *Satan* their *God*, 2 *Cor.*4.4. and *ther*, *Joh.*8.44. and *King*, or *Prince*, *Eph.*2.2. would have them to do they will either *not hear* the Word; (for I think I may ſay, that one

men and women in the *Kingdome* come not once a year within the Church-doors, I mean the poorer ſort that do not know they have ſoules: were good, they were compelled to hear the Word preached, for the rest, like *ſullen children*, would not forſake their *play* for their *meat*, but the *Rod of Correction*: And many *Saints* in heaven might now confeſs, that they had not known *God*, but for the *Laws*. Firſt, compulſory means brought them to the *feaſt*, whereof once *taſting*, they would *never leave it*; and *compell them to come in, &c. Luk.*14.23.) Or if they do hear the Word and understand it in ſome meaſure, they will not *apply* it to themſelves: That they *will not receive the truth in love, that they might be ſaved, & are therefore given over to ſtrong deluſions to believe lies*: That they will not by any means that *Chriſt* can uſe, underſtand & be converted, and ſaved; therefore they ſhall not underſtand, nor be converted, nor ſaved, *Iſai.*6.9,10. Act.28.25,26,27. That they harden their own hearts, whereupon their hearts are hardned: That *becauſe they will not regard nor retein God in their knowledge, God gives them over to a reprobate minde*, *Rom.*1.28. That becauſe they will not take the *Spirits* counſel, the *Spirit* gives them *up to walk in their own counſels*, *Jer.*9.14. That they wil believe *Satan* rather then *God*, therefore *God* delivers them up to *Satan*, ſo to be deluded; *that the light of the glorious Goſpel ſhall not ſhine unto them*, 2 *Cor.*4.3,4. *Eph.*2.2. 2 *Theſ.*2. 10,11. 1 *Tim.*4.1,2. That they are not as they ought, and as it was in the Primitive times caſt out of the *Church*, and all Chriſtian ſociety by *excommunication*, as dirt into the ſtreet, 1 *Cor.*5.4,5. 1 *Tim.*1.20. *Rom.*16.17,18. *Tit.*3.10. 1 *Tim.*6.5. 2 *Tim.*3.5. That they do as their flattering *Falſe Prophets* teach them: That they think they have as good hearts, as the beſt, and therefore follow that deceitful guide: That they are not verſt in the *Scriptures*, at leaſt they underſtand not the ſpirituality of the Word; nor have they the *Spirit* to convince them of *ſin*: But I have largely handled theſe upon other occaſions; wherefore I will paſſe them, and only give you this one, and I pray, minde it.

1. Wicked men (and ſuch are all natural, and unregenerate perſons, whether *looſe Libertines*, or *rich worldlings*, or *civil Juſticiaries*, or *formal Profeſſors*, or *profound humaniſts*, or *cunning Politicians*,) are ſo blockiſh and void of ſpiritual underſtanding, that they will not *believe* what is written, till they feel what is written; nothing will fully confute them but their own *ſenſe: Sin ſhuts* their eyes, and only *puniſhment* can *open* them. When will they once think of *Heaven*, till with that rich man they are *tormented in the flames of hell*: but even that *rich man* that had ſo little care of his ſoul during life, when he was in *hell-torments*, took care for his *Brethren*, not out of charity, but becauſe as he had by his perſwaſion & ill example been the occaſion of their greater ſin; ſo they by continuing in thoſe ſins, would be the occaſion of his more grievous torment. But had he bin ſo wiſe as to have *believed Moſes & the Prophets* report of *hell*, he needed

never to have come into it: The common caſe of all that come there. They will not believe what *Moſes* & the *Prophets*, *Chriſt* and his *Apoſtles* tell them, touching the truth, juſtice, and ſeverity of *God*, in puniſhing ſin with eternal deſtruction of body and ſoul, and the neceſſity of obeying his Precepts, until they ſhall hear *Chriſt ſay unto them, Depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels. Mat.*25,41.

§ 4. And indeed for want of this fore-wit, the wiſeſt worldlings, as *Balaam* and *Judas*, and the *rich man* in the *Goſpel*, and the *Scribes* and *Phariſees*, and all *Atheiſts*, are in Scripture-language ſtiled *fools*, and the *wiſdome* of the world called *fooliſhneſſe*, twelve times in one Chapter. Read 1 Cor.1. and Chap.2. Nor can there be ſo ſure a ſigne to diſtinguiſh between a wiſe man and a fool. A wiſe man (ſaith *Bernard*) fore-ſees the torments of *hell*, and avoideth them; but a fool goeth on merrily until he feeleth them, and then ſayes, I had not thought. True, many wicked men are taken to be wiſe, and in ſome ſenſe are ſo, they have *enlightened heads*, and *fluent tongues*, as had *Balaam*, & *Judas*, and *Paul* before his converſion, and the *Scribes* and *Phariſees*; but their *hearts* remain *dark* and *fooliſh*, as is plain by *Rom.*1,21,22. *Joh.*3.10. Whence even the wiſeſt of them are called by our *Saviour fools* and *blinde*, *Matth.*23.16,17,19,24,26 and 27.3,4,5. 2 *Pet.*2.16. And indeed what is that wiſdome worth, which nothing profits the owner of it, either touching vertue, or happineſſe? So that you may take this for a rule, *They that have but a ſhew of holineſſe, have but a ſhew of wiſdome.*

§ 5. Men of the world believe the things of the world, they believe what they ſee, and feel, and know; they believe the Lawes of the Land, that there are places and kinde of puniſhment here below, and that they have bodies to ſuffer temporal ſmart, if they tranſgreſſe, and this makes them abſtain from murther, felonie, and the like; but they believe not things inviſible and to come; for if they did, they would as well, yea much more, *fear him that hath power to caſt both body and ſoul into hell*, as they do the *Temporall Magiſtrate that hath onely power to kill the body*; they would think it *a very hard bargain to win the whole world, and loſe their own ſouls*. But if *viſible powers* were not more feared then the *inviſible God*, and the *Halter* more then *Hell* (natural men being like *beaſts*, that are more ſenſible of the *flaſh of powder*, then of the *bullet*,) the world would be over-run without rage. Or,

§ 6. Secondly, they believe the *Devil* and the *Fleſh*, that promiſe proſperity to ſin, yea, life and ſalvation; as the *Pope* promiſed the *Powder-Traitors*; for though men do the *Devils works*, yet they look for *Chriſts wages*; and there is ſcarce a man on *earth* but he thinks to go to *heaven*, yea, the *Devil* and *ſin* ſo infatuate and beſot many, that they can even apply *Chriſts paſſion*, as a warrant for their licentiouſneſſe, and take his

Death

Death as a licenſe to ſin, his Croſſe as a *Letters Pattent* to do miſchief; So turning the grace of *God* into wantonneſſe: As if a *condemned perſon* ſhould head his *Drum* of *Rebellion* with his *Pardon*, reſolving therefore to be *evill*, becauſe he is *good*: which is to ſin with an high hand, or with a witneſſe, and to make themſelves uncapable of forgiveneeſſe. And yet wretched and *ſenſeleß men*, they preſume to have part in that merit, which in every part they have ſo abuſed; to be purged by that blood, which now they take all occaſions to diſgrace; to be ſaved by the ſame wounds, which they ſwear by, and ſo often ſwear away; to have *Chriſt* an *Advocate* for them in the next life, when they are *Advocates* againſt *Chriſt* in this: And that Heaven will meet them at their laſt hour, when all their life long, they have galloped in the beaten road towards *Hell*.

§ 7. The *Devil* makes large promiſes to his; but ever diſappoints them of their hopes, as he did *our firſt Parents*: *You ſhall die* ſaith God; *You ſhall not die at all*, ſaith Satan: Yea, *you ſhall be as Gods*, ſaith he, when his driſt was to make them *Devils*. Yet the *Devil* was *believed*, when *God* could not be credited. *Diabolus mentitur, ut fallat; vitam pollicetur, ut perimat*, ſaith *Cyprian*. And ever ſince our firſt parents, gave more credit to *Satan*, then their Maker: Our *hearts* naturally have been *flint unto God*, *wax to Satan*; ſo that *Satan* may in a manner triumph over *Chriſt*, and ſay, I have more ſervants then *Chriſt*; & they do more for me, then his ſervants do for him: and yet I never died for them as *Chriſt* hath done for his: I never promiſed them ſo great reward, as *Chriſt* hath done to his, &c.

§ 8. Well may theſe men think they believe the Goſpel, as the Jews (who perſecuted *Jeſus*, and ſought to ſlay him) thought they believed *Moſes writings*, *Joh.* 5. 38, 39, 46, 47. But it's altogether impoſſible, as *Chriſt* (who knew their hearts better then themſelves) affirmes of them: for certainly they would never ſpeak as they ſpeak, think as they think, do as they do; if they thought their thoughts, words, and deeds ſhould ever come to judgement.

Did men believe, that *neither Fornicators, nor Idolaters, nor Thieves, nor Covetous, nor Drunkards, nor Swearers, nor Railers, nor the Fearfull, nor Unbelieving, nor Murtherers, nor Sorcerers, nor Liars, nor no unrighteous perſons, ſhall inherit the Kingdome of Heaven*; (as the Scripture expreſly ſpeaks;) *but ſhall have their part in the lake that burneth with fire and brimſtone, which is the ſecond death*: They durſt not continue in the practice of theſe ſins, without fear, or remorſe or care of amendment. As for inſtance, If *Lots ſons*-in-Law had believed their *Father*, when he told them from *God* that the *City* ſhould ſuddenly be deſtroyed with *fire* & *brimſtone*, and that by flying they might eſcape it, they would have obeyed his counſel. Or if the *old world* had believed, that *God* would indeed, and in good earneſt bring ſuch a *flood* upon them as he threatened, they would not have neglected the opportunity of entring into the *Ark* before it was ſhut, and the

...t of *heaven* opened; much leſs would they have ſcoffed, and hooted at *Noah*, while he was a bulding it. So if men did firmly believe what *God* ſpeaks of *hell*, it would keep them innocent; make them officious; they would need no intreaty to avoid it. Men love themſelves well enough to avoid a known pain; yea, there would be more fear, and danger of their *deſpair*, then of their *ſecurity*. And the like of *heaven*; if men but believed what *fulneß of joy*, and what *pleaſures* are reſerved at *Gods right hand for evermore*, *for them that love*, and ſerve *him* in ſincerity, *Pſal.* 16. 11. they would be more obedient upon earth.

## CHAP. III.

§ 1. WHat believe the former Scriptures? and nothing appear in mens lives in the whole Land almoſt, but *pride*, *covetouſneß*, *cruelty*, damnable *Hypocriſie*, *prophaning* of the *Sabbath*, curſed *ſwearing* and *curſing*, abominable, and worſe then beaſt-like *drunkenneß*, *adultery*, *lying*, *ſlandering*, *perſecuting*, *contempt* of Religion and all goodneß: *grinding* of faces like edged tools, *ſpilling* of blood like water, *racking* of Rents, *detenſion* of Wages, and workmens hire; incredible *cruelty* to Servants, *incloſing* of Commons, *ingroſſing* of Commodities, *griping* exactions, with *ſtraining* the advantages of greatneß: *unequal levies* of legal payments, *ſpiteful ſuits*, *biting uſury*, *bribery*, *perjury*, *partiality*, *ſacrilege*, *ſimoniacal contracts*, and *ſoul-murder*; *ſcurrility and prophaneneß*, *cozening* in bargains, *breaking* of promiſes, *perfidious* underminings, *Luxury*, *wantonneß*, *contempt of Gods Meſſengers*, *neglect* of his Ordinances, *violation* of his days, and the like: as if theſe were fruits of *faith*, & not of *Atheiſm* rather.

§ 2. Yea, as if we had contracted with the *Devil*, that we would abuſe all *Gods* gifts ſo faſt as they come; his *bleſſings* make us *proud*, his riches *covetous*, his *peace wanton*, his *meats intemperate*, his *mercy ſecure*; And all his benefits ſerve us but as weapons to rebel againſt him: ſo that we turn *his grace into wantonneß*, and make a trade of ſin: yea, it is our leaſt ill to do evil: for behold we *ſpeak* for it, *joy* in it, boaſt of it, *tempt*, and *inſnare* to it, yea, *mock* them that diſlike it, as if we would ſend challenges into *heaven*, and make love to *deſtruction*.

§ 3. And yet we are *Chriſtians* forſooth: I am even aſhamed to think that men, that rational men, ſhould be ſuch Sots, or ſuffer *Satan* ſo to gull and beguile them! Certainly men are *ſtark mad*; for otherwiſe, how could it be? how were it poſſible? that our eares ſhould be alwayes open to the *Tempter*, ſhut to our *Maker* and *Redeemer*? That we ſhould do nothing elſe but ſin, and make others ſin too? That all our *thoughts*, *words* and *works*, ſhould be the ſervices of the *world*, the *fleſh*, and the *Devil*? Yea, that we ſhould be even *mockers* of all that *march* not under the *pay of the Devil*? And yet fancie our ſelves the ſervants of *God*, and followers of *Chriſt*. *will God be thus mockt*? O abominable blindneß! for I dare ſcarce

in the worſt of men that have reaſonable ſouls. As let a very *Heathen* read the *Goſpel*, & compare the rules thereof with our lives; he muſt needs conclude, that either it is not *Chriſts Goſpel*, or we are not *Chriſtians*. 14. O that men would come to themſelves! as it is ſaid of the repenting *Prodigal*, *Luke* 15.17. And recover their wits again, that they have loſt by the fall, and the long cuſtome of ſin. And then they would clearly ſee and confeſs, (as all that truly fear *God* know) that whatſoever they ſay, or think of themſelves; they do not in deed, and in truth believe a God: for if they did, how durſt they exerciſe their ſaucy wits, in prophane ſcoffs at *Religion?* and diſgrace that blood, whereof hereafter they would give a thouſand worlds for one drop: How durſt they tear *Heaven* with their blaſphemies? and bandy the dreadful Name of *God*, in their impure and polluted mouthes, by their bloody oaths and execrations? How will they be ſuch *witleß*, *graceleß*, and *ſhameleß* miſcreants, as to ſwear and curſe, even as *Dogs bark?* yea, they have ſo ſworn away all grace, that they count it a grace to ſwear! And are ſo far from believing, that the curſe of *God ſhall never depart from the houſe of the ſwearer:* And that *he will be a ſwift witneß againſt ſwearers: That the Lord hath a great controverſie with the inhabitants of the Land, becauſe of ſwearing*; and that of all other ſinners, *they ſhall not be found guiltleß, that take his Name in vain*: And that *the Land mourns becauſe of Oaths*, as the *Scripture* ſpeaks, *Zach.*5.1, to 5. *Exod.*20.7. *Hoſ.*4.1,2. *Jer.*23.10. that (as I ſaid before) they think to be ſaved by the ſame wounds, and blood which they ſwear by, and ſo often ſwear away.

And leſt they ſhould not themſelves ſoon enough, fill up the meaſure of their wickedneſs, even *Boyes* in the *ſtreets*, have learn'd of them to wrap out oaths as frequently as they, and no man ſo much as reprove, or finde fault with them: yea, through the *Parents* accuſtomary ſwearing, their *children* have learn'd to ſpeak *Engliſh* and *oaths* together, & ſo to *blaſpheme God* almoſt as ſoon as he hath made them. So that we may well wonder, that the *Land ſinketh* not under us, becauſe of *Oathes:* As, ô the numberleſs number of Oaths & Blaſphemies, that this Land groans under! which are out, as it were, in defiance of *God*; and al his prohibitions to the contrary.

15. But the caſe is ſo clear, that I dare refer it to themſelves, in their own ſits: for their conſciences cannot chuſe but tell them at one time or other, when they are alone, and at leaſure to hear it: that either they believe there is no *God* at all, or elſe that *God* is not juſt & true; nor ſpeaks as he means in his Word, which is worſe: Or if they do believe that he is a juſt and true *God*; they believe alſo that they ſhall be puniſhed as he threatens for their impenitency and provoking of him; and they provoke him that they may be puniſhed, which is worſt of all. But behold the juſt judgment of *God*, (upon the wilfully blinded, and obſtinate,) who payes them in their own coin: they will not ſee, nor hear, nor under-

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ſtand, nor be converted, nor ſaved; but wink with their eyes, ſtop their eares, ſtifle their conſciences, harden their hearts, and believe Satan rather then *God*, & walk in their own counſels: Therefore, ſaith *God*, they ſhall not ſee, nor hear, nor underſtand, nor apply any wholeſome truth to themſelves, nor be converted, nor ſaved, as may plainly be ſeen by theſe enſuing Scriptures, *Prov.*28.14. *Exod.*7.3,22. & 10.20. & 14.8. *Iſa.*6.9,10. *Pſal.*69.23. *Jer.*51.9. *Mat.*13.15. *Ioh.*12.37,39,40. *Rom.*1.21,30 33. & 11. *Acts* 28.27. 2 *Theſſ.*2.10,11,12. 2 *Cor.*4.3,4. *Heb.*3.8.

It is exceeding remarkable, how *God* for this cauſe inflicteth more ſpiritual *judgements* upon this *Age* and *Nation*, then ever we read of. I few few conſider it, as they ought: Wicked men will needs harden themſelves *without cauſe*; therefore they ſhall have *cauſe enough*. As, had they ever ſince the world began, ſuch cauſe to *ſpeak evil of the way of Truth*, (if I may ſo ſpeak) and the Profeſſors thereof, as now they have, by reaſon of the many and abominable *errours* broached, and maintained: The *bitter enmity* that is between the very people of *God*, about *things not fundamental*: The foul mouths of many, whoſe Religion and zeal is to rail upon the moſt *godly*, *able*, and *Orthodox Miniſters*; but eſpecially the *vicious* & *lewd practices* of many that *pretend for Religion*; and the *extortions*, *cheating*, & *cozening* of thoſe in *places of truſt*, who at firſt were made choice of, for their pretended piety. All which *God* permits for the further hardening of his obſtinate and malicious enemies. And let wicked men look to it: For as the *Devil* firſt puts out their *eyes*, & then lays blocks in their way, to make them *ſtumble* and *fall*, that ſo they may daſh themſelves in *pieces*: ſo *God* himſelf in juſtice ſuffers theſe ſcandals to be given, or theſe *ſtumbling-blocks* to be laid, that they may ſtumble at them to their deſtruction, and break their ſouls necks, as it is *Ezek.*3.20. See more, 1 *King* 22.20,21,22. *Mat.*18.7. 2 *Pet.*2.12. *Iſa.*8.14,15. 2 Sam.24.1. 1 *Chron.* 21.1. And this is a ſure rule, that none thus ſtumble at *ſcandals*, but *wicked men* & *Gods enemies*; as in the caſe of *David*, 2 Sam.12.14. If you would ſee more, read Mr. *Dyke*, *of Scandals*.

And herein the ſin and puniſhment anſwer each other in their tranſcendency, for as of all other judgements, none like this; ſo likewiſe of the ſin: *For this is the condemnation, that light is come into the world, and men loved darkneſſe rather then light, becauſe their deeds are evil*, John 3. 19,20.

§ 6. Nor is this all, the *worſt* is reſerved for the *upſhot*: As hear what will be the iſſue of mens horrible prophaneneſſe, & abominable wickedneſs, if they continue therein, without hearty contrition, and amendment. Men may think it an argument of *Gods* favour, or diſpenſation, that they proſper in their wickedneſſe; that ſome eminent *judgement is not executed ſpeedily upon them*: But there cannot be a greater unhappineſſe, a heavier curſe, then to proſper in ill deſignes, and ungracious courſes; to go on in ſin

sin upe controuled; for he that uſeth to do evil, and ſpeeds well, ſeldome rests until he come to that evil from which there is no redemption.

Beſides, *Forbearance* is *no acquittance*; the wickedneſs of the *Old World* is as abundant in the *New world*; yet is not the *world drowned with water*. But why? becauſe *God* hath ordained for it a *deluge of fire*. The ſins of *Sodome* are practiſed every where in our *City* and *Kingdome*, yet do the committers eſcape *fire* and *brimſtone* on *earth*, becauſe they are reſerved to fire and brimſtone in *Hell*. Do not many perſecute the Church as violently as *Pharaoh*, with *Chariots* and *Armies?* who yet eſcape drownings: there is a reſervation of a deeper and *bottomleß Sea* for them; divers *murmur* at the paſſages of *Gods providence* in theſe *times* of retribution and Reformation, who are not ſtung with *fiery Serpents*, as the *Iſraelites*, becauſe they are reſerved to a *fiery ſerpent* in *Hell*: Many, yea the moſt that can come by them take *Bribes* like *Gehazi*, without a *Leproſie*, becauſe of that *eternal Leproſie* which waits for them. How many a deceitful *Executor* and *Truſtee ſayes* and *ſwears* with a little inverſion of *Ananias* his lie, I received but ſo much, I diſburſed ſo much; yet are not ſtricken with *death temporal*, becauſe they are reſerved to *death eternal*. Have not many *Monopoliſts* with us, done as bad as thoſe *Philippians? Act.16.16.19.* who *compounded* with the *Devil for a Patent*, to bring them in gain, and yet *grew rich, and proſper, and leave a great deal of ſubſtance to their heires*, whoſe *gain* will be found *loſſe*, when *Satan* ſhall ſeize upon their *bodies* and *ſoules*, and hurry them to *Hell*. And ſo of other Sinners; for the like is appliable to the whole Nation, except ſome few deſpiſed ones, and he is a rare man, that does not either *miſ-believe*, or groſly *miſlive*, that is not a *worſhipper* of one of theſe three, *the luſt of the fleſh*, voluptuouſneſs; *the luſt of the eyes*, covetouſneſs; or *the pride of life*, ambition; which is all the *Trinity* the *world worſhips*.

But of all the reſt, let all envious *Cains*, ſcoffing *Iſhmaels*, reviling *Goliahs*, bloody-minded *Hamans* and *Doegs*, cutſing *Shimeis*, railing *Rabſhake's*, flouting *Tobiahs* and *Sanballats*, cruel *Herods*, & all the like *God-haters*, (that carry an aking tooth againſt every good man they know, and will even hate one, for his being *holy*, though poor ignorant ſouls they know it not) look for a whole volume of plagues in the next life, though they eſcape in this, if they repent not. For if *hell-fire* ſhall be their portion that obey not the Goſpel, how can they look to eſcape that oppoſe it? Or if at the great day men ſhall be bid, *Depart into everlaſting torments, for not feeding, clothing, viſiting*; what ſhall become of thoſe that maliciouſly *ſcoffe* at *Religion*, and *perſecute Chriſt* in his *members?* which is the depth of ſin: For he that deſpiſeth, traduceth, or any way wrongs one that believes in Chriſt, (eſpecially one of his Ambaſſadors of the Miniſtery) *ſtrikes at the Image of God* in him, by whoſe Spirit he both ſpeaks and acts: And *God* takes it as if it were done to himſelf, for

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proof of both, ſee *Pſal.*44.22. & 74.4, 10,18,22,23. & 83.2,5,6. & 89.50, 51. & 139.10. *Prov.*19.3. *Rom.*1.30. & 9.20. *Matth.*10.22. & 25.45. 1 *Sam.*17.45. *Iſai.*37.4,22,23,28. & 54.17. *Acts* 5.39. & 9.4,5. *Job* 9.4. 1 *Theſ.*4.8. *John* 15.20. to 26. *Numb.*16.11. 1 *Sam.*8.7. *Mark* 9.42. *Jer.* 17.18. *Pſal.*79.12. 2 *Kings* 2.24. O that my old acquaintance, the *Formal Hypocrite*, and my feigned friend the *Civil Juſticiary*, and my well-meaning neighbour the *Looſe Libertine*, with millions more, would but ſeriouſly conſider theſe Scriptures, and be warned by them, before the *Draw-bridge* be *taken up*: For if *the bountifulneß, and long-ſuffering of God, do not lead us to repentance*, it will increaſe our condemnation: Beſides, *God* owes that man a grievous payment, whom he ſuffers to run on ſo long unqueſtioned; and his puniſhment ſhall be the greater when he comes to reckon with him *for all his faults together*.

## CHAP. IV.

§ 1. BUt admit mens unbelief, impenitency, and prophaneneſſe, in ſuch glorious times of light, and means of grace as ours is, were not enough to provoke *God*, to inflict this heavy & grievous judgement upon them; how well do they deſerve this, and much more for their horrible and abominable ingratitude to ſo good a *God*, ſo gracious a *Saviour* and *Redeemer*, that hath done and ſuffered, or would do more for them, then can either be expreſſed, or conceived by any heart, were it as deep as the *Sea*? As mark well what I (the meaneſt of a million) ſhall but paint or draw out as it were with a cole, of his unſpeakable goodneſſe to ſinners: I will according to my ſlender ability, but give you a *drop* to taſte out of that ocean.

Touching what *God* and *Chriſt* hath done for us: In the firſt place he gave us our ſelves, and all the creatures to be our ſervants; yea, he created us *after his own Image in righteouſneſſe and holineſſe, and in perfect knowledg of the truth*, with a power to ſtand, and for ever to continue in a moſt bleſſed and happy condition; and this deſerves all poſſible thankfulneſſe; but this was nothing in compariſon; for when we were in a ſad condition; when we had forfeited all this, & our ſelves: when by ſin we had turned that *image of God* into the *image of Satan*, and wilfully plunged our ſouls and bodies into eternal torments, when we were become his enemies, mortally hating him, and to our utmoſt fighting againſt him, and taking part with his only enemies; (*Sin* and *Satan*) not having the leaſt thought or deſire of reconcilement, but a perverſe and obſtinate will to reſiſt all means tending thereunto; He did redeem us, not onely without asking, but even againſt our wills: ſo making of us (his curſed enemies) ſervants, of ſervants *ſons*, of ſons *heirs*, and *coheirs with Chriſt*, Gal.4.7. Here was a fathomleſs depth, a wonder beyond all wonders!

§ 2. But that we may the better conſider what an alms or boon *God* gave us, when he gave us his Son: Obſerve that when neither *heaven*, *earth*,

earth, nor *hell*, could have yielded any ſatisfactory thing, beſides *Chriſt* that could have ſatisfied *Gods* juſtice, and merited *heaven* for us, then, O then! *God*, in his infinite wiſdom and goodneſs, did not onely finde out a way to ſatisfie his Juſtice and the Law, but *gave us his Son, his only begotten Son*, his only beloved Son out of his boſome: And his Son gave himſelf to die, even the moſt ſhameful, painful, and curſed death of the Croſs *to redeem us; That whoſoever believeth in him, ſhould not periſh, but have everlaſting life*, *John* 3.16. The very thought of which death, before he came to it, together with the weight and burthen of our ſins, put him into ſuch an Agony in the Garden, that it made him to *ſweat, even drops of blood*. A mercy beſtowed, and a way found out, that may aſtoniſh all the ſons of *men* on *earth*, and *Angels* in *Heaven!* Wherefore, ô wonder at this, you that wonder at nothing! That the Lord ſhould come with ſuch a price to redeem our worſe then loſt ſouls, and to bring ſalvation to us, even againſt our wils: The *Lord Jeſus Chriſt being rich, for our ſakes became poor, that we through his poverty might be made rich*, 2 Cor. 8.9. Even the eternal *God* would die, that we might not die eternally; ô the deepneſs of *Gods* love! ô the unmeaſurable meaſure of his bounty! ô Son of *God*, who can ſufficiently expreſs thy love? Or, commend thy pity? Or, extol thy praiſe? It was a wonder, that thou madeſt man for thy ſelf, more that thou madeſt thy ſelf man for us; but moſt of all that thou ſhouldeſt unmake thy ſelf, that thou ſhouldeſt die to ſave us.

§ 3. And which is further conſiderable, It coſt *God* more to redeem the world, then to make it: In the *Creation* he gave thee *thy ſelf*; but in the *Redemption* he gave thee himſelf. The *Creation* of all things *coſt* him but ſix dayes to finiſh it; the *Redemption* of man coſt him *three and thirty* years. In the *Creation of the world*, he did but only *ſpeak* the word; in the *Redemption of man*, he both *ſpake* and *wept*, and *ſweat*, and *bled*, and died, and did *many* wonderful *things* to do it: Yea, the *ſaving of one ſoul* alone, is more and greater then the *making* of the *whole world*. In every new *creature* are a number of *miracles*, a *blinde* man is *reſtored* to *ſight*, a *deaf* man to *hearing*, a man *poſſeſt* with many Devils *diſ-poſſeſt*; yea, a dead man raiſed from the *dead*, and in every one a *ſtone* turned into *fleſh*: all which God *meets* with nothing but *oppoſition*, which in the *Creation* he met not with.

§ 4. But the better to illuſtrate this love, conſider, that *ſalvation* conſiſts in two things: Firſt, in *freedome* and *deliverance* of us from *Hell*: Secondly, in the poſſeſſion of *Heaven*, and eternal life; *Chriſt* by his death merits the firſt for us; and by his *obedience* fulfilling the Law, merits the ſecond. The parts of our *Juſtification* are likewiſe two; the *remiſſion* of our ſins, and the *imputation* of *Chriſts* righteouſneſſe. And to this would be added, firſt, *Converſion*, which comprehends both *Faith* and *Repentance*; Secondy, *Sanctification*, the Parts whereof are *Mortification*

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that is, dying unto ſin; and *Vivification*, which is living unto righteouſneſſe. Thirdly, *Glorification* begun and perfected, which is freedome from all evil *here*, and the perfection of all good and happineſs *in heaven*.

§ 5. What ſhall I ſay? *God* of his goodneſſe hath beſtowed ſo many and ſo great mercies upon us, that it is not poſſible to expreſſe his bounty therein; for if we look *inward*, we finde our *Creators* mercies; if we look *upward*, his mercy reacheth unto the heavens, if *downwards* the *earth* is full of his goodneſſe, and ſo is the broad Sea; if we look *about us*, what is it that he hath not given us? *Air* to breath in, *Fire* to warm us, *water* to cool and cleanſe us, *Clothes* to cover us, *Food* to nouriſh us, *Fruits* to refreſh us; yea, *Delicates* to pleaſe us, *Beaſts* to ſerve us, *Angels* to attend us, *Heaven* to receive us; And which is above all, *Himſelf* and his own *Son* to be injoyed of us: So that whitherſoever we turn our *eyes*, we cannot look beſides his bounty; yea, we can ſcarce think of any thing more to pray for, but that he would continue thoſe bleſſings, which he hath beſtowed on us already: Yet we covet ſtill, as though we *had nothing*, and *live* as if we knew nothing of all this his beneficence. We are bound to praiſe him above any *Nation* whatſoever; for what *Nation* under *Heaven* enjoyes ſo much *light*, or ſo many *bleſſings*, as we? above any creature, &c.

*God* might have ſaid before we were formed, Let them be *Toads*, *Monſters*, *Infidels*, *Beggars*, *Cripples*, *Bond-ſlaves*, *Idiots*, or *Mad men*, ſo long as they live, and after that *Caſtaways for ever, and ever*: But he hath made us to the *beſt likeneſſe*, and nurſed us in the beſt *Religion*, and *placed* us in the beſt *Land*, and appointed us to the beſt, and only *inheritance*, even to remain in *bliſſe* with him for ever; yea, thouſands would think themſelves happy, if they had but a piece of our *happineſſe*; for whereas ſome *bleed*, we *ſleep* in ſafety; others *beg*, we *abound*; others *ſtarve*, we are *full fed*; others *grope in the dark*, our *Sun* ſtill *ſhines*; we have *eyes*, *ears*, *tongue*, *feet*, *hands*, *health*, *liberty*, *reaſon*, others are *blinde*, *deaf*, *dumb*, are *ſick*, *maimed*, *impriſoned*, *diſtracted*, *and the like*, yea, *God* hath *removed* ſo many *evils from us*, and *conferred* ſo many *good things upon us*, that they are beyond *thought* or *imagination*: For if the whole *Heaven* were turned into a *Book*, and all the *Angels* deputed *Writers* therein, they could not ſet down all the *good*, which *Gods love in Chriſt hath done us*. For all thoſe millions of mercies that we have received from, before, and ſince we were born, either for ſoul or body, even to the leaſt bit of bread we eat, or ſhall to eternity, (of which we could not well want any one) *Chriſt hath* purchaſed of his Father for us, and yet *God* the Father alſo, hath of his free grace, & mercie given us, in giving us his Son; for which read *Pſal.68.19.* and *145.15,16.* and *75.6,7.* Yea, *God* is many times working our good, when we leaſt think upon him: as he was creating *Adam* an help meet for him, when he was faſt aſleep. And as much do

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we owe unto God, for the dangers from which he delivereth us: as for the great wealth and dignities whereunto he hath alwayes raiſed us.

Now if we are ſo bound to bleſſe God for his *external, temporal, inferiour, earthly, periſhing benefits:* what praiſe do we owe for the laſting fruits of his *eternal* love and mercy? and how thankful ſhould we ſtrive to be? which ſhall be the next thing treated of.

Now what ſhould we render unto the Lord our God ſo good and gracious, in way of thankfulneſſe for all theſe his mercies? for favours beſtowed, and deliverances from danger, binde to gratitude; or elſe the more bonds of duty, the more plagues for neglect. The *contribution* of bleſſings require *retribution* of thanks, or wil bring *diſtribution* of plagues.

Neither could we poſſibly be unthankful, if we ſeriouſly thought upon what God gives, and what he forgives: For in reaſon hath he contrived ſo many wayes to *ſave us*; and ſhould not we take all occaſions to *glorifie him?* hath he done ſo much *for us*, and ſhall we denie him any thing that he requireth of us, though it were our *lives*, yea our *ſouls*; much more our *luſts?* We have exceeding *hard hearts*, if the *blood* of the *Lambe* cannot ſoften them: *ſtony bowels*, if ſo many mercies cannot melt them. Was Chriſt crucified for our ſins? and ſhould we by our ſins crucifie him again?

§ 6. Now the meditation of what God and Chriſt hath done for us, ſhould make us do what we are able for him again. For did Chriſt all this for us, and ſhall we do nothing for him for our ſelves? *like favours* require *like gratitude.* He that confers a benefit upon a grateful nature robs him of his liberty, and ſelf alſo: and in one and the ſame act makes him a vaſſal, and himſelf his maſter. Wherefore if we have any ingenuity in us, it will make us to direct all our *thoughts, ſpeeches*, and *actions* to his *glory*, as he hath directed our *eternal ſalvation* thereunto.

But to help and further you herein, if you be willing ſo to do, take theſe few directions.

Firſt, Let theſe things be never out of the *mindes, memories*, & *mouthes* of thoſe whom *Chriſt hath done thus for.* O let us (I ſay) *remember*, as we ſhould *never forget. Si totum me debeo pro me facto, quid jam addam pro me facto*, ſaith holy *Bernard.* If I owed my whole ſelf unto thee, for giving me *my ſelfe* in my *creation*: what have I left to pay for giving *thy ſelf* for me to ſo cruel a death, to procure my *Redemption*, which was not ſo cheap as my creation? Great was the benefit that thou wouldſt *create me of nothing*; but what tongue can ſufficiently expreſſe the greatneſſe of this grace, that thou didſt *redeem* me with ſo dear a price, *when* I was *worſe then nothing?* We are full of thy goodneſſe: O let our hearts run over with thankfulneſſe; yea, let ſo many of us as have either *heart* or *brain*, in the next place ſay, *O Lord, what is man that thou art ſo mindefull of him?* Pſal. 8. 4. And *O man*, what is God that thou art ſo *unmind-*

*full*

*ful* of him. And then conclude with, *what ſhall I render unto thee, O Lord, for all theſe thy benefits?* but *love* thee my *Creator*, and *Redeemer*, and become a *new creature*. I will ſerve thee, ô *Lord*, by the aſſiſtance of thy grace, becauſe thou haſt given me *my ſelf*: but much more honour thee, becauſe thou haſt given me *thy Son Chriſt*.

§ 7. Nor can any man in common reaſon meditate ſo unbecomingly love, and not ſtudy and ſtrive for an anſwerably thankful demeanure. If a *friend* had given us but a thouſand part of what *God* hath, we ſhould heartily love him all our lives, and think no thanks ſufficient. What price then ſhould we ſet upon *Jeſus Chriſt!* who is the *life of our lives*, and *ſoul of our ſouls?*

But, thirdly, this ſhould at leaſt make us part with our *neareſt*, *dearest* and *ſweeteſt darling ſins*, to ſerve him in *righteouſneß* and *holineß* every *day*; every *hour*, all the *dayes* of our *lives*: Even every ſin; for what ſhould be ſo dear to us, as *Gods* onely Son was to him? Do we then for *Gods ſake* not ſpare our *deareſt ſin*; when *God* for *our ſakes*, did not ſpare his *deareſt Son*.

Yea, what a brutiſh and barbarous unthankfulneſs, and ſhame were it that *God* ſhould part with his Son, and his Son with his own precious blood for us? and we not part with our ſinful luſts, and delights for him.

§ 8. Fourthly, Hath *Chriſt* done all this for us, his ſervants, ſo much and ſo many wayes obliged unto him? let us do what we are able for him again. 1 Let us be zealous for his glory, and take his part when we ſee or hear him diſhonoured. Nor can there be any love, where there is no zeal, ſaith *Auguſtine*. Well-born Children are touched to the quick with the injuries of their Parents. And it is a baſe, vile, and unjuſt ingratitude in thoſe men that can endure the diſgrace of them, under whoſe ſhelter they live. 2 Let us ſeek to draw others after us, from Satan to Him. 3 Do we all we can, to promote his worſhip and ſervice. 4 Take all good occaſions to publiſh to others, how good *God* is; and what he hath done for us. 5 Let us wholly aſcribe all the good we have, or do, to free grace; and give him the glory of his gifts, imploying them to our maſters beſt advantage. 6 Let us, (that we may expreſſe our thankfulneſſe to him) ſhew kindneſſe to his Children, and poor *members*, who *are bone of his bone, and fleſh of his fleſh*, Epheſ. 5.30. 7 Abhor we our ſelves for our former unthankfulneſſe, and our wonderful provoking of him. 8 Hearken we unto *Chriſts* voice, in all that he ſaith unto us; and expreſs our thankfulneſs by our obedience. Yea, all this let us do, if we do it but for our own ſakes: For what ſhould we have, if we did thus ſerve *Chriſt*, who hath done all theſe things for his enemies neglecting and diſhonouring him?

True, we cannot properly be ſaid to do any thing for him, that have all

have from him? Or if we could give him our bodies and ſouls, they ſhould be ſaved by it; but he were never the better for them; yet we may do theſe, and many the like things, which he accounts, and rewards as done to himſelf.

## CHAP. V.

§ 1. NOw theſe things we ought to do; thus thankful we ought to be to *God*, for his ineſtimable and unſpeakable benefits towards us. But *do we thus requite the Lord?* or do we what we are able for him again? O that I could ſay we did! Yea, I would we were *but* half *thankful to Chriſt for all his mercies*: (the leaſt whereof is greater than all the courteſies of men) *as we are to a friend for ſome one good* turn.

But woe worth us, a people not worthy the crumbs of *Chriſts*, & our *Maſters* leaſt mercy: Yea, well worthy of more plagues, then either *Tyre*, or *Sidon*, *Chorazin*, or *Bethſaida*, *Capernaum*, *Sodome*, or *Gomorrah*, Matth. 11.20, 23. or any people ſince the Creation: For as if all that *Chriſt* hath done for us, were nothing to move us; we are ſo far from being thankful, from loving, and ſerving him: that did we ſeriouſly think of *Chriſts* love, and *our odious unthankfulneſs*: and compare *Gods goodneſs* with *our ingratitude*, rightly weighing how we have from time to time abuſed his mercy, and thoſe many means of grace, which he in his long-ſuffering hath afforded for our reclaiming: it would even make us ſpeechleſs, like him in the Goſpel, as neither expecting pardon, nor daring to aſk. Yea, *O Lord*, it is thine unſpeakable mercy, that our Land hath not long ſince ſpued us out; and that we are not at this preſent lying in *Hell*. For whereas *God* hath *removed* ſo many evils *ſpiritual* and *corporal*, *temporal* and *eternal*, from us; and *conferred* ſo many good things upon us, that they are beyond thought or imagination.

§ 2. We have ſtriven to multiply offences againſt him, and to make them as infinite in number, as his bleſſings. We have done nothing from a principle, but added ſin unto ſin; as he hath added mercy to mercy: whereby our ſins are become for number, as the *ſands in the Sea*; and as the *ſtars of heaven*; and anſwerable to their multitude, is the magnitude of them, as I have (in the former Part) ſhewn, and ſhall further manifeſt in this. As tell me, may not *God* juſtly another day, call *Heaven* and *Earth* to witneſs againſt us? that *he would have ſaved us?* yea did *invite us to accept of ſalvation*; ſaying, *Turn ye, turn ye, from your evil ways; for why will you die*, O people of *England? Ezek.* 33.11. But *we would not be converted nor ſaved*. As thus,

§ 3. Whereas *God* hath offered us a *pardon* (in tendering *Chriſt* unto us, upon the condition of *faith* and *repentance*) even his own Son, to be

a means of our reconciliation; which is ſuch a ſpectacle of unſpeakable mercy, as might raviſh our ſouls with admiration: We are ſo far from accepting it thankfully; that we not onely refuſe and contemn it, but in a manner deride the offer of it our ſelves; oppoſe the *Goſpel of glad tidings*, and perſecute *Chriſt* in his Members; either with *hand*, or tongue, or *both*. We are ſo far from being holy our ſelves, (moſt of us) that we hate holineſs in others. For if any become Religious, and conſcientious, and will not for company grievouſly ſin againſt *God*; wrong their bodies, deſtroy their own *ſoules*, and wilfully leap into *Hell-fire* with us; we *envy*, *hate*, *cenſure*, *ſcoff at*, *nick-name*, *rail on*, and *ſlander* them, that we may *flout* them out of their faith, *damp*, or *quench* the *ſpirit* where we perceive it is kindled; *diſcourage* them in the way to *heaven*; *baffle* them out, and make them aſhamed of their holy *profeſſion*, and religious courſe, and conſequently pull them back to the World; that ſo we may have their *company here in ſin, and hereafter in torment*. Nor do we ſo ſcorn the moſt ſincere onely, in whom the graces of *Gods* Spirit do as apparently ſhine as the *Sun* at noon-day, to the dazling of *their eyes*: But we condemn all that have more religion then an *Heathen*; or more knowledge of heavenly things, then a *childe in the wombe* hath of the things of this life; or more conſcience then an *Atheiſt*, or care of his ſoul then a beaſt. That live religiouſly, and will not revel it with us in a ſhoreleſs courſe, for *Round-heads*, and *Puritans*, a name ſo full of the *Serpents* envy, as the *egge of a Cockatrice* is full of *poiſon*.

§ 4. And in all (which is worſt of all) we have cauſed others to ſin the ſame abominations, by our evil example. Yea, worſe yet then all this, our abominable wickedneſs, hath brought ſuch a *ſcandal* upon our Religion, and the *Goſpel*; that it is even *abhorred* of the *Heathen*, and the great and *glorious Name of God blaſphemed* among them. Yea, what was but the unchriſtian-like behaviour of *Chriſtians?* hath cauſed the Turk and *Jews*, and many among our ſelves, even to *proteſt againſt their converſion*. Or what elſe hath alienated the *Indians* from the Chriſtian *Religion*, making them to refuſe the *Goſpel*; but this? that they ſaw our lives more ſavage, then thoſe *Savages* themſelves: yea, it hath made thoſe poor ſouls reſolve, that whatſoever *Religion* the *Chriſtians* were of, they would be the *contrary*; thinking it impoſſible, that ſuch *beaſtly* and *bloody deeds* could proceed from any *true Religion*; Or, that he could be *a good God*, who had *ſuch evill ſons*. Whereas in the *Primitive* times more of them were won to the faith, by the holy lives of *Chriſtians*, then by the Doctrine which they taught: for it cauſed them to ſay, That is a *good God*, whoſe *ſervants* are *ſo good*.

## CHAP. VI.

AND thus according to my ſcantling, I have ſpread before you what *God* and *Chriſt* hath done for us: and how we have again requited him. Though *God* (who *ſearcheth the heart, and tryeth the reins*) knows infinitely more by us, and ſees what *ſtrange monſters*, what *ugly, odious, hideous fiends*: what *ſwarms*, what *litters*, what *troops of noyſome luſts*, are *couched* in the *ſtinking ſtyes* of every one of our *deceitful hearts*: and findes, that if all our thoughts did but break forth into action, we ſhould not come far ſhort of the *Devils* themſelves: And certainly, if we ſhall compare the *numberleſs number* of our *great and grievous abominations*, wherewith our *Land* is *filled* from *corner* to *corner*, with the many means which *God* hath afforded for our reclaiming, it will be found, that no *Nation* under *heaven*, did ever more provoke the *Lord*. Nor hath he ever ſtrove more with any *Nation* to reclaim them, then he hath done with us: for when neither *mercies*, nor any *other means* would ſerve the turn; he hath at ſeveral times viſited us with ſeveral *judgements*, to try what they would do: But we have been ſo little moved therewith, that inſtead of becomming *better*, we have bin the *worſe* for them, (as appears at this day) and more audacious in defending our ſins; as if with *Sodom*, we took a pride in them, to the great diſhonour of our *Redeemer*, and his *Goſpel*; and to the *hardening* of all the hear of it: ſo that *our* horrid *ſins are grown up unto heaven*: in regard whereof we may juſtly be *confounded*, and *aſhamed* to lift up our faces to him, who is a *Lord* ſo *great*, and *terrible*: of ſuch *glorious Majeſty* and *infinite purity*. Now *he that hath ears, let him hear*: and *he that hath wit, let him conſider*, and lay it to heart, how thankful a people we are. And *not onely ye, o inhabitants of this our* Jeruſalem *and* Judah, could I have to *judge, between* Chriſt *and his Vineyard*; *what he could have done for us, more then he hath done*, Iſaiah 5.4, to 8. But *heare ye alſo, o heavens, and give eare, o earth*; *be aſtoniſhed at it, and horribly afraid, for this fooliſh people and unwiſe, ſhould ſo requite the Lord*, Jer. 2.11, &c. to 9. and Verſe 15, to 25. Deut. 32.6, &c.

Oh my Brethren, *Englands unthankfulneſs hath ſtriven with Gods goodneſs for the victory*, as *Abſalom* ſtrove with *David*, whether the *Father* could be more *kinde* to the *ſon*, or the *ſon* more *unkinde* to the *Father*. We have been *fatted with his bleſſings*, and then *ſpurned at his precepts*; reſembling the *Leopard*, who wrongs them moſt, that giv e him moſt food.

§. 1. But why do I call it *unthankfulneſs*? when our ſin is many degrees beyond *ingratitude* it ſelf: For not to confeſſe a benefit, is the utmoſt meaſure of unthankfulnieſſe: meer *ingratitude*, *returnes nothing for good, but we return evil*, yea *the greateſt*, and moſt malicious *evil*, for the *greateſt*, and moſt *admired love*.

Argue with all the World, and they will conclude, there is *no vice like ingratitude:* But we are more ingrateful to *God*, then can be expreſt by the beſt *Orator* alive. It was horrible ingratitude, which the *chief Butler* ſhewed to *Joſeph*, *Gen.*41.9. which the *nine Lepers* ſhewed to *Chriſt*, *Luk.*17, 17,18. which the *men of Succoth*, and *Penuel*, ſhewed to *Gideon*, *Judg.*8, 6,8. which thoſe five *ſpies* ſhewed to *Micha*, *Judg.*18.14,18. It was worſe which the *Iſraelites* ſhewed to *Gideons ſeed*, *Judg.*9.17,18. which *Michael Thraulus* ſhewed to *Leo the Emperour*; which *Juſtinianus* ſhewed to that renowned Captain *Belliſarius*. It was yet worſe, which *Popilius* ſhewed to *Cicero*; which *Lycaon* ſhewed to his *ſtranger gueſts*, that came to him for relief. It was worſt of all in the *Jews*, to ſcourge and crucifie *Chriſt*, who did them good every way: for he *healed* their diſeaſes, *fed* their bodies, *enlightened* their mindes; of *God* became *Man*, and lived miſerably amongſt them many years, that he might *ſave* their *ſouls*: (though in killing him, they did their utmoſt; to *ſink* the onely *ſhip* that could *ſave them.*) But all theſe fall far ſhort of our ingratitude to *God*: for his *maintenance* we take and live on, the *bread* we eat, the *air* we breath, the *cloaths* we weare, all are his.

§ 3. That we are out of *Hel*, there to fry in *flames*, never to be freed. That we have the free offer of *grace here*, and everlaſting *glory hereafter* in *Heaven*; *where are ſuch joyes, as eye hath not ſeen, nor ear heard, neither hath entred into the heart of man to conceive*, 1 Cor.2.9. we are beholding to him: Yet we not onely *deny this Lord that hath bought us*, (as every one does; that prefers *Mammon*, or any other thing before him) but we hate him, (as he doth hate, and not love *God*; that *loves* what he *hates*, or *hates* what he *loves*:) but moſt ſpightfully, and maliciouſly fight on *Satans* and *ſins* ſide, againſt him: and perſecute his Children, and the truth with all our might: perſwading, and enforcing others to do the ſame; even wiſhing that we could pull him out of his *Throne*, rather then to admit him our *juſt Judge*: And all this againſt *knowledge* and *conſcience*, after *illumination*. I wiſh men would a little think of it; and then if this will not melt their hearts, no hope that any other means ſhould do it, but periſh they muſt.

§ 4. I confeſs, I have ſmall hope, that what hath been ſaid of *Gods love*, and *our odious unthankfulneſs*: his *goodneſs*, and our *ingratitude*; (which being ſeriouſly conſidered, were enough to bring the *whole world upon their knees*) ſhould make them any whit aſhamed, or the better; becauſe their blockiſhneſs is ſuch, that they think themſelves good enough, and that to doubt of it, or ſtrive to be more holy, were but a foolish and needleſs ſcrupuloſity. Yea, they prefer their condition, before others that are ſo conſciencious; A thing ſtrange! yet it is ſo: For although there be not a leaf in the *ſacred Volume*, but hath matter againſt a voluptuous life, none for it; For to pleaſe fleſh and blood, is the *Doctrine*

*the Devill.* Yet how do a world of men *ſtifle their conſciences*, and force themſelves to believe, if it were poſſible: that in caſe men will not *ſwear, drink drunk, conform to their lewd cuſtomes*, and the like; they are over-precise: and that *God* will like a man the *worſe*, for his being the *better*; or for having of a tender Conſcience. And that he looks for leſs *fear, reverence*, and *obedience* from *his ſervants*; then we do from *our ſervants*: and yet hold that a *ſervant* can never be too punctual, in his *obedience* to his *Maſters* lawful *commands*. They think it not enough for themſelves, to prefer the pleaſing of their *ſenſes*, before the ſaving of their ſouls: and to venture taſting the *forbidden fruit*, at the price *of death eternal*: but they account them fools, that do otherwiſe.

## CHAP. VII.

§1. O My brethren! it is not to be believed, how *blinde* and *blockiſh* men are; that have *hardened their hearts*, and *ſeared their conſciences* with accuſtomary *ſinning*: for albeit I have informed them how dangerous their eſtate is, that they might plainly *ſee it*, truly *feel it*, and timely *prevent it*: yet I have very little hope to do any good upon them. For firſt, Theſe lines to them are but as ſo many *Characters* writ in the *water*, which leave no *impreſſion* behinde them: as being like unto him *beholdeth his natural face in a glaſs; who when he hath conſidered himſelf, goeth his way, and forgetteth immediately what manner of one he was*, James 1.23,24. or like ſome ſilly *Fly*, which being beat from the *Candle* an hundred times, and oft ſinged therein: yet will return to it again, until ſhe be conſumed, *Prov.*23.35. All thoſe *Beaſts* which went into the *Ark* unclean, came likewiſe out unclean.

Secondly, Though theſe *ſparks of grace* may *kindle piety* in others, yet *die* in them: for they are out of all hope of being healed. For what is *light*, to them that will *ſhut their eyes* againſt it? or *reaſon*, to them that will *ſtop their ears* from hearing it, and men of their condition, do on purpoſe *ſtop their ears, and wink with their eyes; leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſhould be converted*, as our Saviour ſhews, *Matth.*13.15. and St. *Paul*, Acts 28.27. yea, it's well, if they do not carp, and *fret* againſt the *Word*, and *perſecute the Meſſengers*, as *Herod* did *John Baptiſt*, *Demetrius Paul*, and the *falſe Prophets Jeremiah*. And how ſhould not that *patient periſh*, who after he is *launced*, flies from the *Chirurgion*, before the *binding up* of his wound? Or how ſhould not that *ſin* be *paſt cure*, which *ſtrives againſt the cure*? certainly ſalvation it ſelfe, will not ſave thoſe that ſpill the *plaiſters* and *fling away* the *plaiſter*. O if theſe *Adders* had not *ſtopt their ears! how long ſince had they been charmed?* I grant they have reaſon to do (ſuch as it is.) For will a *Leper* take pleaſure, in the ſearching of his ſores, and *Satan* the like: for if they could clearly ſee, the loathſomneſs of their impieties: it were not poſſible not to *abhor them*; not

to *abhor themſelves for them:* but their blindneſſe makes them love their own *filthineſſe*, as *Ethiopians* do their own *ſwarthineſſe*.

§ 2. And to tell you the truth, (though I ſpeak againſt my ſelf, had I not a further reach in it) it were an unreaſonable motion in me, if I ſhould requeſt mindes prepoſſeſt with prejudice to hear reaſon. Since the *world* and the *Devil* hath ſo foreſtalled their judgements therewith againſt *Gods people*, and *goodneſſe* it ſelf; that they reſolve never to be better then they are. And where *Satan* hath ſet this *his porter of prejudice:* though *Chriſt* himſelf were on earth; that ſoul would make an ill conſtruction, of whatſoever he did or ſpake: as we ſee in the *Scribes* and *Phariſees*; who when he wrought *miracles*, reputed him a *ſorcerer:* when he caſt out *Devils*, thought it to be by the power and *Prince* of *Devils:* when he reproved ſinners, he was a *ſeducer*; when he received ſinners, he was their *favourer:* when he healed the ſick, he was a *Sabbath-breaker*, and the like: yea, they counted him the *greateſt offender*, that *offended not once in all his life*; which would make a wiſe man ſuſpect his own judgement, or the common fame: and to examine things throughly before they condemn one, whom they know no evil by.

Yet this is the caſe of theſe men of moſt men: for even as an *ill ſtomack*, turns all it receives into *ill humours:* or as a *Spider* converts every thing ſhe eats into poiſon: ſo they whatſoever they hear of, or ſee in the godly: So blinding themſelves with prejudice, that like *Pyrrhus*, they will not believe what their *eyes ſee*, and their *ears hear*. Yea, I would fain know, what means can poſſibly be uſed, that ſhall be able to reclaim them? They will *neither* be *ſoftened with benefits*, nor *broken with puniſhments: Gods ſeverity cannot terrifie* them, nor his kindneſs *allure* them. Yea, ſhould theſe *fools be brayed in a mortar, among wheat with a Peſtle, yet they will not depart from their wickedneſſe*, as *Solomon* expreſſeth it, *Prov.* 27. 22. Yea, the more theſe *Anviles are beaten upon*, the harder they are.

§ 3. The change of means, whether the *Word*, *Iudgements*, *Mercies*, or the like: do but *obdure their hearts*, inſtead of *melting them*; as we ſee by many examples. The *nine plagues* could not prevail with *Pharaoh*. Yea, they hardened his heart the more. When *Jeſus* cried *with a loud voice*, *and yielded up the ghoſt*; *the vail of the Temple rent in twain, from top to the bottom: the earth did quake*, *the Graves did open themſelves, and the dead Saints came forth, and went into the holy City*; *the Sun was forſaken of his light*, &c. as if all were ſenſible of their *Makers ſuffering*: when as the generality of the *people* that had heard his preaching, and ſeen his many miracles: yea, thoſe *great Clerks*, the *Scribes* and *Phariſees*, were altogether inſenſible, and worſe then all the reſt of the creatures: The very *ſtones of the Temple* were *ſoft* in compariſon of their *ſtony hearts*; and they which were *dead in their graves*, were *alive* to them which were *dead in their ſins*.

*Le Malchus be ſmitten to the ground, with the words of our* Saviour: *le him have his right ear cut off*, and miraculouſly healed again by him, whom he came to apprehend: yet he will be one, that ſhall lead him bound to *Pilate*. Let the *Sodomites* be all *ſtruck blinde*, for conteſting with *Lot*, and his *two Angels*: they will not ceaſe *ſeeking his doore*, to break it open, until *they feel fire* and *brimſtone* about their *eares*, *Geneſ.* 19.

And let men look to it, for *If they will not believe* Moſes, & the *Prophets*, *Chriſt* and his *Apoſtles*: *they would not believe*, though *God* ſhould ſend *an Angel from the* living in *Heaven*; or a Meſſenger from *the dead* in hell to warn them; as *Abraham* tells *Dives*, Luke 16.31. Yea, let *God* himſelf forbid *Balaam* to go with *Balaks meſſengers*; to *curſe the children of Iſrael*: yea, let an *Angel ſtand in his way, with a drawn ſword* to ſtop him: yea, let him *hear his beaſt ſpeak under him*: yet he *ſlights all*. I might inſtance other examples; as what a warning had *Hazael* given him by the *Prophet*; of all the abominable wickedneſſe he ſhould commit, 2 *Kings* 8.12,13, &c. And likewiſe *Ahab*, who was told from the Lord, that if he went to war, he ſhould periſh: yet neither would take warning, but went on, and ſped accordingly. And alſo of the *Old world*: for whom one were as good *ſpeak to liveleſs ſtones*, or *ſenſeleſſe plants*, or *witleſſe beaſts*, as to ſuch men; for any thing they will be bettered by it. Yea, a man once debauched is worſe then brutiſhneſſe: I ſee the ſavageſt of all creatures, *Lions*, *Tygers*, *Bears*, &c. by an inſtinct from *God*, came to the *Ark*: (as we ſee *ſwine* foreſeeing a ſtorm; run home, crying for fodder) not one man do I ſee, except *Noah and his family*. So none here well-affected, whoſe hearts it pleaſeth the Lord to change, will be the better for what they have heard, of *Gods* goodneſs and their ingratitude, ſee 1 *Sam.* 10.26.

4. They have been too long ſick of ſin to be recovered, and will rather be *confounded*, then *reformed*: they have *brazen browes*, *ſtiffe* and *uncircumcized eares*, *blinded eyes*, *fat*, and *heavy hearts*, *obdurate*, as ſtrong as a *ſtone*, and as hard as a *neather mil-ſtone*, Ezek. 11.19. the reaſon whereof it comes to paſſe; that thoſe *who are filthy*, *will be filthy ſtill*; in ſpite both of *Law* and *Goſpel*. Yea, they are ſtark dead to all ordinary means: which is an infallible ſigne of their eternal ruine, as may ſee, both by teſtimonies, *Deut.* 17.12. *Prov.* 19.1. and 1.24,25, *Iſai.* 10.18. *Hoſ.* 4.14,17. *Iſai.* 57.17. And likewiſe by *pregnant* examples, 1 *Sam.* 2.22, to 26. 2 *Chron.* 25.16,20.

What ſhould I more ſay? If thou beeſt an habituated ſinner; blinded, or infatuated with prejudice; & reſolved to go on in thy wickedneſs, and do as others do, without either *conſcience of ſin*, or *guidance of reaſon*. Thou art dead in ſin; and not onely dead, *as Jairus daughter* was, *Matth.* 9.25. who only dead, *laid out* and *coffin'd*, as the *widowes ſon of* Naim was,

*Luke* 7.14. But *dead, coffin'd,* and *buried* as *Lazarus* was, *Iohn* the 11.39. even till thou *ſtinkeſt* in the noſtrils of *God*, and all *good men.* So that I have no other *meſſage* to deliver unto thee; then that which the *vigilant Captain*, delivered together with a *deaths wound* to his ſleeping *Sentinel*: *Dead I found thee, and dead I leave thee.*

§ 5. Onely thou, ô Father, to whom nothing is hard, if it be thy good pleaſure: (as why not ſeeing it will make much for the glory of thy great Name, to ſave ſuch a mighty ſinner; who *Manaſſes*-like hath *multiplied offences above the number of the ſand of the Sea; and is bound down with many iron bands.*) Say unto his ſoul, Live; yea, quicken thou him, ô merciful *Redeemer*, who art the *fountain of life.* It is true, thy angry threatning againſt ſinners is *importable*: but thy merciful *promiſe* is *meaſurable*, and *unſearchable.* Thou therefore that art *able to quicken the dead*; and make even of *ſtones, children to Abraham*: mollifie theſe ſtony hearts, we beſeech thee, with the *blood of the Lambe*: and make of them *children of the Devil* (*Iohn* 8.44.) Members of thy Son *Ieſus Chriſt.*

## CHAP. VIII.

§ 1. AND that my *utmoſt endeavour*, may anſwer the *ſtrength of my deſires*: and for that *God* does not ordinarily *work*, but by *means*. I will notwithſtanding the ſmall hope I have, of these *Æthiopians* changing their *skin*; or theſe *Leopards* their *ſpots*, Jer.13.23. even againſt my own *reaſon*, try yet annother way: becauſe my heart's deſire is, *that they may be ſaved*, *Rom.*10.1. Yea, I aſſure you, if *God* ſhould bid me ask what I would, (as once he did *Solomon*) if I know my own heart; it ſhould be no other thing, then *that my brethren*, and Countreymen, *might have their eyes open'd: be turned from darkneſs to light, and from the power of Satan unto God, that they might receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith in Chriſt*, Acts 26.18.

§ 2. Nor am I altogether out of hope; for as with *God* nothing is impoſſible: ſo I call to minde that the *Apoſtle* ſaith, 1 Cor.14. *If an unbelieving* Idiot, *ſhall hear the ſecrets of his heart made manifeſt to himſelf and others: he will then be convinced, and fall down on his face and worſhip God and ſay: This is of God indeed, or of a truth*, Verſ.24,25. and I doubt not, but by *Gods* help, I ſhall ſhew theſe ignorant *unbelievers*, from the written Word, *their very thoughts* and the moſt ſecret *intents of their hearts*, Heb.4.12. and ſo, that their own conſciences ſhall bear me witneſs, I belie them not.

Wherefore lend me your beſt attentions, I beſeech you: and in reading take notice, of what concerns each of you: and if conſcience plead guilty, hearken thereunto.

§ 3. Now that I may ſpeak to all whom it concerns; namely thoſe ignorant, unbelieving and ungrateful wretches formerly ſpoken of: and that

that it may prove of general behoof, I will give you the several *characters* of *seven sorts of men*, which include the whole number, *viz.*

The { *Loose Libertine*, *Civil Justiciary*, *Formal Hypocrite*, *Miserly Muck-worm*, *Profound Humanist*, *Cunning Politician*, *False Teacher*, that *flatters sin*, & *flowts holiness*.

And in some one of these, every natural man shall read the very thoughts of his *heart*: together with his *words* and *actions*. For if ought be wanting *in the one*, it shall be *supplied in the other*: which is as much as can be expected. For otherwise I can no way avoid *Tautologies*; nor *Interfering*. If it be asked, why I seem to forget the *character* of an ignorant person? I answer, it were not proper to make him a distinct party: for all those that I have mentioned; are equally ignorant, (if unregenerate:) wanting *spiritual*, *experimental*, and *saving knowledge*: though some are fools then others in the things of this life. Nor is any *Profound Humanist*, or *Cunning Politician*, or *False Teacher* so wise: but it is through ignorance, that he doth so ill: and which is as good, the *ignorant man* shall meet with his own *thoughts*, *words*, and *actions*, in every one of *seven Characters*: if he be but wise enough to know the issue of his own *heart* and *brain*, when he sees the *Brats* brought before him.

I shall also occasionally pourtray, or paint out: the usual cunning, falsehoodnesse, and Cruelty.

Of { *Governours*, *Officers*, *Judges*, *Lawyers*, | *Projectors*, *Engrossers*, *Gripers*, *Wasters*, *&c.*

And the better to illustrate, or set out the fairnesse, or deformity; of each vertue and vice: I will give you the lively and lovely

Characters of { *Justice*, *Thankfulness*, *Contentation*, *Frugality*, *Liberality*.

## CHAP. IX.

§. 1. I Begin with the *Loose Libertine*, or openly prophane: for he shall lead the *Troop*, *as* Judas *led the Souldiers*.

Thou that art openly prophane, dost so manifestly prove and profess

profess thy self to be one of those ignorant, *unbelieving, ingrateful, & wicked* wretches herein concern'd: yea, to be one of the *children of disobedience whom* Satan hath *blinded*: that in respect of others, I should think it needlesse to spend time in further proof thereof: yet I would gladly say something to shame thee out of thy self: wherefore brie fly thus: Thou art *kept by the Devil in a snare, and taken captive of him at his will: he ruleth, and worketh his pleasure in thee*, as being *thy* God *and Father, and Prince, and Master*, 2 Tim. 2. 26. Joh. 8. 44. and 14. 30. 2 Cor. 4. 4. Thy odious qualities are these and the like: thou doest banish all *civility*, and give thy self over to *sensuality*: and art neither afraid nor ashamed; to let thy wickedest thoughts break forth into actions. Yea, thou thinkst thy self the honester man for it: and boastest thou art none of those dissembling Hypocrites that seem to be what they are not. Thou art a common *Drunkard*: instead of quenching thy *thirst*, thou drowneſt thy *senses*: and wilt leave thy *wits*, rather then the *wine* behinde thee.

§ 2. Thou desirest not the reputation *of honesty*, but of *good fellowship*. Thou art a continual *swearer*, and that of bloody oaths. One of our *Russians*, or sons of *Belial*: who when thou art displeased with others, wilt lie in thy *Makers face*, and tear thy *Saviours Name* in pieces: even swearing away thy part in that blood, which must save thee if ever thou beest saved. Yea, if thou art never so little provoked, *curses* with thee, strive for number with *oaths*, and *lewd speeches* with both. Thou knowest no other dialect, then *roaring, swearing*, and *banning*: the *language* of *Hell*, which thou learnest before thou comest thither: and in case thou art reproved for it, thou wilt *say, we take too much upon us*: as *Corah* and his complices twitted *Moses*, *Numb.* 16. 3. not knowing how strictly God commands, and requires it, *Levit.* 19. 17. *Heb.* 3. 11. 2 *Tim.* 2. 25. *Ezek.* 3. 18. to 22. 2 *Pet.* 2. 7, 8. Whence as the *chief Priests* answered *Judas*; *what is that to us?* so thou wilt blaspheme *God*, tear *Christ* in pieces, and more then betray; even shed his innocent blood, digging into his side with oaths: and say: when told of it, *What is that to us?* When thou mightest as well say; What is *Christ* to us? What is *Heaven* to us? or what is *salvation* to us? For to us the one cannot be without the other. We shall never inherit part of *his glory in Heaven*, if we do not take *his glories part upon Earth*. And with *God* it is much about one; whether we be *doers* of evil, or no *hinderers*. For if we must not *see our neighbours* Ox, *nor his* Sheep *go astray*; *or fall into a pit: but we must reduce him, and help him out of it*, *Deut.* 22. 1. We are much more bound, to help our *Neighbour* himself, from *dropping* into the *bottomless pit of Hell*. And what know we? *but we may win our brother, and so save his soul? Matth.* 18. 15. Again, thou art an usual *companion of Harlots*, thy *summum bonum* is a *Punk*: and thou wilt rather *burn in hell*, then marry: All thy felicity is in a *Tavern*, or *Brothel-house*: where *Harlots* and *Sycophants* rifle thy estate, and then

send

find thee to rob. Thou art one of those that St. *Peter* speaks of: thou hast *eyes full of adultery, & that cannot cease to sin.* Thou gazest upon every fair face; and lustest after every beautiful woman: Thy *speech* is *lewd*, and *obscene*: thy *discourse scurrility, lascivious* thy *behaviour*. Thou art a frequent *slanderer* of thy *Neighbour*: an open *Sabbath-breaker*: Canst boast of sin, and mischief, and if need be *defend it*.

§ 3. Like the *Salamander*, thou art never well, but in the *fire* of contention: And art apt to quarrel, yea, kill a man for every foolish trifle; as but for the *wall*, or refusing to *pledge* thee; as if thy honour were of more worth then thy soul. Yea, the *Devil* hath so blinded, and bewitcht thee: that thou thinkest every wrong, or disgraceful word quarrel just enough, to shed blood: that true valour consists onely in a brave revenge and being implacable: that *patience* is but an argument of *baseness*; and therefore thou wilt rather suffer a *sword in thy bowels*, then *a lie in thy throat*. I confess, thou wilt fight in no quarrel but a *bad one*: and sooner then thy *Mistresses defence*, then in thy *Makers*.

§ 4. Thou art of a reprobate judgement touching *actions* and *persons*: calling *good evil*, and *evil good*, Prov. 17. 15. and 29. 27. *Isai.* 5. 20. Thou doest stifle thy *conscience*, and would'st force thy self to believe if it were possible: that in case men will not *swear*, *drink drunk*, *conform to hellish customes*, and the like: they are *over-precise*; and to forbear evil, is quarrel sufficient for thee. Thou speakest evil of all, that *will not run with thee to the same excess of riot*, 1 *Pet.* 4. 4. making them *a by-word to the people*, Job 17. 6. and *a song* amongst thy fellow *Drunkards*, Psal. 69. 11. Thou art so *desperately wicked*, that thou wilt *mock thy admonisher*, *for the means to be saved*; and make thy self *merry with thy own damnation*.

§ 5. Instead of *hating* the evil thou doest, and thy self for doing it: thou art *glad* of it, *rejoycest* in it, *boastest* of it; yea, *pleadest for it*, and *applaudest thy self for thy wickedness: God is not in all thy thoughts*, except to blaspheme him, and to spend his dayes in the *Devils service*. And rather then abridge *thy pleasure*, thou wilt hazard *the displeasure of God*. Thou doest not honour, but art *stubborn*, and *disobedient to thy parents*: a *Tyrant*, &c. If they stand in need of thee; thou wilt not nourish, or maintain them, as they did thee in thy need. Thou *takest no care to provide for thine own family*; but drinkest the very blood of thy Wife, Children, and Servants: and art therein *worse then an Infidel*. Thy greatest delight is in *devillish cruelty*: as to see the poor innocent Creatures *fight*, *pick out one anothers eyes*, and *tear each others flesh*. Yea, to see two men *fight*, and *kill* one another: thou accountest but a *sport*, or *playing*, 2 Sam. 2. 14, to 17.

§ 6. Thou wilt borrow, or run in debt with every one; but never meanest to pay, or satisfie any one: except it be thy *Hostess for drink*,

leſt ſhe ſhould never more truſt thee. Thou wickedly ſpendeſt thy patrimony in riot, and upon *Dice*, *Drabs*, *Drunkenneſs*. Thou haſt never the wit to think upon *ſparing*; until thou comeſt to the *bottom of the Purſe*: like an *hour-glaſs* turned up, thou never leaveſt *running till all be out*. Shouldeſt thou live never ſo long, thou wilt never attein to the years of diſcretion: thou wilt never become thine *own man*, until thou haſt *no other*: nor ever *ſee want*, until thou *feeleſt it*. Thou art onely witty to wrong, and undo thy ſelf: and which is worſe then all; if death finde thee as banquerout of *ſpiritual*; as of *worldly goods*: it will ſend thee to an eternal Priſon. Thy *pride* ſo ſwels thee, and makes thee look ſo *big*: as if the *river of thy blood*, would not endure to be *banked* within the *channel* of thy *veins*. Thou muſt have ſhift of attire, though thou canſt not *ſhift* thy ſelf *out of the Mercers books*, until thou haſt ſold the other *Farm*, or *Lordſhip*: thou wilt pay the whole reckoning, that thou mayeſt be counted the beſt man: *a bare head* in the ſtreets, does thee more good, then a *meals meat*. Thou wilt ſoon bring *a noble* to *nine pence*: an inheritance of *five hundred pounds per annum*, to *five hundred ſhillings*. Thou art a vain glorious fool, and ſcorneſt any employment, or to be of any calling: which is a pride, without either wit or grace.

§ 7. As *good men* by their godly admonition, and vertuous example; *draw all they can to Heaven*: ſo thou by thy ſubtile allurements, and vicious example; *draweſt all thou canſt to hell*. For as if it were too little, to damn thy own ſoul: or as if thine own ſins would not preſs thee deep enough into *hell*: thou doeſt all that poſſibly thou canſt, to entice and enforce others to ſin with thee: for thou doeſt *envy*, *hate*, *ſcoff at*, *nickname*, *rail on*, and *ſlander* the godly; that thou mayeſt *flowt* them out of their faith, *damp*, or *quench* the ſpirit where thou perceiveſt it is kindled, *diſcourage* them in the way to *heaven*, to make them aſhamed of their holy converſation, and religious courſe: *pull them back to the world*, that ſo thou mayeſt have their company *here in ſin*, and hereafter *in torment*.

§ 8. Thou feareſt a *Jayl* more then thou feareſt *hell*: and ſtandeſt more upon *thy ſides ſmarting*, then upon *thy ſoul*. Thou regardeſt more the *blaſts of mens breath*, then the *fire of Gods wrath*: and trembleſt more at the thought of a *Serjeant*, or *Bailiff*, then of *Satan*, and *everlaſting perdition*. Thou takeſt incouragement from the Saints *falls*, and ſins of *Gods people*, to do the like: when they ſhould ſerve thee as *Sea-marks*, to make thee *beware*. Yea, thou doeſt moſt ſordidly, take liberty, and incouragement to go on more ſecurely in thy evil courſes: becauſe *God* is merciful, and forbears *to execute judgment ſpeedily*: and to defer thy *repentance*, becauſe the *Thief upon the Croſs*, was heard at the laſt hour. Thou wilt boldly *do what God forbids*; and yet confidently *hope to eſcape what he threatens*. Thus I could go on, to tell thee a thouſand more of theſe thy wicked

thoughts,

thoughts, words, and actions; had I not already done it. But becauſe I would not preſent my other *Readers*, with *Cole-worts* twice ſod: be perſwaded to take view of them, in my other ſmall Tract, entituled, *The odious, deſpicable, and dreadful condition of a Drunkard, drawn to the Life:* though indeed, even a tithe of theſe are ſufficient evidences, to prove thee one of thoſe ignorant, unbelieving, ingrateful, and notorious wicked wretches before ſpoken of: and to make thee confeſs that thou art in a moſt damnable condition. But ſtand thou by, and let the *Civil Juſticiary*, and *formal Hypocrite* hold up their hands, and hear their Charge.

And ſo much for the firſt *Diviſion* allotted for ſuch as are notoriouſly wicked. For though I determined to have made of all but one Volume; yet new thoughts have taken place, and cauſed me to melt the whole again, and caſt it into ſeveral *Diviſions*: whereby being *ſold ſingle*, every man may have his proper portion apart. My reaſons are theſe, & the like.

1 It is becauſe many (be they never ſo ſhort-breath'd, in well doing) will read a few leaves: that will not once look upon a large Volume.

2 Divers will be at the coſt of a few pence, that would rather periſh then lay out a pound.

3 Some, as they have but little money; ſo they have leſs time to ſpare, (as they uſe the matter) for the good of their ſouls.

4 Admonitions, and inſtructions if they exceed: are wont as *nails*, to faſten one another.

5 Should the *Civil Juſticiary* read the *prophane mans Character*; or the *profuſed Prodigal*, the *cloſe-fiſted*, and *griping Oppreſſors*: this would rather encourage, and ſtrengthen them in their wickedneſs, then fright them from it.

6 Some have ſuch *queaſie ſtomacks*, that if they ſee their *potion big*, as to the *letter*, they will chooſe to die, rather then take it.

And becauſe I have found by ample experience, that many have a mind to read good *Books* yea, a zeal (ſuch as it is) to reclaim others from evil, ſo it may coſt them nothing: who otherwiſe have no ſtomack to either. (For when the like was to be given about, *ſwearing and curſing*: even the better ſort of men and women could fetch them by a thouſand pounds from all parts of the Kingdome. But ſince they have (for ſome reaſons) been ſold, for eight a penny: not one of an hundred could find in their hearts to give that peny, were it to ſave eight of their friends ſouls: which ſhews both how they *love money*; and what *hollow-hearted* religion they have. The *Lord* diſcover the ſame unto them.) There is now againſt the High Conſtables ſhort of *Shoreditch* Church) of this *Book*, or diviſion to be given freely, together with the *cure of curſing* and *ſwearing*: provided, they that deſire them can *read very well*: for otherwiſe they will ſo *nick-name* words, and make it ſuch *non-ſenſe*, that the Author would rather his lines ſhould never be read, then ſo brokenly.

And

And I could wish that men would not fetch them for *baſe ends*, as one did formerly fetch many hundreds of that againſt *Swearing*, and *Curſing*: onely to ſave the buying of waſte Paper (though he had many fair pretences of ſending them to *Graveſ-end*, *Canterbury*, *Dover*, and all other places, where *Sea-men* reſorted:) which being found out, made the *Donor* with-draw his gift until now.

It was, I think, a moſt wicked act, for which he deſerves to be *ſtigmatized* and made an example to others. And let men take heed of abuſing things *Dedicated* to holy uſes; for they are the ſharpeſt kinde of edged *tools*, and therefore are not to be jeſted with: Neither will *God* ſo be *mocked*.

*The end of the firſt Diviſion.*

## POSTCRIPT.

*Auguſtine* that his ignorant hearers might the better underſtand him, would ſometimes ſpeak falſe *Latine*: and I for my accidental Readers good, have (and that purpoſely) done as abſurdly in another kinde: *viz.* uſed the ſame expreſſion in one Tract (when I have deemed it weighty and convincing) that may be found in another: which to many will not be diſcernable, though obvious enough to ſome: Who may if they pleaſe cenſure it and me for it: But preſuming that the more *charitable*, and *ingenuous* would not have it otherwiſe, it ſhall not much trouble me.

*LONDON*, Printed by *R.* and *W. L.* for *James Crump*, in Little *Bartholomews* Well-yard.

the *Apostle* that prefixt his Name to thirteen of his *Epistles*, held it meet to leave the same out of that to the *Hebrews*: And the same did I in publishing those two Tracts, *A small Map of the many Protestants and few Christians in England*: and, *Preparation to Conversion*. Sundry reasons induced me to think that it would be best so to do; but as when a *Pirate* said to his fellows, Wo to us if we *be known*; an honest man in the same *Ship* replied, And woe to me if I bee *not known*: So fares it in this case. For contrarie to what was expected, concealing my Name proves no small hinderance to the sale of them. Wherefore, though I should count it a priviledge to be unknown to the *curious*, (since to be *more obscure*, were to be *more secure*) & so to the *carnible*, (because *I am become their enemy for telling them the truth*) being now requested by the Vendors of those Books, I both own them as mine, and withall assure the Reader, that he shall not find them inferior to the former, but rather (as touching the subject) more for his benefit, which is the principal aim of

Your affectionate *Monitor*, R. Younge.

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## *The PRINTER to the READER.*

I having observed that many meeting with some of this Authors Books divers, do earnestlie enquire after the rest; and that others (and few) think they have all of them, when they have not a third part (though they have many in number of his small pieces) I think my self bound to satisfie the one, inform the other, and save both any further labour by setting down the severals: And the rather, for that the said Author intends now to take his work off the *Loom*, or turn his *Vessel* into the *Harbour*, by putting an end to this Employment, as having said something (if not sufficient) in one or other of his Discourses to each soul *seduced* or *afflicted*: Their several Names are,

*A soveraign Antidote against all Griefe.*
*A short and sure way to Grace and Salvation.*
*A small Map of the many Professants and few Christians in England.*
*A serious and pathetical Description of Heaven and Hell.*
*A hopeful way to cure that horrid sin of Swearing.*
*An Experimental Index of the heart.*
*Apples of Gold from the Tree of Life.*
*Armour of proof against the Worlds envy, scoffs and reproaches.*

Cha-

*Compleat Armor against evil Society: First and second part.*
*Cordial Counsel.*
*Gods goodnesse, and Englands unthankefulnesse.*
*Preparation to Conversion.*
*The Drunkards Character; with an addition.*
*The Arraignment of Covetousnesse and Ambition: First and second Part.*
*The benefit of Affliction.*
*The Victory of Patience.*
*The whole Duty of a Christian.*
*The natural man anatomized.*
*The Cure of Misprision, or Mistake.*
*The Cause and Cure of Ignorance, Error, Enmity, &c.*
*The Pastors Advocate.*
*The Poors Advocate: First and Second Part.*
*The odious, despicable, and dreadful condition of a Drunkard.*
*The* { *Blemish of Government.* / *Shame of Religion.* / *Disgrace to Mankind; with offer of help to drowning men.*
*The Impartial Monitor, about following the fashions.*
*The Impartial and Compassionate Monitor about hearing of Sermons.*
*The Seduced Soul reduced.*
*The Tryal of true Wisdom, with how to become wise indeed.*
*The Prevention of Poverty, and Cure of Melancholly.*
*The second Part of the Pastors Advocate: or the proof of a good Preacher.*
*Six remaining Parts of the Poors Advocate.*
*An infallible way to become happy here, and hereafter.*

The first thirty are already published: of the three last, some few (s being larger Discourses) will ere long be printed.

Such as are printed in a small Letter, are sold only by *Iames Crump* in *Little Bartholomews Well-yard*, and *Henry Crips* in *Popes-head-Alley*.

...sion to Converſion; Or, *Faith's Harbinger.*

...Epiſtle, writ by a Perſon of Quality before his death; ...ſurviving Friends. *Shewing, That* Satan *prevails moſt by de...* ...of our Reaſon: That the beauty of Holineſs and true Wiſdom is ...in the World: That ingrateful perſons are as witleſs as wicked: ...all men hear the* Goſpel *year after year, and are never the ...: With wholſom* inſtruction, *to prevent* deſtruction. *All richly ...with choiſe and pithy* Sentences, Similitudes, Examples, Me...ſures, Rhetorical *and pointed* Expreſſions. *Which being thought by ...many the Tranſcribing at no ſmall charge, is now committed to the ...*

*...Reſpected,*

...F you aſk, Why I take this pains? Turn to *Levit.* 19.17. ...*Heb* 3.13. and you have there both my anſwer and war...rant; for I do but ſupply with my pen, what I was bound ...to perform with my tongue. If for a Preſident? Take ...that of *Photian*; who, when a Friend of his would have ...left away, ſuffered him not, ſaying, *I was made thy Friend, ...not to loſe.* And he that *loves* not ſuch a Friend, *hates* himſelf. ...Have been ſilent ſo long? Theſe are the only reaſons: Want ...of, fear to diſpleaſe; and leſt you ſhould think me to have had ...rather then *Wit*, and more *Religion then Diſcretion*: A caſe too ...ſo, which makes me fear, that what *our Saviour* ſays *Mar.* 8.38. ...*he ſhall be aſhamed of me, &c.* will prove a dreadful Text to ...many: For who almoſt does not make a very *Idol* of *Diſcretion*; ...more fear the cenſures of *men*, then the diſpleaſure of *God*? Men ...of ſome good will, but (like thoſe *Rulers*, *Joh.* 12.42.) they dare ...not it. They would *pleaſe him*, yet ſo as they might not *diſpleaſe* ...*him themſelves*: Never conſidering, that he who bears with ...our vices, makes them his *own*.

...In caſe you ſhall (with thoſe Gentiles *Rom* 10.20.) receive ...good by it then you deſire, admire the providence and free grace ...of *who will ſhew mercy to whom he will ſhew mercy*, Exod 33.19. ...Rom 9.15. That little which *Cræſus* learnt of *Solon*, ſaved his life: ...And *Pilate* taken that fair warning his *wife* gave him, it might ...have ſaved his ſoul. Nor am I without hope to prevail with ſome of ...you: *Nathan* wrought more upon *David* by one private parti...cular admonition, then all the *Lectures of the Law* could do for three ...and a year together. However it were happy for millions, were ...but family deaſt withall.

...Therefore be perſwaded to *hearken a while unto me, as you would ...have another day hearken unto you.* Which that you may do, I

will even refer the point to your ſelves to determine. As let me propound *your caſe* in the *perſon* of *another*, as the *diſguiſed Prophet* dealt with *Ahab*, 1 King. 20. *v.* 39, to 43. Or as *Chriſt* dealt with the *Prieſts*, *Scribes* and *Elders*, Luke 20. *v.* 1, to 20. The Caſe is this.

2 ¶ *God* in great love ſent *Sampſon* to deliver the *men of Judah* from the ſlaviſh thraldom of their enemies; but they in requital binde him (in whom all their hope of deliverance lay) and deliver him into thoſe enemies that kept them under; to the end they might *ſlay him* and ſtill *make ſlaves of them*, Judg. 15. Again after this, *God* ſent to their ſucceſſors the *Jews*, *his onely Son*; to the end he might *heal their diſeaſes*, *feed* their *bodies*, *inlighten* their *mindes*, and *ſave* their ſ[ou]ls. And they in requital of all, hate, revile, ſcourge and crucifie him; though in killing him, they did their utmoſt to *ſplit* or *ſink* the *ſhip* that could ſave them. Two rare, and remarkable Examples!

Now tell me what you think of theſe blockiſh *Jews*: Were they more *wicked*, or *witleſs*, or *ingrateful*? I know you will anſwer, You *cannot tell*; as the *Prieſts*, *Scribes* and *Elders* did *our Saviour* when the conſcience of their own guiltineſs had ſtopt their mouths, *Luke* 20. 1, to 8. Or if you do make a ſatisfying anſwer, it ſhall be *David's anſwer* to *Nathan's parable*, wherein he *pronounced ſentence of death againſt himſelf*, 2 Sam. 12. 1, to 8. For it is your very Caſe, if you had but eyes, or the wit to ſee it. I mean all you, who any way miſuſe or are ingrateful to your *Miniſters*; whom *God* out of his infinite love hath ſent to be your *Deliverers* from the grievous ſlavery and thraldom you are in, under *Sin*, *Satan* and *Hell*. I know you think your ſelves *wiſe men*, and *Chriſtians good enough*: yea, what but your high thoughts and good opinion of your ſelves, hath brought you to become ſcorners *of your Teachers* and Inſtructors, and more of their *godly inſtruction*? *Proud men* are wont to admire their own actions, but to abate the worth and derogate from the eſteem of others; every whit as baſely to wrong *other mens* doings, as they over-highly *priſe their own*, as *Julian* obſerves.

But conſider it rightly, and *this* alone (could you be taxed with no other thing *but this*) not only ſhews you to be *fooliſh* and *frantick*, but ſo *ingrateful* and *wicked* withal, as if *your wickedneſs* and unthankfulneſs did *ſtrive* with *Gods goodneſs* for the *victory*; as *Abſalom* ſtrove with *David*, whether the *father* ſhould be more *kinde* to the *ſon*, or the *ſon* more *unkinde* to the *father*.

As what can you alleadge for your ſelves, or againſt your *Paſtors*? Are they any other to you, then thoſe *three Meſſengers* were to *Lot*, that came to fetch him out of *Sodom*, that he might not feel the *fire and brimſtone* which followed? *Gen.* 19. Or then the *Angel* was to *Peter*, that *opened the iron-gates*, *looſed his bands*, *brought him out of priſon*, and *delivered him from the thraldom of his enemies*? *Acts* 12.

3 ¶ What wrong do they do you? They *beg* and *dig*, they *dig* and *beg*; as that good *Vine-dreſſer* did, whoſe *Mattock* kept off his Maſters *Axe*, *Luke* 13. 8, 9. They *beat their brains*, they *ſpend their ſpirits*

*...ere out their prayers*, plot and *contrive all they can to ſave your precious ...uls*, (were you but willing to be ſaved:) They bring you the glad ...dings of *ſalvation*; would furniſh and endow you with the ſpiritual, ...durable, and laſting riches of *grace* and *glory*: They are content to ...aſte themſelves (like a *candle*) that they may *give light* unto, and ...ring others to *Heaven*, 1 *Cor.*9.19. 2 *Cor.*12.15. And do you, inſtead ...houring, *reſpecting* and *rewarding* them, *hate*, *traduce* and *perſecute* ...em? This is not for want of ignorance: For you ſhew juſt as much ...ſon in it, as if thoſe *blinde*, *deaf*, *diſeaſed*, *poſſeſſed*, *diſtracted* or *dead* ...ſons ſpoken of in the *Goſpel*, ſhould have railed upon *our Saviour* ...offering to *cure*, *reſtore*, *diſpoſſeſs*, *recover* and *raiſe* them again: ...had not they great reaſon ſo to do? For ſhame think upon it: ...or did you know and rightly conſider, that you cannot be *nouriſhed* ...to eternal life, but by the *milk* of the *Word*; you would rather wiſh ...*bodies* might be without *ſouls*, then your *Churches* without *Preach-*...: You would not, like ſo many *Mules*, *ſuck* their *milk*, and then ...*them* with your *heels*.

...this moſt plainly ſhews, that you are ſo far from knowing the ...and *worth of the Word of life*, that you do not know you have ..., which makes you as little care for them, as you know them. ...erwiſe, how could you make ſuch a mighty difference between your ...*ies* and *ſouls*? As had any of you but *a leg* or *an arm* putrified and ..., you would even *give money*, and think your ſelves *beholding* too, ...have them *cut off*; becauſe it is the only way and means *to preſerve* ...*whole body*. And if ſo, what love and thanks can be too much, that ...expect to them, who would (would we give them leave) *pluck our* ...*us of Satans clutches* and bring us to life eternal? Nor can he ...be *thankful to God*, who is not *thankful to the inſtrument* or means ...whom *God does*, or *would do* him *good*. Yea more, That man (I dare ...affirm) cannot poſſibly have any intereſt in *Chriſts blood*, who is ...ſtruck with admiration to ſay, *How beautiful are the feet of them ...preach the Goſpel of peace, bring glad tidings of good things, and pub-...ſalvation!* *Rom.* 10. 15. *Iſa.* 52. 7. But to prove and cleer this, ...both *Examples*, and *Teſtimonies*.

¶ First, Examples. The *Galatians* are ſaid to have received them ...*Angels of God*, yea even as *Chriſt Jeſus*; and that to pleaſure them, ...would, *if it had been poſſible*, *have pluck'd out their own eyes*, *and ...given the ſame unto them*, *Gal.*4.14,15. and thought it their *duty*, ...*communicate unto them in all their goods*, *Gal.*6.6. And likewiſe the ...*ments*, *Rom.*15.27. Yea, by the Apoſtles teſtimony, we that are con-...ſted do owe even our own ſelves unto our *ſpiritual Paſtors*, *Phil.*19. ...the like of other *Churches*: Inſomuch that *Luther* (ſpeaking of ...*Primitive times*, and of *Chriſtians* in general) ſays that ſo ſoon as ...*Goſpel* took root in mens hearts, the glad tidings of ſalvation by ... was ſo ſweet to them, that in compariſon thereof *riches* had *no* ... And *Acts* 2. 44, 45. and 4. 34, 35. do ſufficiently confirm the

ſame. And indeed, who ever knew what *Converſion* and *Regen* was; who hath *taſted of the powers of the world to come*, and *e* joy *of the Holy Ghoſt*, and that *peace of conſcience which paſſeth* ſtanding? but would rather have their *bodies* want *food*, and the *ſ* ment want *light*, then that their *ſouls* ſhould want that *light* *ſpiritual food of the Goſpel*, by which they are nouriſhed and *d* For, far better be *unborn*, then *untaught*, as *Alexander* a meer *H* could ſay.

That this is *the one onely thing neceſſary*, and which *Believers* above all, you may ſee by what holy *David* ſays of it, *Pſ.*27.4. 1, to 11. & 119.103. *One thing have I deſired, &c. Oh how ſwe word unto me, &c.* As turn but to the places, and ſee how he exp himſelf; for I may but touch upon things. And the like of *wiſe S Pro.*8.10. True, to you that are *ſtrangers to*, and utterly *unacq with* theſe *ſoul-raviſhing enjoyments*, theſe things will appear impo as the like did to *Nicodemus* touching *Regeneration*, *Joh.* 3.4. that *multitude of Jews* touching *Stephens viſion*, when he told them he *ſaw the heavens opened, and Jeſus ſtanding at the right hand* in glory: Which they were ſo far from believing, that it made *hearts braſt* for madneſs, to *gnaſh their teeth*, *ſtop their ears*, *ca of the city, and ſtone him to death*, *Acts* 7. 54, to 60. They could poſſibly believe, that *he* ſhould *ſee* what was *hid* to every one of

But this I can aſſure you, (even you my friends) beyond all exce ons; That if ever the *maſk of prejudice* be taken from before your *ſ* or if your *eyes* ſhall be *opened* before you *drop* into *Hell*, you will h other thoughts of theſe things, and ſo of the Publiſhers of them, be clean of another minde; yea, you will *loath what you* now *love*, *love what you* now *loath*. Yea, I dare refer my ſelf in this caſe to very *damned in hell*: For what elſe made *Dives*, being in thoſe *t* deſire *Abraham*, that *one might be ſent unto his brethren from the d give them warning*, and to acquaint them with his ſucceſs, but the ration of his judgment? And you, know how that Reprobate *Bal* wiſh'd to *die the death of the righteous*; though for the preſent he *ferred* and loved *riches* and *honor* before and *above his ſoul*. But,

5 ¶ Secondly, ſee *precepts* and *teſtimonies* to confirm it. Are we commanded by the *Holy Ghoſt to have them in ſingular love*, and *them worthy of double honor for their works ſake?* 1 Theſ.5.13.1 Tim.5.17 Yea, the Apoſtles words are not only, *Let them that labour in the wo and doctrine be accounted worthy of double honor*; but he adds, *He w preacheth the Goſpel, ſhould live of the Goſpel*, 1 *Cor.* 9. 7, to 15. ſaying alſo, *Let him that is taught in the word, communicate unto him that teacheth in all his goods*, *Gal.*6.6. Yea, if any man (ſaith he) does not communicate, and communicate in all his goods, *God is not mocked*, v. 7. So it falls, and I fear it *falls heavy on many* amongſt us. Again ſays the ſame Apoſtle, *If we have ſown unto you ſpiritual things, is it a great thing if we reap your carnal things?* 1 *Co.*9.11. *Do ye not know, that they which* *miniſter*

*holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar, &c.* v. 13, 14. Again, does he say, that *our debt and duty* (he terms it not *benevolence*) to our *Pastors* is such, as that *we owe unto them even our own selves*, v. 16. with a great deal more of the like, that he may meet with carnal reasonings in this case, which are not a few, 1 *Cor.* 9. All which is *New-Testament* too, if obstinacie would permit men to take notice of it.

Thus you see how you ought to esteem and reward your *Ministers*; as how *Believers* do, and *have done*. Whereas you, (as if you were enemies to all *wisdom* and *goodness*) *hate*, *revile*, *slight*, *rob* and *persecute* them. Are you not ashamed of it? does it not make you tremble, is it not enough to make you despair of ever finding *mercy* at the *Throne of Grace*, or of having *Christ* your *Redeemer* and *Advocate* to whom, and for whose sake you do it, as I shall suddenly shew.

But you will say (for want of acquaintance with the *Word of God*, and your *own hearts*; as every Natural man is as great a stranger to his own heart, as *Hazael* was, who could not be perswaded by the Prophet that he should commit such abominable wickedness, as a little after it fell out;) *That you neither hate*, *nor persecute any one* of them.

To which I answer: What then makes you so *spightful*, in *spitting your spleen* against them, when you but hear a *Minister* mentioned? What makes you so frequent in *slighting*, *scorning*, *and scoffing at them* wherever you come, and in all companies? What makes you pick so many holes in their coats, find so many faults with them, raise so many objections (if not lyes) against them; that nothing they either say or deliver, can please you? As how many of your cavils and exceptions could I reckon up, that I have heard from your own mouths, and would foul paper with them? Yea, I could give you a large catalogue of instances, and in your own expressions: But they are so rude, barbarous and *base*, that I am *ashamed* to nominate them; and no less *unwilling*, *lest I should arm other mad men with your weapons*.

Now do but lay aside dissimulation, and speak the naked truth; and then say, whether all this proceeds not from *an heart* full-*fraught* with enmity and malice against the *Ministry*, even for the very sake of Gods *Spirit* that shines in them? As it fared with that Council of Priests, *Scribes and* Elders touching *Steven*, *Acts* 6. 15. & 7. 54. Do but examine your Consciences well, and you will not deny it.

¶ Again, what makes you that are *so civil* in other cases, *so* scrupulous, as not to afford them of all other men the common Title of Master *such an one*? which you will not deny to a very Cobler? as you tell me? No, I dare challenge the strongest-brain'd *Achitophel*,

or the moſt fluent *Tertullus* amongſt you, to yield a wife reaſon thereof; except that which *God* hath ſet down *Gen.*3.15. I will put *enmity between the ſeed of the ſerpent and the ſeed of the woman.*

But further to convince you, anſwer me another queſtion: What makes you to *detain their dues* from them, and not pay them a penny except you be forced to it? Or if you do for your *peace* or *credit* ſake *any thing* is thought *too much* for your *Miniſter*; and what you pay with, is drawn from you as ſo much *blood from the heart.* And then if you will baſely aſperſe him; at leaſt you will alleadge one thing or other to ſave your purſes; as. He had not my voice or conſent when he was choſen; or, I hear at other *Churches*, and come not at him; I like not his preaching, or the like: As *any thing* ſhall *ſerve*, *to ſave your ſilver*, and to foreſtall you with prejudice, and make you reſolve against your own Converſion: For what is this, but to *pick ſtraws*, as it were, *to put out your own eyes* withall?

Yea, many there be, that will *pretend conſcience* (forſooth) *that they may rob their Miniſter*; and alleadge, That he hath taken Degrees, is Ordained, He is a Black-coat: Or rather, which is the ſame in effect, He is a Conſcientious Paſtor, or *Shepherd of Chriſts ſending*, and not an *Intruder.*

But leſt what hath been ſaid ſhould not prove ſufficient; how baſely will you calumniate him, that but takes his Dues, eſpecially of a poor body? Miniſters, more then all the world beſides, muſt take *a groſh for a ſhilling.* And not he alone ſhall ſuffer, but all theſe Church-men (ſay you) are ſo covetous, that they never think they have enough: when they have ſcarce enough to fill the bellies of their own families. All which not only argues you as *brainleſs as beaſts*, but proves you to be as *full of the ſerpents enmity*, as the *egg of a Cockatrice* is *full of poyſon.*

Thus *every*, *or any thing* ſhall ſerve their turns, that ſtudy quarrels. Even as a *crooked ſtick* ſhall ſerve to *beat a dog*, when a *ſtraight one* can not be found.

Now lay all together, and tell me whether this argues not *hatred*: if not, what can? For *love* (as the Apoſtle witneſſeth) *ſuffereth long, it is kinde, charitable, envieth not, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, beareth all things, endureth all things*, 1 *Cor.*13. Yea, love is ſo far from *finding faults where are none*, that (as *wiſe Solomon* hath it) it *covereth* or *paſſes over* all ſins, and *will not ſee them*, *Prov.*10.12. So that if you loved the Miniſters, as you will pretend you do, you would deal by them as *the people* did by *Ulyſſes*; whom they ſo applauded for the acuteneſs of an *ingenuous minde*, that they ſpared to object unto him his *bodily deformities*; Or if any one did ſhew the leaſt malignity towards him, that perſon was branded for a notorious wicked man, as *Homer* relates. And to ſpeak rightly, we need ſay no more of a man, then—He is an Enemy to his faithful *Paſtor*; that is enough to brand him: Nor can there be a greater argument of his being of *the brood of Cain*,

*Haman*;

*Michol, Doeg, Shimei, Ahab, Rabſhekah, Tobiah, Sanballat, Zedekiah, Elimas, Herodias*, and their fellows, then the ... good Miniſters. For ſuch men would do the ſame to *Chriſt* ... were he their *Miniſter*. There was never any ſo *innocent* or ... to whom ſuch *Belialiſts* took not exceptions; becauſe *they* are ... *in love with vice*, as *others* are *with vertue*. Yea, whom all ... commend, you have ſome *Therſites* will take occaſion to blaſt. ... give you *an ear-mark to know ſuch an one by*: Whereas one of the ... ſort will alleadge, his Miniſter is a *Presbyterian*, or an *Independent*, or a *Royaliſt*; this overgrown *Toad* will object, that he is ... *head*; the meaning whereof is, a *Religious, Godly, Conſcionable* man.

But perhaps this is not your caſe. Suppoſe it be not; yet ... I have before convicted you of, is ſufficient to prove you *a ſoldier ... to that great Red Dragon, that fighteth againſt Michael and his ...* Rev. 12. *Who*, when his hands are bound, *caſteth a flood of ... out of his mouth againſt the Church, and the remnant of her ſeed ... keep the commandments of God, and have the teſtimony of Jeſus ...*, v. 15, 16, 17. But you are not at all verſed in *Scripture*; therefore ... come to *Reaſon*, and therein anſwer me a few queſtions.

Do you do by the *Miniſters* as you ought, or as you would be done ...? Would you, when you have diſcharged your *duty* and *conſcience* ... utmoſt of your *endeavour*, have *ill conſtructions* made of your *beſt ...* and *intentions*? be rewarded with the *greateſt evil*, for the *greateſt good*; and the *greateſt hatred*, for the *moſt ſuperlative love*? (*Love to the ſoul, is the very ſoul of love.*) Is this an evidence that ... have them in ſingular reſpect for their works ſake? Is this to receive them as an *Angel of God*, yea as *Chriſt Jeſus*? Is this to make ... partakers of all your goods, and to be willing to pluck out your ... eyes, and to give them if need were, as *God* commands, and as ... have been willing to do? I think not.

Indeed, if you may be your own Judges, you will (during the time of ... prejudice) think all but little or nothing. But if the *Word of ...* be conſulted with, it will be found *perſecution* in the higheſt degree: Like that of *Ahab* and *Jeſabel* to *Elias*; or that of *Herod* and ... to *John Baptiſt*; or that of the *Jews, Scribes* and *Phariſees* ... *our Saviour*: for they did but expreſs their utmoſt ſpight to ... *meſſengers* that came to ſave them; and ſo do you. And this is a ... rule: He that now under the *Goſpel* ſhews a ſpightful and a ma... minde to a godly zealous *Miniſter*; if he had lived in *Chriſts* ... he would have been ready to have driven the firſt *nail into his body*, ... rather have been for *Barrabas* then *Jeſus*. And *God* meaſures ... *we do*, by *what we would do*, whether in *good* or *evil*. *Thoughts* and ... in *Gods* account, are *good* and *evil works*: Neither does he ... or *reward* any thing but *the Will*.

Again, whereas you think not *Tongue-taunts* to be *perſecution*; you

shall one day (if you go on) hear it pronounced so, in your Bill of *Indictment*. *Ishmael* did but *flout Isaac*, yet S. *Paul* saith he persecuted him, *Gal.*4.29. *God* calls the scorning of his servants by no better a name then persecution. *Cham* did but *scoff* at *Noah*, yet that scoff brought his *fathers curse*, and *Gods upon that*. Even *the serpents hissing* bewrayeth *malice*. Those *two and forty little children* (though but children) were *devoured of wild Bears, for only scoffing at the Prophets bald head*, 2 *Kings* 2.24. A small matter, if Sensualists may be Judge. But whatever you conceive of it, let all, even *heart and tongue-persecution* be *as far from my soul, as my soul from hell*. For assuredly, *God* will one day *laugh you to scorn, for laughing his to scorn*; and at last *despise you*, that have *despised him in his Ambassadors*.

8 ¶ Again, you think it nothing, or no great matter to *detain Ministers maintenance*. But look narrowly into it, and you shall find it to be *theft, sacriledge, murder*, yea *soul-murder*, and that in the highest degree: For you *rob the Minister* of what is as due to him, as any man's of inheritance is to the owner. You *rob God* of his *Tythes, offerings*, which he accounts most abominable; as you may gather from the many *complaints* and *threatnings* which *God* throughout all the *Old Testament* utters touching it. For which see only *Mal.*3.8,9,10,11. *Isa.* 7,8,13,14. *Hag.* 1 & 2 *chap.* Hereby you make your selves guilty of *murder*: First of *murdering your Pastors body* and *whole family*; for if all should be of your mindes, they should starve. Secondly of *your own* and *all the peoples souls*, as much as in you lies: For how should your *Pastor feed your souls, if you feed not his body?* how should the *lamp burn*, if you *take away the holy oil* that should maintain it? and in case it burn not, there will be but a *dark house*. Men would have *fire kept in the Sanctuary*, but *allow no fewel*; they would have the *lamp burn*, but *without oil*. But how do they *serve Christ* & *themselves, in so serving their Ministers*? To take away the *Provante* from the *Army*, is to *betray it* to the *Enemy*.

And indeed, if you might have your wills, or if others were of your mind & minde, there should be no Preaching at all, no souls saved, all go to hell. For, to expect that Ministers should *preach without maintenance*, yea *good maintenance*, (for to furnish themselves with *Books* only will cost more then a little) is as if you should *put a bird into a cage, give her no meat*, and yet *bid her sing*. It amazes me to think how *unreasonable* and *base* most men be: They will bestow more upon their very *Hair* in a *moneth*, or upon the *Smoke* of a needless *Indian* wanton Weed in a *week*, then upon *God* and their souls in a *whole year*. And were it not most just with *God* to take away our *faithful Ministers* from us, when we so ill intreat them, and so unworthily reward them? yea, since we *love darkness more then light*, may not *God* justly leave us in the dark? and bring upon us a *famine of Preaching*, who would bring *a famine upon the Preachers*, by purloining the maintenance of his Ministers? It is but just with *God* to take away the *lamp* from the *Nation*, which hath taken away the *holy oil* that should maintain it. But it is a true observation, *Sacrilege* is *the greatest theft*, yet of it men make *the least conscience*.

But lastly, You make your selves not only guilty of *persecution, theft, sacrilege, murdering bodies* and *souls*, of *provoking God to send a famine of his Word*, and the like, but you become by it *guilty of high treason against God*, in thus using *his Ambassadors*, and *against Christ* and *all his members*. For besides that all the disgraces and wrongs that are done to *Christs Ministers*, redound to him; and he that traduceth, or any way wrongs a Minister for the discharge of his place, his envy strikes at the *Image of God* in him

world of places prove: So the very *root or ſpring of this their ſpight* [illegible] *againſt* the *Miniſtry*, is an inbred *enmity and hatred againſt himſelf.* As when *Satan* ſlew *Jobs ſons* and *ſervants*, his malice was *againſt Job*; Or as when *Saul darted a ſpear at Jonathan*, his ſpight was *againſt David.*

And accordingly, *God* takes what is done to his meſſengers, as done to *himſelf*; as in that caſe of *David* ſending his Ambaſſadors to the King of *Ammon*, 2 *Sam* 10. 6,7. *They have not caſt thee away*, ſays *God* to *Samuel*, *but they have caſt me away, that I ſhould not reign over them*, 1 *Sam.* 8. 7. *You are gathered together againſt the Lord*; *and what is Aaron, that ye murmur againſt him?* *Numb.*16.11. and the like *Exod.*16.7,8. *Luke* 10. 16. *Joh.* 15.23,24. *Joh.*7.7. *He that deſpiſeth you, deſpiſeth me*, 1 *Sam.*17.45. *Acts* 9.23. *Saul, Saul, why perſecuteſt thou me?* *Acts* 9. 4. *Rev.*16.9.11. *Rev.* 19.23.

Which being ſo, how does it behove you to look to your ſelves, and avoid this ſin, this horrible and deſperate ſin! *Was there ever any that hardned himſelf againſt the Lord and proſpered*, as *Job* ſpeaks, *Job* 9. 4. When the *Potſherd* contends with the *Rock*, *ſtraw* with the *fire*, it is eaſie to judge who will come by the worſt. And certainly, if moſt men were not both *blind* and *mad*, they would more reſpect the Miniſtry: For if I underſtand any thing of the *Word of God*, or know what *rectified reaſon* is, there is not any in the Nation that ſo *hinders the bleſſings*, or *pulls down the judgments of God* upon us, as does this very ſin. And yet it is not more *provoking*, than it is a *common ſin*. How it will be anſwered to their *Lord and maſter* in the *great day*, I tremble to think: Can you anſwer it *then* with *flaſhes* of *carnal reaſons*, as you do *now?* I beſeech you look to it. Nor is *love*, or *hatred to God* any way better *known*, then by our *reſpect to*, and *uſage of his Ambaſſadors*. *Lip-love* is but *lying love*. *If you love me*, *keep my commandments*, ſays our Saviour, *Joh.*14.15. Wherefore let my *counſel* be acceptable: *Break off your ſins by repentance, kick no more againſt the pricks*; *Refrain your ſelves from theſe men and let them alone, leſt ye be found even fighters againſt God*, *Acts* 5.38,39. Nor will it ever repent you, when you come in Heaven, that you were ſtopt in this your way to deſtruction. Let the conſideration of what you have already done, make you ſink down with ſhame, and tremble for aſtoniſhment to think, that notwithſtanding you have been ſo many years in arms againſt your *Maker* and *Redeemer*, and moſt ſpightfully and maliciouſly perſecuted his *Ambaſſadors* that came to reſcue you from the ſubtlety and ſlavery of *Satan*, *that bloody roaring Dragon*, and vowed enemy of all mankinde: yet *God* hath not taken the advantage of caſting you into *Hell*, but of his never enough admired mercy hath ſpared you to this hour! whereas he might moſt juſtly have prevented all, in ſending you *body* and *ſoul* into everlaſting *torments*, when you were but a ſpan long. For know this, that we need no more to condemn us, then what we brought into the world with us. Yea, we were *condemned*, ſo ſoon as *conceived*: And that you and I are not at this preſent frying in *Hell-flames*, never to be freed, no reaſon can be alledged, but *O the depth!*

Where-

Wherefore take heed in time, and as you tender the good of your own ſouls, defer not a minute; but ſtudy and beſtir your ſelves how you may make your peace with *God*. Yea do it while the yerning *bowels*, the bleeding *wounds*, and compaſſionate *arms* of *Jeſus Chriſt* lie open to receive you: whiles ye have *health*, and *life*, and *means*, and *time* to repent, and make your *peace* with *God*. As you tender, I ſay, the everlaſting happineſs and welfare of your almoſt loſt and drowned *ſouls*: As you expect or hope for *grace*, or *mercy*, for *joy* and *comfort*, for *heaven* and *ſalvation*, for endleſs *bliſs* and *glory* at the laſt: As you would eſcape the *direful wrath* of God, the *bitter doom* and *ſentence* of *Chriſt*, the never dying *ſting* and *worm* of *conſcience*, the *tormenting* and *ſoul-ſcorching* flames of *Hell*, and everlaſting ſeparation from *Gods* bliſsful preſence, abjure and utterly renounce your accurſed ſin. Oh get an intereſt in *Chriſt!* For till we become members of his myſtical body by *regeneration* and a lively *faith*, we (even the beſt of us) are as *Traitors condemned* to ſuffer eternal torments in *hell-fire*, being only *reprieved* for a time. O bleſs *God* all the days you live, yea to eternity, that the *gate of mercy* yet *ſtands open!*

10 ¶ But withall, take hold of the opportunity before the *Draw-bridge* be taken up, leſt you never have the like again. Do not dally with God and *your own ſouls*; for if this warning be ſlighted, never look for the like. For warning (ſuch a warning) not taken, is a certain preſage of deſtruction, *Pro.*29.1. & 1.24,25,26. The *ſons of Eli would not hearken unto nor obey the voice of their Father*: why? *becauſe* (ſaith the Text) *the Lord was determined to deſtroy them*, 1 *Sam.*2.25. *I know*, ſaith the Prophet to *Amaziah*, *the Lord hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not obeyed my counſel*, 2 *Chron.*25.16,20. Whereas contrarily the *Ninevites* by hearkning to *Jonah*; and thoſe very *murtherers of the Lord of life*, by liſtening to *Peter* were *converted* and *ſaved*, *Acts* 2.36,37.

O take heed of preferring your own *carnal reaſon* before the *written word of God*: And that what is ſpoken of *Babel*, may not be verified in you; *We would have cured him, but he would not be cured*: leſt you *be given up to deſtruction*, as ſhe was. What ſays our *Saviour*? *This is the condemnation* (mark like this) *that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil*, *Joh.*3.19,20. Indeed, if you will rather believe *Satan*, or his *ſollicitor* the *Fleſh*, or be led by the perſwaſions of your *own* flattering *heart*, which is *deceitful above all things, and moſt deſperately evil*, *Jer.*17.9. No marvel you ſhould be deaf to all hath been ſaid, as thinking your ſelves already good enough, and then farewell all hope of being better: For the opinion of mens being wiſe, and good enough, is the ſole and only cauſe of their being no wiſer, nor better. Yea, therefore are millions *Chriſtians in name* only, becauſe they think themſelves *Chriſtians indeed*. And who is there in all this *Nation*, that thinks not himſelf a *Chriſtian*? though they are able to yield no reaſon except this; They are neither *Turks* nor *Jews*, nor (which is worſe then either, as they ſuppoſe) *Roundheads*. A ſtrong argument, I promiſe you, able to move the gentleſt ſpleen alive to laughter! for the *Devil* can make as good a confeſſion of his faith

as

...: Yet all the reasonings of Carnal men are thus weighty: As let me ... you a few instances.

1. They will say, they love and fear God as they ought: when what ... commands, they do the contrary; are *flint* unto *God*, *wax* to *Satan*; ... their *ears* always *open* to the *Tempter*, *shut* to the *Maker* and *Redeemer*; ... they are *Traitors to him*, and *take up arms against him*. A good sign ... serve *God* and *Christ*, when *Satan*, the *World* and the *Flesh* have more ... command of them: When they are so far from loving and serving him, ... they hate those that do it, and that for their so doing; And from fear- ... him, that they more fear the *worlds scorns*, then *his anger*. They will in ... manner pretend they *love Christ* that dyed for them, when they *hate ... that resemble him* in holiness. They are *Christians in name*, when they ... scoff at a *Christian indeed*, and are *enemies to the cross of Christ*: Love ... of godliness, but hate *the power* of it. They will do what *God for- ...*, yet confidently hope to *escape what he threatens*: will do the *Devils* ..., yet look for *Christs wages*: Expect that *Heaven* should meet them ... their last hour, when all their life-long they have galloped in the beaten ... towards *Hell*: Expect to have *Christ their Redeemer* and *Advocate*, ... their consciences tell them that they seldom remember him but to ... him, and more often name him in their *oaths* and *curses* then in ... *prayers*: Will persecute honest and *orthodox Christians*, and say they ... base and *dissembling Hypocrites*; *think they do God good service, in kill- ... his servants*, *Joh.*16.2. as *Paul* touching *Steven*, and the *Jews* touching ...: Boast of a strong *faith*, and yet fall short of the *Devils* in *believing*, ...2.19. These are some of their *syllogisms* or arguings; I could even ... your ears with the like. But what doting, blockish and brain-sick ...dam-*Positions* are these? Could rational men ever argue in this manner, ... not *the god of this world blinded their eys, that the light of the Gospel of Je- ... Christ should not shine unto them*, 2*Cor.*4.3,4. 2*Thess.*2.9,10. Did not their ...ceitful hearts damnably delude them, as in that case of *Leah*, *Gen.*30.18. ... of *Saul*, 1 *Sam.* 23. 7.21. and of *Micah*, *Judg.* 17. 13. Turn to the ..., for they are rare to this purpose. If this be Reason, it is *Reason ... out of its wits*: Yet this is every wilful sinners case, yea of every ...regenerate man in some measure: As I'll but give you one instance more ... clear it.

You shall have them maintain with *incredible impudence*, accompanied ... *invincible ignorance*; That if a man make scruple of small matters, or ... those sins or sinful customs which they allow of, and will not do as they ... That he is over-precise: Though they may as soon find *Paradise* in ..., as any *Text* in the *Bible* that makes for *looseness*, or against *circumspect ...king*. Yea, who would dream that so gross blockishness should find har- ... in any reasonable soul, as to think that *God* should like a man the *worse*, ... his being the *better*, or for having a tender conscience; or look for less ..., *reverence*, and *obedience* from *his servants*, then we do from *our servants*. ... yet the same men will grant, that a servant can never be too punctual ... his obedience to his masters lawful commands. But you see the reason;

Natural

Natural men are blinde to ſpiritual objects, as the Apoſtle ſpeaks 1 Cor. 18.20. & 2. 14 and ſo no more fit to judge of them, then *blinde men* are fit to *judge of colours*. And hence it is, that they have the *baſeſt thoughts* of the *beſt men*, making *ill conſtructions* of whatſoever they ſpeak or do, as the *Scribes* and *Phariſees* dealt by *our Saviour*. Until we are born again, we are like *Nicodemus*, who knew not what it was to be born again, *John* 3.4. Until we become zealous our ſelves, we are like *Feſtus*, who thought zeal madneſs, *Acts* 26. 24. Until we be humble our ſelves, we are like *Michal*, who *mocked David* for his humility, and *thought him a fool for dancing before the Ark*, 2 *Sam.* 6. 16. For, to carnal-minded men, all *Religion ſeems fooliſhneſs*, 1 *Cor.* 1. 18. It faring between *Senſual* and *Spiritual*, as it does between *Youth* and *Age*: For as *young men* think *Old men* to be fools, but *Old men* know the *Young* to be ſo *Worldlings* think the *Religious* fools, but the *Religious* know them to be fools, becauſe they have had the experience of both conditions: the *old* have been *young*, but the other are utterly unacquainted with what they ſee and know. Beſides, the one make the *Word* their rule in every thing; for they *live*, and *believe*, and *hear*, and *invocate*, and *obey*, and *fear*, and *love*, and *worſhip God* in ſuch manner as his Word preſcribes. The other do all as the *fleſh* leads them, and *according to the cuſtom of the rudiments of the world*.

12 ¶ Now lay all together, and you will think it no whit ſtrange, that notwithſtanding their condition is ſo miſerable, they ſhould yet be ſo ſecund, confident and ſecure, that they ſhould neither be ſenſible of their preſent condition, nor afraid of future Judgment. Security makes worldlings merry; and therefore are they *ſecure and merry*, becauſe they are *ignorant*. A *Dunce* (we know) ſeldom makes *doubts*; yea, a *Fool* (ſaith *Solomon*) *boaſteth and is confident*, *Pro.* 14. 16. Ignorance is a veil or curtain to hide away their ſins. *Our knowledge*, ſaith one of the Learned, doth but ſhew us *our ignorance*: And *Wiſdom* (ſays another) is but one of the greateſt miſeries, unleſs it be as well able to conquer, as to diſcern. The next thing from being free from miſeries, is, not to be ſenſible of them. *Eraſmus* could ſpie out a great priviledge in a blockiſh condition; *Fools* (ſaith he) being *free from ambition*, *envy*, *ſhame* and *fear*, are neither *troubled in conſcience*, nor *macerated with cares*. And *Beaſts*, we ſee, are not *aſhamed* of their deeds. Where is *no reaſon* at all, there is *no ſhame*: where no uſe of reaſon, no apprehenſion of ſin; and where no apprehenſion of ſin, there can be no *ſhame*. *Blinde men never bluſh*; neither are Worldlings aſhamed, or afraid of any thing; becauſe for want of bringing their lives to the rule of *Gods word*, they perceive not when they do well, when ill. The *Timber* not brought to the *Rule*, may eaſily appear *ſtraight*, when yet it is not. Whereas every ſmall ſin, to a holy and regenerate man that weigheth his ſin by the *ballance of the Sanctuary*, is very grievous, and diſturbeth his conſcience exceedingly.

Beſides, the *Regenerate* know, that the very *end* for which they were *created* and *redeemed*, was, that they might *honour*, *love* and *ſerve* their *Creator*

*Redeemer.* They remember also, that they bound themselves by promise *in their baptism* so to do. Whereas these brainless and men never once *consider what they came into the world for, nor what* of them *when they depart hence:* Only their care is, that they *drink, play, sleep* and *be merry:* Whereupon *they spend their* in mirth, *and suddenly they go down into hell,* as *Job* speaks, *Job* 21.13. like men *sleeping in a Boat,* they are *carried down the stream* of this until they *arrive* at their *Graves-end* Death; without once to bethink themselves *whither they are going,* to *Heaven* or

grant, that in their *long sleep* they have many *pleasant dreams.* As stance: They *slumber,* and *suppose* themselves *good Christians, true* hearts; they *dream* they *repent* them of their sins, and that they in *Christ*; they *dream* they have *true grace,* that they *fear,* and and *serve God* as they ought; they *dream they shall go to Heaven* be saved: But the truth is, *all their Religion* is *but a Dream,* and their *assurance of salvation.* They have *Regeneration in conceit,* ance and *Righteousness* in conceit; they *serve God* well in con- and they shall *go to Heaven only in conceit, or in a dream*; and never , until they feel themselves *in a bed of unquenchable flames.* ther did pure and naked Suppositals, ever bring any man to *eternal*

Which being so, and that with the greatest part of the World: does it concern every one of you to try and examine your selves, come it fares not so with you; and to mistrust the worst of your s, as all *wise* and *found-hearted Christians do*; as you may see by Apostles, *Matth.* 26. 22. even every of them was jealous of himself, examined his own heart, though but one of them was guilty of that in which *Christ* spake of.

Now if you would *examine* your selves but by those *marks* I have already given you, you may easily see whether you are the men *guilty* that I have laid to your *charge.* If you would be further informed, your *selves* only these three questions. *Whether you are of that small , whom Christ hath chosen out of the world? Whether you are Re- ? Whether you have true and saving faith?* For otherwise all hopes and *perswasions* are but *vain presumptions* and *delusions.*

*Quest.* Are you of that small number? For, *the greatest number,* whether , or *great men,* or *great Scholars, go the broad way to destruction*; but *a few* of either, *the narrow way which leadeth unto life*; as ap- by many cleer *testimonies* and *examples*; for which see those known , *Mat.*7.13,14. 1 *Joh.*5.19. *Rev.*20.8. *Christs flock,* that *believe* Gospel, are but *a little flock, Luk.* 12. 32. and but *few in number,* 10.22. & 53.1. *Rom.*9.27. & 10.16. *Rev.*3.4. 2 *Cor.*4.4. *Mat.*8.34. 22. *Acts* 28. 22. *Rev* 13.16.

Yea, of all the CCLXXXVIII several Opinions which *Philosophers* touching *the Chief good*; never any was so mad, as to think the-

way

way to attain to it, was by doing as the moſt do. Yea, they all conclu[de] that *Number* was the *beſt note* of the *worſt way*. And we even ſee by [ex]rience, that the *baſeſt things* are ever *moſt plentiful*. And therefore [it] mazes me to think, how men ſhould be ſo blockiſh as they are in this [par]ticular: For if you mark it, moſt men *walk in the broad way*, and yet [no] man *thinks to enter in at the ſtrait gate*: which could never be, if they [were] not *fools*, or *frenzie*. Again take notice, that *many ſeekers fall ſhort of* [heaven] *Luk.*13.24. Do you ſtrive? *The righteous ſhall ſcarcely be ſaved*; *what* [will] *ſhall become of the unrighteous?* 1 *Pet.*4.18.

14 ¶ Secondly, Are you regenerate and born anew? For *Chriſts* [words] to *Nicodemus* (a *knowing*, *honeſt*, *moral* man) are expreſs; yea and [he] bindes it with *an oath*: *Verily*, *verly I ſay unto you*, *except ye be born* [again] *ye can in no wiſe enter into the kingdom of heaven.*

Now if you be regenerate, it will appear by this: *Regeneration* or [new] *birth*, is *a creation of new qualities in the ſoul*, as being by nature only [in]diſpoſed. In all that are *born anew* is a *change*, both *in the Judgment* [from] *error* to *truth*, and in the *Will* from *evil* to *good*; and in the *Affections* [from] *loving evil*, and *hating good*, to *love good*, and *hate evil*; in the *whole* [man] *from darkneſs to light*, *and from the power of Satan unto God.* Is this [change] wrought in you? For without it there is no going to *heaven*, no [being] *ſaved.* Then ——

Thirdly, Have you a true and lively faith in *Jeſus Chriſt?* For there is [no] coming to *Chriſt* but by faith, *Heb.*11.6. *By faith we receive the forgiveneſs* [of] *of our ſins*, *Luk.*7.47.50. *By faith we are juſtified*, *Rom.*3.26,28,30. *Gal.*3.8. *By faith through grace we are ſaved*, *Eph.*2.8,9. *Luk.*18.42. *By faith through* [the] *the power of God we are kept and preſerved to ſalvation*, 1 *Pet.*1.5. Nothing but *faith* can *aſſure us of Gods favor*, *Eccleſ.*9.1. 2.3. *By faith we obtain* [what]*whatſoever we ask*, *Mat.*21.22. *By faith we are bleſſed*, *Gal.*3.14. *By faith* [we] *we know God*, 1 *Joh.*4.7. *Pſal.*9.10. *Without faith we cannot profit by hearing* [the] *the Word*, *Heb.*4.2. *Without faith it is impoſſible to pleaſe God*, *Heb.*11.6. *Whatſoever is not of faith is ſin*, be they never ſo glorious performances, *Rom.*14.23. & 10.14.

Now you ſhall know whether you have faith, by this: *Faith comes by hearing* the Word preached, *Rom.*10.17. And the *Spirits powerful working* with it, *Joh.*3.3. 5.8. *Faith purifieth the heart*, *Act.*15.9. *worketh by love*, *Gal.*5.6. and *ſanctifieth the whole man throughout*, *Act.*26.18. *Faith* is known *by its works*, *Jam.*2.17. 18.22. *Faith* and *holineſs* are as inſeparable as life and *motion*, the *ſun* and *light*, *fire* and *heat*. Again, Faith believeth the *threats* of the Word, together with the *promiſes*; and thereupon *feareth ſin*, as it *fears hell*. Again, if the *Image of God* by faith be repaired in you, you cannot but *love them*, *that love God*, 1 *Joh.*3.10.

Beſides, this is a ſure rule: That that *perſwaſion* only which *follows* ſound *humiliation*, is *Faith*; That which *goes before* it, is *Preſumption*. And as *Ambroſe* ſpeaks; No man can *repent of ſin*, but he that *believes the pardon of ſin*; nor none can believe his ſins are pardoned, except he hath repented. Laſtly, how eaſie a matter ſoever men think it is to *believe*; he that goes about

shall find it as *hard a work to believe the Gospel, as to keep the Law*: only *God* must enable to both.

If upon tryal you evidently find that you are of *Christs little flock*, you are *regenerate*, and that you have this precious grace of *Faith* wrought *in your heart*, you may comfortably assure your self that you shall be saved. Otherwise the *Devil* and *your own heart* do but *delude you*, in promising you the least benefit by the *blood of Christ*: Yea, it had been better for you, that there had been no *Christ* come into the world: For, even the *mercy of God*, (which you have contemned) and the *means of grace*, and the *effect of salvation*, shall but inhance your *damnation*. Yea, *Christ* himself the only *Summum bonum*, who is *a Saviour* to all *Believers*, shall be *a just revenger* to you, if you go on; and bid you *Depart ye cursed into everlasting fire*, &c. *Mat.*25.41.

¶ And so much, for the discharge of my conscience and duty; and to make a supply of that, which I should have some way performed before.

Lest I should imitate those, who *kindle a fire under green wood*, and stir it so soon as it begins to *flame*; (For I take it for granted, that some men will lay to heart what hath been said) I have sent you *three Books* written by an impartial Author, not a Party) which I hold exceeding profitable for you to peruse. The one speaking more home and full to this point. The second shewing how it comes to pass, that so *many* are *deceived, who hope to be saved*. The third setting out to the life, the very *thoughts, words*, and *actions* of all Natural men; insomuch that no *glass* can more lively *represent your faces*, then it does *your hearts*. Therefore that you may not be *disappointed of your end, by mistaking your way*; that you may become as *true friends to God*, and the *Ministry*, as you have been *enemies*; and so have your part and portion with them *at Gods right hand, where are pleasures for evermore*: Be perswaded to read them, with *much observation* and *circumspection*, as you would do the *Evidences of your Inheritance*. Neither count it as a thing *indifferent*, that may either be done, or *dispensed with*; except you are *indifferent* whether you be *saved* or *damned*. Yea, so minde what you read, as if it were *an Epistle writ from Heaven*, and *sent to each of you* in particular. Expect not that *Christ Jesus* will call from *Heaven* should call to you severally by name, as he did to *Saul*, and say, *Ho Ishmael!* such an one; or *Ho Elimas!* such an one; *why dost thou persecute me? I am Jesus whom thou persecutest*, *Act.* 9.4,5. Though yet if he should, it were no more in effect then he hath often done; nor would you be any more warned, or reclaimed by it. As is evident by the example of *Hazael*, 2 *King.*8.12,13, &c. And by what *Abraham* told *Dives*, *Luk.*16.31. *If* you *will not believe Moses and the Prophets, Christ* and his Spirit in his *Word*; *neither would you be perswaded, though one should rise from* you *from the damned in Hell*, or from the *glorified Spirits in Heaven*. Therefore *hearken to Conscience*; and what *concerns you, apply it not to others*, as the most do. Do not like *a Child*, that beholding his *own face in a glass*, thinks he *sees another childs face*, and not his own. *Want of Application*

cation makes *all Means ineffectual*. Yea, there are very few men that ... not the *whole Bible* and *all* the *Sermons they hear*, yea the check ... own *Conſciences*, and the *motions of Gods Spirit* utterly ineffectual ... want of *wit* and *grace* to apply the ſame to themſelves. Whereas if ... would rightly and ingenuouſly apply but one Text or two unto their ... ſouls, as they can unto others, (being *better* able to *diſcern* others ... then *their own beams*) they might be everlaſtingly happy.

16 ¶ But it is now *a juſt plague* upon our ſo much *Formality* and ... *faneneſs*, under our *ſo much means* of Grace; that becauſe we (many of ... have *heard the Word*, and enjoyed the means for *thirty*, *forty*, *fifty* ... together, and are *never the better*, bring forth no fruits thereof; ... *Chriſt* ſhould ſay unto ſuch, as he did to the *fruitleſs Fig-tree*, *Mar.*11.14. ... *Never fruit grow on thee henceforward*. And the truth is, if you obſerve ... you ſhall very rarely hear of *an old Formaliſt*, or *Proteſtant at large*, ... ever is converted, (but young ones, as *Miniſters* can ſufficiently ... you:) Perhaps they may turn to be *Antinomians*, *Ranters*, *Quak* ... or the like, and *imbrace Error*; but they turn not to the *Truth*. Or if ... it is *a greater miracle* then was the *creating of the whole world*. For, ... making ſuch a one a *New creature*, muſt be a *number of miracles*: A blind ... man is *reſtored to ſight*, a *deaf* man to *hearing*, a man *poſſeſt with many* ... *diſpoſſeſt*; yea, one not only *dead in ſin*, but *buried* in the *grave of* ... *cuſtom*, with *a grave-ſtone laid upon him*, *raiſed* from the dead; and in ... one, *a ſtone turned into fleſh*. In all which *God* meets with nothing but ... *oppoſition*, which in the *Creation* he met not with.

Thus I have been large: But as *John* could only *baptize with water*, ... ſo I can but *teach* you *with words*; And when *God* withholds his con... temned grace, *Paul* himſelf cannot move *a ſoul*. If the *Holy Ghoſt* ſhall ... ſet it home to your hearts, that you may ſo *meditate* on what hath been ... ſpoken, and ſo *practiſe* what hath been preſcribed; that *God* in *Chriſt* ... may be *pacified*, your ſins by free-grace *pardoned*, and your ſouls eter... nally *ſaved*: That while you are *here*, you may enjoy the *peace of God* ... *which paſſeth all underſtanding*, *Phil.*4.7. and when you *depart hence*, you ... may *arrive at the Haven of all happineſs* in *Heaven*, where is *fulneſs of* ... *joy*, *and pleaſures for evermore*; *Bleſſed* and *happy* are ye, *Pſal.* 16. 11. ... Which is my *prayer* and *hope*, and ſhould be my *joy*.

*FINIS.*

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# *Philarguromastix.*

OR,

The Arraignment of *Covetousnesse*, and *Ambition*, in our great and *greedy Cormorants*. That retard and hinder Reformation, (All whose *reaches*, are at *riches*:) that make *gold* their *god*; and commodity the stern of their consciences: that hold every thing *lawful*, if it be *gainful*: that prefer a little base pelf, before *God*, and their own salvations: that being *fatted* with *Gods blessings*; do *spurn* at his *precepts*.

Dedicated to all corrupt, cunning, and cruel

*Governours*, *Polititians*, *Officers*, *Judges*, *Lawyers*, *Projectors*, *Ingrossers*, *Gripers*, *Wasters*, &c.

Together with the lively, and lovely

Characters, of *Justice*, *Thankfulnesse*, *Contentation*, *Frugality*, *Liberality*.

Being a subject very seasonable, for these Atheistical, and self-seeking Times.

By *Junius Florilegus*.

Imprimatur, *Tho. Gataker.*

## Chap. I.

Having felt the *Cormorants* Pulse, I find it to beat violently after [illegible] he were a skilfull *Physitian*, that could pick out the *greedy* [illegible] hath him so *hungry*. I will make the attempt, and leave

the issue to him, to whom nothing is hard. And that I may (if it be possible) pluck up Covetousnesse by the roots; I will (as near as I can) imitate our *Anatomists*, who in desecting of a *Corpse*, passe not by the least *vein*, or *artery*, without a discovery, and paraphrase upon the same. And so, that the profit (as I hope) shall recompence the prolixity.

True, he is such a deep, that one may better tell the haires of his head, then the wickednesse of his heart. And whereas *Many sinners* (which in my former Characters I have pointed out,) *have done wickedly; this wretch surpasseth them all.* Yea the springs and wards of his deceitful heart, are so divers and intricate; that it would be an impossible enterprise to decipher them all. Nevertheless, I will (*God* assisting me) acquaint you with such words, actions, and cunning devices of his, as are most worth my discovery, and the *Worlds* notice: that being known and stigmatized, you may the better beware of him.

The *Covetous Cormorant*, *Miserly Muckworm*, *Greedy Griper*, or *Cunning Politician*; is one that affects no life or quality for it self, but for gain; all his reaches, are at riches. His *Summum bonum* is commodity: and gold is the *goddesse* he adores in every thing. Nor cares he how he gets, but what he gets. For he not only betters his estate, by making himself worse; and impoverisheth his soul, to inrich his body: But to purchase a great estate, he will sell both soul, and body. Nor could he otherwise call his wealth his own: if he did not thus buy or purchase it with himself. Like *Sixtus* the second, who to get the *Popedome*, gave himself to the devil.

If he be a Trades-man, he takes one and the same oath; to be the City Freeman, and moneyes bondslave. He shuts the fear of *God* out of his heart, the same day he begins the world: And marries his Wife, and the World at once: to save the Charge of a double Wedding. He buys a good conscience farewel for thirty years: charging it to meet him again, when he is *Alderman*. For his hopes, and desires are as great; his deserts are mean.

Nor is he any niggard of his labour, or neglecter of time and opportunity. Its ever *Term* with him; his businesse admits of no *vacation*, no holiday; scarse of nights, or meal times. For he is so eager on worldly occasions; that he seldom feeles himself either sleepy, or hungry: nor will they once give him leave, to think of his conscience. He takes paynes, and parboyles himself in sweat unreasonably: and because all servants (as he thinks) are Theeves: it much grieves him, he has not an hundreth hands with *Briarius*; and as many Eyes with *Argus*, for he could and would imploy them all. Nor is there any end, or limit to be found in Covetousnesse. *Balaam* was so inflamed with the hire of *Balacks* gold: that he thought his *Asse* never went half fast enough to it. *Numb.* 22. whence it is, that such an one plots, studies, contrives, breaks his peace, his sleep, his brains to compasse his desires. Neither will he spare, to plow furrowes on the backs of the Poor: Or through the blood of Orphans to effect the same. For though he vent

his *eares*, his *neck*, his soul; he dares not deny his *slave*, his *dog*, his *devil* anything. Wind, tyde, nor time; but it shall bring him in profit. Yea he will grow wealthy by *Plague*, *Famine*, or *War*, (like those fowles that fatten with frosty weather,) And as for these *Civil wars*: we know to our cost, that many of them are swollen in their estates, and minds: from a *toade*, to an *Ox*, as in the Fable. What are his severall wayes to effect the same; in such times: I dare not tell ye; for fear of teaching them: and my aym is to profit your soules, not to increase your estates. Neither will this Discourse permit me, to be prolix. Only this, for matter of conscience, he is like *Dorio* the Bawde in *Terence*: that was not ashamed of the basest actions, that brought her in benefit. Or *Caligula*: who could smell no difference, between gold got by oppression; and that which was honestly come by. And indeed: how should not that Eye be blind; which the *Devil* hath dawbed up, with the dirt of this *world*. *The gift blindeth the eyes of the wise, saith God; and perverteth the words of the just* Exod. 23. 8. *Deut*, 16. 19.

## Chap. 2.

I Need not tell you of his procuring *Monopolies*, to rob the *Common wealth*: a wicked way to inrich one man, by beggering, or defrauding a multitude. Nor how politick he is, to ingrosse a Commodity in the plenty, and neglect of it: that he may inrich himself when a time of *dearth* shall come. Nor of his hoording up Corn in a dear year: which is to make a private gain, of *Gods Judgments*, and to starve the Poor. For he does what he can to starve them. He curses the *Hollanders*, for supplying us in times of scarcity: wishes that *Danske* were as far as the *Molues*, And had rather have the frame of the World fall, then the price of his Corn. And the like in whatsoever this *Cormorant* deales; For he will be sure to make the most of it. And not only in the price, but otherwise. For, for the emptying of other mens purses, and filling of his own: he buyes by one ballance, and sells by another. hath false *weights*, false *measures*, false *wares*, false *lights*, a false *finger*, a false *tongue*, a false *heart*, &c. Nor can you well make any bargain with him, without being overreached by him. As a bargain may sometimes be as unmercifull, as a robbery: and hasty selling (which many poor men are oft put unto,) is commonly more disadvantagious, then interest.

Let him be put in trust; as *Joseph* was by *Potiphar*: who *committed all he had to him*, *Gen.* 39. 6. to 10. he is so far from dealing faithfully as he did. Or those mentioned, 2 *Kings* 22. *whom Josiah found so honest, that he would take no reckoning of them*, verse 4. to 8. That he falls short of the unjust *steward*, Luke 16. who cheated his *Master*, but of fifty, in an hundred. vers. 6. For whatsoever he catcheth in his clawes, he will be sure to hold: like the *Fish Polipus*, Or *a drowning man*; that holds all he can take hold on. And not onely so, but he will laugh in his sleeve, and esteem it a good jest; to see how his subtilty, hath cousened your honesty in earnest. But he is a *fool*, in thus playing the *knave*: for though it gain but little at once, yet it gains that little oft, and

long. whereas nothing but mere neceſſity, will bring a man into a *Trap*; wherein he hath once been taken. Nor make him joyn with a known *theef*, in his own *robbing*. I have known ſome, that by wronging, and couſening a Cuſtomer of a few ſhillings: have hindered themſelves the taking, of half ſo many thouſand pounds. And others that by their honeſt, and ſquare dealing: have gained ſuch credit; that the mere report thereof, hath procured them cuſtomars from all parts of the Land. And certainly a wiſe man would be honeſt: if it were but for his own ends. But *God* hath juſtly ordained, that he who will be *a knave* in one thing: ſhould be *a fool* in another. But to go on,

Suppoſe he ſhall be brought upon his *Oath*, when his couſening cannot be proved: as in *Iſrael, when any thing was delivered to a Neighbour in truſt; and he refuſed to reſtore the ſame; pretending it was ſtolne, Exod.* 22. 7,8,10,11. he will abſolutely forſwear himſelf; rather then acknowledg it, or make ſatisfaction. And the like is his dealing with *Orphanes*; if any ſhall be ſo ſimple, or unhappy; as to put him in truſt with their eſtates; and leave the care of their children to him: (though the greateſt obligation to a good mind, is anothers truſt: which to diſappoint, is matchleſſe perfidiouſneſſe,) he will diſcharge his truſt with a witneſſe. Much like that Taylor: who like a Knave as he was ſhrunk a Freeze-Gown, to three dozen of Buttons. For he hath a Conſcience like a Barn Door; and can diſgeſt gold, and ſilver, as the *Oſtridge* doth Iron. Yea ſo vaſt is the gorge of his Conſcience: that he can ſwallow the greateſt crimes, and find no ſtrain in the paſſage. Yea he can carry them as lightly away, as *Sampſon* did the *Gates of the City*; and his back never complain of the burthen. Nor can you expect he ſhould be faithful to men: that is ſo unfaithful to *God*.

If he be a great dealer, and growes not rich that way: he will effect it another way. he will ſtudy tricks to uphold the credit of his wealth: and ſtill the nearer he comes to poverty; the more ſhew he will make of ſufficiency, untill he hath got twenty mens eſtates, perhaps *ten thouſand pounds* into his hands; And then in knavery he breaks, and gets more by this one trick, then if he had thrived never ſo well in his calling. For he will, if it be poſſible, ſo conceal his eſtate; that his *Creditors* ſhall be glad of *two ſhillings*, or *ten groats* in the pound.

## Chap. 3.

OR if he likes not ſuch a courſe, leſt it ſhould keep him from ever riſing higher: He will venture all he hath, and what more he can procure; to purchaſe ſome *offices*: As well knowing this the ſpeedieſt way to wealth. And indeed how many by getting Office, upon Office; Or ſtepping from one degree of greatneſſe, to another; have rolled themſelves up like *a ſnow ball*; from baſe beggery, to infinite wealth. Together with right worſhipful, and right Honourable Titles; by unjuſtly ſcruing themſelves, into honours and offices. And Offices were uſually conferred, upon the worſt men: becauſe the worſt are forwardeſt to ſue for them. As in *Jothams Parable*; The *Olives*, *Vines*, and *Figgrees* refu-

ſed

ſed the honour of governing; but the *Bramble*, will catch hold of the ſleeve for preferment, *Judg.9.15.* They that be worthy muſt be ſued to: as thinking it better to be worthy of honour, then to have honour: and reſolving they will ſo be honourable, as they may ſtill be honeſt. Whereas the unworthy, ſtudy more to be advanced, and grow rich; then to be worthy of that advancement, or wealth; by doing good in their places. Whence they are as induſtrious in climing; as *Briarius*: who even clamberted to reach at the *Heavens*: and ſpeed thereafter. *Haman* was alwayes aſpiring, and lifting up his head; till it was lifted up *fifty cubits* higher, then he would have had it, *Eſter 7.* And *Saul* you know in *ſeeking Aſſes, found a Kingdome*: But *Abſalom* in *ſeeking a Kingdom, found a Gallowes*: And indeed how many have we known, like the *Frog* in *Æſop*? who thinking to ſwell till he was as big as an *Ox*; burſt before he came half way to it. Or if not ſo; they have reſembled *Caninus*, who was *Conſul of Rome* but ſeven hours. Or the *ſtones* on the top of a *Pinnacle*: which are the laſt erected, and the firſt that fall.

Secondly; the worſt men get the beſt places, and offices; becauſe they are better verſt in the way that leads thereto: And have liberty to uſe ſuch means; (viz. *flattery, bribery*, and *bloodſhed*: the uſual ſtayers of the covetous, and ambitious,) as the deſerving dare not. Of the firſt, *Abſalom* may ſerve for an example, 2 *Sam.*15.5,6. Of the ſecond, that *Chief Captain*, *Acts* 22.28. Of the third, *Hazael*, 2 *King.*8.15.

Offices ſhould be given freely, to the moſt fit and deſerving; (As the *Stern* is committed to him, that is moſt expert, and skilful in *Navigation*,) that is, to *men of courage, fearing God, dealing truly, and hating Covetouſneſſe*, *Exod.*18.21. who will neither grow great by *buying offices*; nor rich by *ſelling them*: Neither grow rich by others bribes, nor honourable by their own. Nor can an honeſt man, buy ſuch bargains: For how can he *ſell cheap*, that *buyes dear*? Only a *Simon Magus*; who makes preferment his *god*, and *Mammon* his *Mediatour*, can afford to buy an *Apoſtleſhip*: that he may ſell the *Holy Ghoſt*, and ſo get money by him. And *Offices* have uſually been ſold, to ſuch as would give moſt for them: whereby all gainfull places throughout the Land; were ſold to ſuch, as made prey of the people. And from hence ſprings all our miſeries: For whereas that *Common Wealth* is moſt happy, and beſt governed; in which wicked men may bear no ſway, nor have any authority; as *Pittacus* obſerves. So on the contrary, that *Common wealth* is moſt unhappy; and worſt governed; in which wicked men do bear all the ſway, and have the chief authority.

I might heap up inſtances from the *Word*, *Hiſtories*, and *Experience* of all Ages of ſuch, as have attained great places; by means of cruelty, and invaſion. And therein make manifeſt, that none are ſo *Marble hearted*, and *ſavage minded* as the *Covetous*, and *Ambitious*. As not caring on whom they tread, ſo they may riſe. Yea woe to them that lye in the way of their aſpiring: Though they be *brothers*; yea *Fathers* (as in the caſe of *Abſalom*,)

*lom,*) they ſhall bleed: and the nearer they are, the more ſure is their ruine.

## Chap. 4.

AS for the diſcharge of his place, or office being obtained; it is this: Firſt he reſembles *Boniface* the ninth: of whom nothing could be demanded, were it never ſo unjuſt, or abſurd; but he would grant it for money. But in caſe no money comes; He will imitate *Caligula*: who would deny all mens requeſts, were they never ſo modeſt, juſt, and reaſonable. For like *Felix*, when he had to do with *Paul*, *Acts* 24. 26, 27, 28. He *looks that money ſhould be given him* by each Party. As who will not give him *bribes*? rather then venture the loſſe of all: as the *Traveller* his *purſe* to the *Theef*: rather then venture his life, or limbs.

Or if either *Plaintiffs*, or *Defendants* cauſe be too *light*, in the *Ballance* of equity: It is but throwing in a *Bribe heavy enough*; and that Scale ſhall weigh down the other. for as a ballance ſtoopeth to that ſide, whence it receiveth moſt weight: ſo he favours that party moſt, that giveth moſt. And what *Court* was there almoſt, in the Land? where *Juſtice* was not bought and ſold. Might not the worſt cauſe? Or the fouleſt crime find favour? if the parties would be at the coſt to purchaſe it. As it fared with *Claudius*, who defiling the fair *Matron Obelina*, as he found her praying in the *Temple of Minerva*: being condemned for *ſacriledge*, eſcaped puniſhment by bribes.

Nor is he any whit aſhamed, or afraid to take bribes: For as *Cuſtome* hath brought that into *credit*, which otherwiſe would be ſet in the *Pillory* and *ſtigmatized*: ſo in caſe any dare queſtion him; he can anſwer the *Supream Magiſtrate* in the words of that *chief Captain*, *Acts* 22.28. *with a great ſum obtained I this Office*, as thou very well knoweſt; which is enough. For the one but *ſells* that by *retail*, which the other ſold him in *groſſe*: And ſo making the caſe his own, conſcience tells him, that he who hath *bought* his place *dear*; cannot *ſell cheap*, Or afford the *Clyent* a reaſonable penniworth of *Juſtice*. Unleſſe he means to live by the loſſe; and he that ſo buyes, hath no ſuch meaning.

## Chap. 5.

AND to ſpeak rightly, who but the *Supream Magiſtrate* hath been the cauſe of all? in ſelling Offices to ſuch, as would give moſt. and filling all gainful places in the Land with ſuch, as ſought not the peoples good; but the peoples goods, *Ezek.*22.27. The *Common wealth* (as *Plato* well obſerves) like *a Fiſh*, commonly firſt *putrifies*, and *rots* at the *head*: for *as the Governour of the people is, ſo are his Officers*; *and what manner of man the Ruler of the City is*; *ſuch are they that dwell therein*, *Eccl.* 10. 2. *Subjects* follow the example of their *Princes*, as certain *flowers* turn according to the *Sun*. And as all ſubordinate greatneſſe flowes from the head: ſo do commonly alſo their diſpoſitions. *Auguſtus* a learned *Prince*, fill'd *Rome* with Schollers. *Tiberius* filled it with diſſemblers. *Conſtantine* with Chriſtians. *Julian* with Atheiſts. A ſick head, makes a diſtempered

al body. *Of a Prince that hearkeneth to lyes, all his servants are wicked.* Prov.29.12. And for the most part, they that should lead the way to all vertuous actions: are the Ringleaders of all mischief, and dissolute courses. Indeed *the Kings of the Earth*, should be *nursing Fathers* to the Church: but both the Word, and experience of most ages shew; that *they band themselves, and the Princes assemble together against the Lord, and against his Christ*, Psal.2.2. God is so far, from making every one good whom he makes great: that *Not many Noble are called*, as *Paul* speakes, 1 Cor.1.26,27. and the Scripture hath left it upon Record; that of *twenty Kings of Judah, six* onely were *godly*: and of *eighteen Kings of Israel, all but two* were *wicked*. and yet this nation was *Gods* peculiar, and chosen people out of all the world.

O that they who sit at the *Helm!* would discharge their parts: and then things would soon be mended. The way to *purge* the *streams*, is to begin at the *Fountain*. Let them that govern in chief *fear God*, and be *far from Covetousnesse*. *A King by judgment maintaineth the Country: but a man receiving gifts, destroyeth it.* Prov.29.4. Nor would it be any disparagement to their greatnesse; but a great honour; to follow the examples of *Samuel*. 1 *Sam.*12.3,4. And *Moses.Numb.*16.15. And indeed it is too base and sordid for honour to be covetous. But return we to the *Miserly Muckworm*; for I may seem to have left him, and be gone quite out of my way.

## Chap. 6.

These base, and servile spirits; that love money better then themselves: will do any thing to please *Princes*. They will sooner follow the *command* of their *Lord*, or *Prince*: then the *precept* of their *God*. Let *Saul* but command *Doeg*, to *murther the Priests*: he will run upon them, and quickly dispatch them. 1 *Sam.*22.18. Let *Jehu* but command the *Rulers, Elders, and great men of Samaria, to slay seventy of their Masters sons, & send their heads*, so soon as they receive the *Letter*, 2 *Kings* 10.6,7. If *Nebuchadnezzar* charge the *Princes*, and *Officers*, to adore his new erected *Idol*; when the *musick* gives warning: they instantly fall down upon their knees. *Dan.*3.1. to 8. *John* shall not want a Deaths-man; if *Herod* but send for his head: so not long since, if the *King* would have *wickednesse established for a Law*: his *Judges*, and *Officers*, (some of them) were as ready to do it, as he to have them. *Cowards*, and *Covetous men*; are *slaves* to those above them, *Sicophants* to those equal with them, *Tyrants* to those under them. When the *Hart* is made *Judge*, between the *Woolf* and the *Lambs*; as in the *Fable*: it must needs go on the *Wolves* side. *Cambyses* falling in love with his Sister, asked the *Judges*; whether it were lawful for him to marry her? They answered, they had no such law: but they had another, that the *King* might do whatsoever liked him; whereupon he married her. Our times have been blest with many such *Judges*, and other *Officers*.

Nor would these, be swayed by his *Majesty* onely: For when in justice they could not but punish a malefactor: might not the *Protection* of some

*great Lord*, be procured to deliver him? so that the *Law* might put up his dagger: For by this means a lewd person needed not fear to offend; that had a great man to his friend; or had not a great man to his enemy. The *Robber* rifles a *passenger*, is apprehended and indited: the booty he giveth to some mighty one, to procure his pardon and escapes. Thus the poor traveller is robbed doubly; both of his money, and all relief of the *Law*; and the protector of the lewd person is become the greater thief. A poor sheep-stealer is hanged, for stealing of victuals; compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving. But a great man in office, may securely rob whole Provinces, undo thousands, pill and poll, oppresse, flea, grind, tyrannize, inrich himself by spoyles of the Commons; be uncontroleable in all his actions, and after all be recompensed with turgent Titles, honoured for his good service, and no man dare find fault with him, or mutter at the matter. much like the justice of *Domitius*, who alwayes punished the poor, and those that were of no power: but the rich and mighty he pardoned. These are theeves, not for taking purses by the high way, but bribes in their chambers. *Hosea* 4.18. Their language is give; and the theeves is but deliver: now what is the difference, betwixt give, and deliver? yet often (give) walks in *Chains of gold*, while deliver lyes in *chains of iron*. These are theeves in folio; Cathedral, and Metropolitan theeves: *loving gifts, and taking bribes to undo the widow, and fatherlesse.* yea many whole Families, and their posterity. This made *Socrates* laugh to see, a *Judge* severely to punish others; and do worse himself: to see little theeves, riding in Carts to the Gallowes; and great theeves in Coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur.*

## Chap. 7.

LEt these things be considered, and then tell me, whether we might not complain of our times, as the *Prophets* of former times, and say? *In their hands is wickednesse, and their right hand is full of bribes.* *Psal.* 26. 10. *They are turned aside after lucre, and take rewards to pervert judgment.* 1 *Sam.*8.3. *Ye passe over judgment, and the love of God, Luke* 11. 42. *The Prince asketh, and the Judge judgeth for a reward: therefore the great man speaketh out the corruption of his soul, so they wrap it up.* *Micha* 3.11. & 7. 3. *Zeph.*1.12. *Thy Princes are rebellious, and companions of theeves: every one loveth gifts, and followeth after rewards. They judge not the fatherlesse, neither doth the widowes cause come before them.* *Esay* 1.23. *Her Princes in the midst of her, are like Wolves, ravening the prey, to shed blood, and to destroy soules for their own covetous lucre.* *Ezek.*22.27. *The best of them is as a brier, and the most righteous of them is sharper, then a thorny hedge.* *Micha* 7. 4. yea they were so *frozen in their dregs*, *Zeph.*1.12. that if one were found either in *Parliament*, at *Councel Table*, in *Star-Chamber*, *High Commission Court*, any *office* in the *Kingdom*; or ordinary *Court of Judicature*; that in the worst and most desperate times; durst keep a good conscience, and not do as the rest, that would not upon all occasions *speak good of evil, and evil of good*, prostitute their *tongues*, and *pens*, and *wits*, and *wills*, and

*consciences*,

*conſciences, and ſoules*, all that they had to ſerve the times, and turnes of Princes: That would *honour greatneſſe*, but *imitate goodneſſe* onely: like the Lord Cook, *Sir Randal Crue, Sir John Elliot*, and many others: he was wonderd at as an *Owl* among the reſt of the *birds*. as it fared with thoſe three worthies, *Shadrach, Meſhach, and Abednego*, when they refuſed to do, as the reſt of the *Princes, Governours, Captains, Judges, Treaſurers, Counſellors, Sheriffes, and all the Rulers of the Provinces under Nebuchadnezzar*. *Dan.* 3. Or as it fared with *Daniel* ſingle; when of all the *hundred and twenty Princes*, he refuſed to obey the *King* in his wicked command. *Dan.* 6. Or as it did with *Micha*, amongſt thoſe *four hundred falſe Prophets*: when he would not ſpeak againſt his conſcience, and flatter the *King* to his deſtruction, as the reſt did. 1 *King.* 22.

But might not our *Senators* before ſpoken of, have ſaid to their *Soveraign*, as *Socrates* ſaid once to his *unjuſt Judges*? Surely we deſerve recompence, inſtead of rage. Yea and I think, we may make application to ſome *Officers*, and *Judges*, of later times; of what *Comintus* ſpeaks of the Battel of *Montlehery*: viz. that ſome loſt their places, and offices for running away; which were beſtowed upon others, that fled ten Leagues further. for as they ſay, Never ſo much bribery in all ſorts of Officers, as now: which is a horrible ſhame, in ſuch reforming times.

## Chap. 8.

Nor did their wickedneſſe, confine it ſelf within their own boſomes: but by their examples, all the people of the Land (except ſome few choſen ones) were infected: for doth not experience ſhew? that *the faithfull are failed, from among the children of men. Pſal.* 12.1. *that none calleth for juſtice, none contendeth for truth; they conceive miſchief, and bring forth iniquity. Iſa.* 59.4. That *all ſeek their own, and not that which is of Chriſts. Phil.* 2.21. That *all are gone out of the way, they are all corrupt, and have done abominable wickedneſſe; there is not one that doth good, Pſal.* 14.1,2,3. & 53. 1. So that if ever that Counſel of *Jeremy*, and *Micha*, *Let every one take heed of his neighbour, and truſt ye not in any brother: for every brother will uſe deceit, and every friend will deal deceitfully. Jer.* 9.4. *Truſt ye not in a friend, neither put ye confidence in a Counſellor; keep the doores of thy mouth, from her that lyeth in thy boſome. Micha* 7.) were duly to be obſerved; it is in our dayes. For is not the *City*, and Country become as *a common priſon of cheates*? ſwarving as much from juſtice, honeſty, and Religion; as a picture does from a man? though ſome are worſe then others.

And what care men, ſo they get money, and great places? though they loſe their ſoules. As theſe bribe-takers, *multiply unjuſt gain, and* with *above meaſure: even their houſes are full, and they are thereby be-*come great, and waxen rich; *they are grown fat and ſhining; they do over-*look the deeds of the wicked, *they execute no judgment, no not the judgment* of the poor and fatherleſſe: *yet they proſper*, Jer. 5.27,28. But what followes in the next verſe? *Shall I not viſite for theſe things, ſaith the Lord? Or* ſhall not my ſoul be avenged on *ſuch a nation as this?* verſ. 29. Yes: *the*

*day*

*day of their viſitation cometh, now ſhall be their perplexity,* ſaith God. Micha 7.4. *I will eaſe me of mine adverſaries, and avenge me of mine enemies.* Ie 1.24. And I think *God* hath been as good as his word. Our very eye have ſeen it, or our eares heard of it; both in *England, Scotland,* Wale and *Ireland.* True, wilful and wicked men will not ſee, what they do an cannot chooſe but ſee: How when God hath any exploit to perform and intends ſucceſſe: he raiſeth up the hearts of ſome choſen Inſtru ments, with heroical motions, and reſolutions of courage, with contem of all danger for atchievement. When all hearts are cold, and dead; i is a ſign of intended deſtruction. But to leave ſuch, untill time and e perience hath taught them more.

## Chap. 9.

NOw what is the reaſon of all? but Covetouſneſſe. I muſt do m *Soveraign,* Or ſuch great men will have me, or I ſhall loſe my Pla which I bought ſo dear: and ſo undo my ſelf, and all mine. But th *King of kings* will one day, condemn you both: him for commanding and thee for yeelding: And recompence your obedience with Fire, and bru ſtone. And not ſeldom have ſuch, their deſerved recompence; ſoone then they expect it. *Ferdinando* the fourth, adjudged two *Knights* t death; more through malice, then out of juſtice: but one of them cry out, O unjuſt *King!* we cite thee to appear within thirty dayes, befo the Tribunal ſeat of *Jeſus Chriſt*; to receive recompence for thine in juſtice: upon the laſt of which dayes; he dyed, as *Paulus Diaconus* reci ſes. *Demetrius* having received many requeſts, and ſupplications of his ſubjects; threw them all into the water, as he went over the Bridge: whereupon, his ſubjects conceived ſuch an hatred againſt him; that his Army forſook him, and yeelded to *Pyrrhus*: who drave him out of his *Kingdom* as *Diodorus* ſets it down. I confeſſe it is a miſerable thing, to fall into ſuch times: in which men muſt both ſpeak what they think not and do what they approve not. As *Tacitus* that great States-man ſpeak Yea as wiſe *Plato* could ſay, that *Common wealth* is like to go to wrack where *Magiſtrates* rule the *Lawes,* and not the *Lawes* rule *Magiſtrates.* To which accords that of the *Oracle*: The *Sibarites* deſirous to know from *Apollo,* how long their proſperity ſhould laſt? were anſwered; that as ſoon as they began to prefer men, before *God*; their ſtate ſhould be de ſtroyed. And to ſpeak the truth in plain Engliſh: (as now we may bleſſed be *God.*) He is not a *King,* but a *Tyrant*: whoſe *will* ſwayes, and not the *Law.* as wiſe *States men* have been bold to affirm. But what all this? An honeſt man will do nothing to pleaſe any, whereby he ſhall diſpleaſe *God.* He will anſwer the *King,* you bound me by oath at my firſt entrance; that I ſhould in all caſes give judgment, according to law *Ageſilaus* being requeſted by his *Father,* to give a ſentence againſt equi ty: gratiouſly denyed him, ſaying: You have taught me, O Father from my youth, to obey the Lawes: and therefore I will now obey you therein, in judging nothing againſt the *Lawes.* And *Benevulus,* when *Juſtina* the *Arian Empreſſe* proffered him great preferments, to have him

instrumental in a service; which could not be done with a good conscience, answered: What do you promising me an higher degree of preferment, for a reward of impiety; yea even take this from me, which already I have; so I may keep a good conscience; And forthwith gave her his Seale, the *Ensign of his Honour.* And of such a spirit, was *Sir Thomas More*: who made great suit to the *King*, to be discharged his *Lord Chancellorship*; that so he might not against his conscience; speak, nor act any thing, about the *Kings* marriage with *Queen Anne.*

A *Judge* truly fearing *God*, is in Justice and piety, as immoveable as a Rock: Like *Fabricius*, of whom *Pyrrhus* (though his enemy) gave this praise, that a man might as soon turn the *Sun* out of his *course*; as him from truth and honesty. as *Plutarch*, and *Eutropius* report. Or like *Aristides*, who loved not the *King*, nor would *favour his own Father*; and for his impartial dealing in all matters: was sirnamed the Just. Or *Epaminondas*, whom all the riches of the world, could not withdraw from the least duty to his *Country*. as *Ælian* reports. Or the *Midwives*, who (though weak women) would not do as the *King of Egypt* commanded them: but preserved alive the men *Children*, *Exod.* 1.17,20,21. Or the *wise men*, *Matth.* 2. 12, who turned their backs upon *Herod*; when in his command he intended mischief. Or the *Martyrs*, who would *burn*, rather then *turn*: for, such piety is such a thing: that neither power can force her, nor policy win her, nor any thing in the whole World corrupt her. One that fears *God*, and hath a good *conscience*; is like *Fire*, that cannot be forced downwards. When *Pyrrhus* tempted *Fabricius*, with money and offers of honour: And seeing that would not do, threatned him with terrors, and strange things, he answered: *I fear* not thy *force*, and I *honour* for thy *fraud.* The *Prince of Conde* being taken prisoner, by *Charles the ninth of France*; and put to his choyce, whether he would go to *Mass*, or be put to *death*, or suffer perpetual *imprisonment?* answered: The former I will never do by *Gods grace*; as for the two latter, let the King do with me what he pleaseth; For *God* I assure my self *will turn all to the best.* When *Modestus* the *Emperours Lieutenant*, threatned to kill him, he answered: if that be all I fear not, yea your Master cannot more pleasure me, then in sending me unto my heavenly Father; to whom I now live, and to whom I desire to hasten. And another time being threatned with bonds, banishment, Confiscation, cruel torture, death, if he had him fright *babies* with such *bugbeares*; his life might be taken away, but not his comfort; his head, but not his crown. Yea quoth he, had I a thousand lives, I would lay them all down for my *Saviours* sake, who hath done abundantly more for me. And when they offered him money and preferments, to tempt him, he answered: can ye give me money that can last for ever, and *glory* that shall eternally flourish? *Archbishop Arbey* profest to *Bonner*, when he told him of burning; and how ill he could indure it: that if he had as many lives, as he had haires on his head, he would lose them all in the fire, before he would lose his *Christ*: The words of a brave *Woman*, that being upon the *wrack*; bad her *persecutours*

*coutours* do their worst, she was resolved rather to *dye*, then *lye*. They never fear to be killed, who by killing are sure to be crowned. Her that reads, will take occasion to censure me; (perhaps count me a Fo for putting so many plums in the pot of one kind: But thou mayst ther think thy self worthy of censure, for I do it onely to shew the folly: for ask thee which example thou wouldest have left out; knowest not. Yea thou wouldest rather have more put in, that thou yet heardest. If so, learn to be more wise, or at least more charitable rather confesse, that *Sloth sits and censures, what the industrious teach: love to dispraise the Grapes, they cannot reach.*

I desire to imitate those *Authors* that I like best, and find most ci cious: And (since nothing will please all) I would please them are of my own dyet: And those I guesse to be the most, and to have greatest need of such discourses, as *inform the judgment*; and are liest to *work upon the affections*, and *save the soul*. And to confesse which some will say is an errour, I would rather (if *God* so please) be instrument to convert one soul, then to build up many: and I wish of the *Ministry*, were of my mind. But go we on:

CHAP. 10.

SUch as fear *God*, if higher powers injoyn them things against h who is highest of all: they will *rather obey God then man. Acts 4.* Yea in this they are like *God* himself: who *accepteth not the persons of Pri ces, and regardeth not the Rich, more then the poor. Job 34.19.*

And were *Princes* so wise as they should be: they would blesse *God* that they had such *impartial Judges*. *Henry the fourth of England*, when *Prince* his eldest son; was by the *Lord Chief Justice* for some great misdem nure, *committed to prison*: he thanked *God* that he had a Son so obedi and a *Judge* of such *impartial, and undaunted courage*. And when a *Ju* is once found to be so impartial: no man will dare, once to sollicite h in any dishoneſt, or unjust cause. As *Cicero* writes of *Cato Censorius*, *his eternal praise*. But for want of such *Princes*, and *Judges*: *Judgment turned backward, and justice standeth afar off*; For *Truth is fallen in the Streets, and equity cannot enter*. As *God* complaines. *Isay 59.14.* *roaring Lyon, and an hungry Bear: so is a wicked Ruler, over the poor peop* As wise *King Solomon* makes the resemblance. *Prov. 28. 15, 16.* And the *Prophet Micha, Chap. 3. They eat also the flesh of my people, and flea off their skins from their bones, vers. 3.* But

Thirdly: as these covetous *Judges*, and *Officers* will do any wicked act, for *Great ones* out of *fear*: so they will do the same for *friends*, or Allyes out of *love*, and to save their own purses: Or against *Enemies* out of malice. He that puts on a *publick Gown*, should put off a *private per son*: like *Cleon the Lacedemonian*; who when he undertook publick affairs called all his friends together, and told them: that he now discharged himself of all friendship; in that it too often caused men to swerve from Justice and equity. But how common is it with these *corrupt Magistrates*, to make a *bad cause good*, or a *good bad*; either to *revenge a wrong*, or to

...ssure. To speak, or act partially; according to the interest he hath ...Cause, or the patient. But what saith *Solomon? It is not good, to ...ect to any person in Judgment: for that man will transgresse for a ...bread. Prov.* 24.23. & 28.21. He that *God* hath deputed as *Um...* between party and party: should say to *Fathers*, *Brethren*, and *Chil...* whether *Natural*, or *Politicall*; I know ye not. That is, neither ..., not *Highnesse*, shall make me play the Huckster, with *God*, the ... my *Conscience*. *Neighbourhood* is my friend, *Alliance* is my friend, ... is my friend; But *Justice* is my friend, a *good Conscience* is my ... and *God* is my friend above all. Wherefore without respecting ...rson, Or expecting the gifts of any: I will do what these friends, ...have me. Like *Papinian*, who being commanded by the *Emperour* ...*la*; whose Steward and familiar he was; to defend him in an un...cause, would not do it. Or like *Phocion*, who refused to help his son ...*Cyrillus* in judgment, being accused for bribery: saying, he had ...his friend and Ally; in all just, and reasonable matters, and in ...nestly. Or *Sir Thomas Moor*, who upon the like occasion told his ...Law: that were he to decide a cause, between his Father whom he ...dearly; and the *Devil* whom he hated extreamly: he would deal ...really, and do the *Devil* right if his cause were good. And when ...of his sons in law, that had a cause depending before him in *Chan...* ...presumed too much on his favour: when he would not be per...by him, to agree to any indifferent composition; he made a flat ...against him. Or *Seleucus*, who when his son was taken in Adul...; to satisfie Justice, and in some sort the people who intreated for ...mild one of his sons eyes, and another of his own to be puld out, ...requiring both, of the party's offending. Or *Antonius Venerius* ...*Venice*; who suffered his son to dye in prison, because he had ra...maid. Or *Mardus*, who sate in judgment upon his son *Cartanes*; ...would have put him to death: but that *Artaxerxes* seeing his Justice, ...his son. Or lastly *Noah*; and *Abraham*: *Abraham* would *sa...* ...son, rather then displease *God*: *Noah* did curse his own sonne, ...then he would displease *God*. Shewing that we should not spare ...bowels, when God would have them punished. But do as the ...and *Mothers of Idolaters*, *Drunkards*, *and Blasphemers* did in the ...who *brought the first stone to put their sons to death. Deut.* 21. 18, 19, ... And indeed he onely, whom neither *Clamor*, nor *Rumour*, nor ...; Neither furious *passion*, nor melting *compassion*, can divert from ...; is fit to be a *Judge*. He who resembles *Philip*, and *Alexander* ...: who when any came to complain, stopped one of their eares; ...they reserved for the *defendant*. As *Plutarch* affirms. And such an ...good turnes, will not owe more then he must: in evil owe, and not ...he hates, and scorns to pay private wrongs; with the advan... Office; and if ever he be partial, it is to his Enemy. Obser... ...God saith, *Exod.* 23. 3, *Levit.* 19. 15,

I might in the fourth place be as large, in shewing how these Covet and *corrupt Judges*, and *Officers* will do any evil, or omit any good in discharge of their places: to content (Or for fear of) the People: I study brevity. Though what I speak to, I love to prove fully. cause he which throwes his dagger at a Theef, must be sure to hit home: otherwise he disarmes himself, and strengthens his Adv You may please to read *Mark* 6.26,27. & 11.18. & 15.15. *Matth* 4,5. & 21.45,46. *Luke* 20.19. & 22.1,2. *John* 19.12. to 17. *Act.* where are notable examples of Governours; omitting good, and mischief to please, or for fear of the people. Which our own experi home, may serve to amplifie.

## Chap. II.

NOw besides these, there are many others; that without co *rob the Common wealth, gull the people*, and are no whit ashamed I mean *Corrupt Lawyers*; who are also *Merchants* in this *Trade of touſneſſe*, and selling of men. As come to this Covetous Wretch if a *Lawyer*; He sits in his *study* like a *Fox* in his *Burrough*; glad to *Goose* that hath *feathers* on his back: declare unto him your cause, him what he thinks of it; he will perswade you it will bear a *stron on*, be it never so *weak*. As he is like to have good counsel, that *Devil*. A simple *swayne*. went to a *Lawyer*, and told him *Sir*: And if please *your Gentlemanship*, I would have *proces* for one, that hath me a *Mechanick fellow*: So you shall quoth the *Lawyer*, for that will a very good action. The *Lawyer* that careth not to deal unfaithfully like some *Christall Glasse*, which flatteringly sheweth every man a *fair* how *ilfavoured* soever it be. These are Abettors that set men on; *Cockpit* is *Westminster Hall*, and while their Clyents peck out each o eyes, they pull their feathers. *Absaloms* tongue is in their heads; he *stole away the peoples hearts*, so these steal their estates. And no so bad, but they will undertake it either for gain, or glory: as lo most fame, and the greatest practice; that can make a *bad cause* go a *good bad*. Whence it is *they bend their tongues, like Bowes for lyes*. *Jeremy* hath it, *Chap.* 9.3. *that they may overthrow the right of the poor* suit. As *Moses* hath it, *Exod.* 23.6. see more *Esay* 32.7. For they will *devise some wicked counsel* or other: (if they be paid thereafter) *to* adverse party, *with lying words*. And commonly, they are like that could plead better against a man, then for him, as *Plutarch* spe Yea some of them fall not far short of *Carneades*; of whom wise *Cato* fest; that while he disputed; scarse any man could discern which was truth. So *they turn judgment into wormwood, Amos* 5.7. *and forge* for a Law, as the *Psalmist* speaks, *Psal.* 94.20. Have you not heard *Lawyer?* that *pleaded a case* very strongly on the one side; yet before *Tryal* of it, being advanced to the *Bench*; he adjudged it on the o But had he been like *Joseph the Counseller*; whom the *Holy Ghost* cal *good man, and a just*, *Luke* 23.50. he would neither refuse to plead a

...(as they will do, when great ones are concerned in it) nor prefer ...that is unjust: Because *he that justifies the guilty*, or refuseth to vin...the Innocent in this case; transfers the guilt to himself.

Or if this *wretch*, finds it more for his profit; he will see an end of the Clyents money, before the Client shall see an end of his cause. He will ...the Hearing; untill he hath inriched himself, and beggered his Client: perswading him his Title is good, till his patrimony be consu...; And he hath spent more in seeking, then the thing is worth, Or ...other shall get by the recovery. One asking, how he should have ...suit last him seven years? was answered, You may have *a Suit in Chan...*, that will last you twenty years: Another delivered in a *Petition* to *King James*: I was four years compassing the *World* with *Sir Francis Drake*, ...there was an end of that: I was three years with *my Lord of Essex* in ...Irish Warr, and there was an end of that: I have had a Suit in *Chan...* this seventeen years, but I fear I shall never have an end of that. ...which conceit procured him a quick dispatch, but no thanks to the *Law...*

He that goes to Law, hath a *Wolf* by the eares: if he prosecute his Cause, he is consumed; if he surcease his Suit, he loseth all: what differ...? There are not a few procrastinating, or rather proterminating *Lawyers*, and *Advocates*; that like him *Prov.* 3. 28. will say unto a Clyent every day, *come again to morrow*: and yet procure his *strife* from ...*Term*; when this *Term* he might procure his *peace*. Because he ...action to his Clyents purse, as his adversary hath to his Land: ...can spin one Suit, throughout three generations; and lengthen the ...of a mans cause; till he shall want wefr. Or if he weave the Web ..., he can by craft like *Penelope* unweave it as much to morrow. ...ing with his Clyent, as some *Chirurgions* do with their *patients*: who ...keep the *wound raw*, and open; that they may *draw* out of it the ...*money*. So that often the *recovery* of a mans right by *Law*, is as ...; as if he had *bought* it by *purchase*.

## Chap. 12.

O The unsufferable knavery, and wickednesse of such *Lawyers*; were I able to tell it you, (For to me *Law latine* (a kind of Canting) is ...irksome; then either *Irish*, or *Welch*,) They will sell both their ...and Silence, their Clients Causes, their own consciences and ... While the golden *stream runneth*, the *Mill grindeth*: when that ...is dry, they advise them to put it to Compremise, and let their ...bours end it. The fooles might have done so before, saved so much ..., and shewed themselves *Christians*. 1 *Cor.* 6. 5. to 9. For a *Chri...* indeed, is like him that said to a *Lawyer*, offering to right his wrongs, ...revenge him of his adversary by Law: I am resolved rather to bear ...patience, an hail shower of injuries; then seek shelter at such a ..., where the Brambles shall pluck off my fleece; and do me more ... by scratching, and tearing; then the storm would have done by hailing.

hailing. I care not for that *Physick*, where the *remedy* is worse then the *disease*.

And yet abundance of men (as if they were bereaved of their very senses,) are more eager to cast away their money, then *Lawyers* are to catch it: being like so many *Fishes*, that will contend for a *Crum*; which falls into the *water*. Nor will they ever give over, untill an empty purse perfecteth the fray. Yea they will spend their *goods*, *lives*, *fortunes*, *friends*, and undo one another to inrich an *Harpie Advocate*: that preyes upon them both. Or some *Corrupt Judge*; that is like the *Kite* in *Æsop*: which when the *Mouse*, and *Frog* fought, carried them both away. Which made one *Lawyer* build an *Hospital* for *Fooles*, and *Mad-men*, saying: of such I gat my means, and to such will I give it. And generally, *Lawyers* get the greatest Estates (if not the *devil* and all) of any men in the Land. They are like the *Butlers box*, which is sure to *get*, though all the guesters *lose*. And it were good these earthen boxes were broken: that their goods got by bribery, wresting the Law, and delaying of suits; might be brought within a *Premunire*, and they made to disgorge themselves, like a *Fox*, which goeth lank into the *Henroost* at a little hole: when he hath well fed, is forced to *disgorge* himself before he can come forth again. O that they were hanged up, as *Galeaze Duke of Millain*, caused a *Lawyer* to be served, for delaying a Suit against a manifest and clear debt. Or rather, that the whole Number of such *Lawyers* might be *pitcht over the barre*, and turned out of *Courts*, without hope of ever returning. And happy it were for the *Nation*: for were this course taken, and all contentious *Sutes* spued out, as the surfeit of *Courts*; it would fare with us, as it did with *Constantinople* when *Bazil* was *Emperour*; who coming to the *Judgement seat*, found neither *plaintiffe to accuse*, nor *defendant to answer* for want of suites depending. Or as it did in our *Chancery*, when *Sir Thomas Moore* sate there as *Judge*: who made such quick dispatch in hearing causes; that after two years and an half; having one day heard and dispatcht the first cause; calling for the next: answer was made, that there was no more causes to be heard. As is there upon record, still to be seen. It were well for *England*, if it had *more Sir Thomas Moores*: whom all the riches in the world could not draw, to do the least peece of injustice. As is recorded of *Epaminondas*. And yet what should hinder? for now great men may be honest if they will; without hazarding their heads, to the will of a wicked *Tyrant*.

At *Fez* in *Africk*, they have neither *Lawyers*, nor *Advocates*: but if there be any controversies among them: both parties *Plaintiffe*, and *Defendant* with their *witnesses* come to their *Alfakins*, or *Chief Judge*; and at once without any further *appeal* or *delayes*; the *Cause* is *heard* and *ended*. But what *multitudes*? what *millions of Lawyers*, *Attorneyes*, *Advocates*, *Solicitors*, *Parrators*, *Petty-foggers*, have we, when there are *six thousand Attorneyes*, in the *Court of Common Pleas*; as some Writers affirm. And how far are we from being blest, with such quick dispatch in our Suits, Ordering Causes at so cheap a rate? Certainly this would be looke into, and some way redrest.

Cast

And so you have a *twentieth part* of The *Covetous, Cormorants, Cha.* for a taste, or pattern: The other *Nineteen*, when it shall please *Heaven*. Onely, to this small cantle or *scantling* of his *Discovery*: the like *Fragment*, tending to his *Recovery*: in

## The Copy of a *Letter*, writ to a *Factor* in Forraign parts: who ill discharged the trust, and confidence of his deserving *Master*.

*Loved Sir,*

WEre there no other ground of my writing, th's were enough: I have a publick spirit, and love to do good offices; though I should purchase ill will for my pains. But the lively resemblance of *Grace*, which I once saw in you, your making choyce (as I supposed) of the true riches, that being once had, can never be lost. And your offering to my view those lines of a rare *Author* (which did not a little pleasure me) propound themselves to me, as a great ingagement. Besides my love, and hopes of you formerly were not greater, then is now my fear. As possible it is, I may prove another *Phocion* unto you, who when a friend of his would have cast himself away, suffered him not, saying; I was not by friend to this purpose. So you have my Apology; or if you further ask why I take this pains? turn to *Levit.* 19.17. Heb. 3. 13; there have there both my answer and warrant.

I cannot think much, that Mr. *N.* should acquaint me (of all others) with that Monies you have long ought him; and how little conscience you make of paying thereof.

That you should so use so good a Master; to whom also you were bound by Oath (if you remember) moves wonder in me to astonish-

*Do unto others, as you would have others do unto you*, is a point agreed on by all, even *infidels* that expect not another life; nor once dream that they have immortal soules. And I need not ask any more, then that you would ask your own conscience, whether you would be so dealt with-all. But here what I shall speak to you from the mouth of *God*.

Here the case is common with *Atheists*, who believe not that there is a *God*, a *Heaven*, a *Hell*, a *day of judgment*: nor that *every man shall be rewarded according to his deeds, be they good or evil*. But that you should make your self to be such an one, makes me to cry out, *O the depth!*

Search for bethink your self, for there is not a more infallible Character of a wicked man, in all the Book of *God*. *The wicked borroweth, but payeth not*, Psal. 37.21. As for *a good man, he breaks not his promise, though he be hurt by the performance*, Psal. 15.4. You cannot be ignorant, that *with what measure we mete to others here, God will measure it to you again hereafter*,

*ter*, Matth.7.2. That the *Law of God*, under the penalty of his curse, *requi-reth to restore whatsoever hath been committed to you in trust*, Levit. 6.2, 3 Numb.5.6,7,8. Nor that *there is a flying Roll, a winged curse for him that gets riches by robbery, and oppression: that shall* not only *pursue him*, but *enter into his house, and consume it with the timber thereof, and the stones thereof*, Zach. 5.3 4. of which I might heap up instances. As O the multitude of examples of those, that have miserably perished for their falshood, perfidiousnesse, in betraying the trust that they have undertaken. And this you may boldly build upon; There is no fruit, but shame and death to be gathered from the forbidden Tree, whatsoever *Satan* may seem to promise.

Nor is it alwayes the lot of those, that care not how they get wealth to become rich, *Eccl.* 9. 11. For get men never so much, *without God's blessing*, even *all their getting of great wages, is but putting money into a bag with holes*, as the *Prophet Haggai* speaks, *Hag.*1.6. much more, *he that getteth riches, and not by right*, Jer.17.11. *Except the Lord build the house, they labour in vain that build it. It is in vain to rise early, and lye down late, and eat the bread of carefulnesse*, Psal.127.1,2. *'Tis onely the blessing of the Lord that maketh rich*, Prov.10.22. Yea, have not you found it so? I date but reckon from that very hour, wherein you first resolved to cozen, (if ever you so resolved) and you will find, that you never since prospered.

Or in case he that resolves to be evill, making no conscience how he comes by his riches, so he have them; have his hearts desire: his riches prove but the aggravations of his sin, and additions to judgment. For *God* doth not onely withdraw his blessing from, but even send his curse with the riches he bestowes; so that it becomes their bane. *He gives them in wrath, and for their hurt: as he did a King, and Quailes to the Israelites*; for which see *Hos.*13.11. *Mal.*2.2. *Psal.*69.22. *Eccl.* 5.13. & 11,12. I pray turn to the places, for I cannot stand to amplifie it.

Nor shall he alone fare the worse; for *God* hath threatned to bring *plagues upon the Children, and childrens children of such an one; unto the fourth generation*, Exod. 25. and more paticularly, that *they shall be vagabonds, and beg their bread; so that none shall extend mercy, or favour unto them*, Psal. 109.7. to 17. *God* will make those Children beggers, for whose sakes the Father hath made many beggers.

Nor is this all, in any degree: For *there is no end of plagues to the wicked man*, Prov.24.20. Without paying, or restoring (so far as a man is able) there is no being saved: for as humility is the repentance of pride, absti-nence of surfeit, almes of covetousnesse, love of malice: so onely restitution, is the repentance of injustice. And he that dyes before restitution, dyes in his sin; and he that dyes in his sin, cannot be saved. And indeed repentance, without restitution; is as if a Theef should rake away your purse, ask you pardon, say hee's sorry for it; but keeps it still: in which case you would say, he did but mock you.

Now *what shall it profit a man, to gain the whole world*, if he gain He will

...it; *and lose* both Heaven, and *his own soul*, Matth. 16.26. What is ...o flourish for a time, and perish for ever?

A man would think, that *Achan* paid dear enough for his goodly *Babylonish garment*, the *two hundred shekels of silver*, and his *wedge of gold* which he coveted, and took away: when *He, his Sons, and Daughters, his Oxen, and Asses; his Sheep, and Tent; and all that he had, were stoned with stones, and burnt with fire*: if that was all he suffered, *Josh.* 7.18. to 26. But to be cast into *Hell*, to lye for ever in a bed of quenchlesse *flames*, is a far greater punishment. For the soul of all sufferings, is the sufferings of the soul; and in reason, if *Dives* be *tormented in endlesse flames*, for not giving his own goods to them that needed, *Luk.* 16.21,23. *Matth.* 25.41, to 43. What shall become of him, that takes away other mens? If that *servant* in the Gospel, *was bound to an everlasting prison*, that onely challenged his own debt; *for that he had no pity on his fellow, as his Master had pity on him*: whither shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propreity? If *he shall have judgment without mercy, that shewes not mercy*, Jam. 2.13. What shall become of subtraction, and Rapine, *Psal.* 109.11. Oh the madnesse of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing *Candle*; knowing it so intolerable: and yet for pelfe, will plunge themselves body and soul, into those endlesse and everlasting *flames of hell* fire.

If a *King* threatens a *Malefactor* to the *Dungeon*, to the *Rack*, to the *wheel*, his bones tremble, a terrible palsie runs through all his joynts: But if God threaten the unsufferable tortures of burning *Topheth*; we stand unmoved, undaunted. But *be not deceived, God is not mocked*, Gal. 6.7. *And it is a fearful thing to fall into the hands of the living God*; *who is a consuming fire*, Heb. 12.29.

True, *He that maketh gain, blesseth himself*, as the *Psalmist* speaks, *Psal.* 10.3. Yea, if he can, (I mean the cunning *Machevilian*, whom the *Devil* and covetousnesse hath blinded) any way advantage himself, by anothers ruine; and do it politickly: how will he hug himself, and applaud his own wisdome! *Hab.* 1.13. to the end. But by his leave, he mistakes the greatest folly, for the greatest wisdome: For while he cozens other men of their Estates; *Sin* and *Satan* cozens him of his soul, see *Job* 20.15. 1 *Tim.* 6.8,10. And woful gain it is, that comes with the soules losse. And how can we think those men to have reasonable soules, that esteem money above themselves! That prefer a little base pelf; before *God*, and their own *salvation*.

Nor are there any such fooles, as these crafty knaves: For as *Austine* speaks; If the *Holy Ghost* term *that rich churl in the Gospel a fool*, that only laid up his own *Goods*, Luk. 12.18,20. find out a name for him that takes away other mens?

These things considered, (*viz.*) the curse of *God* here, both upon the party, and his posterity: and the eternal wrath of *God* hereafter; toge-

ther with the folly and madneſſe of preferring *Earth*, yea *Hell*, to Heaven; time to *eternity*, the *body* before the *ſoul*; yea, the *outward eſtate*, before either *ſoul* or *body*) exempt your ſelf out of the number of thoſe fooles, as little *Zacheus* did: what you owe, pay it; if you have wronged any man of ought, reſtore it; though you part with a great part of your Eſtate. Yea, admit you ſhall leave your ſelf a begger, do it: for (as you ſee) there is a neceſſity of it: Yea, there is wiſdom, and gain in it; for when all is done, *how to be ſaved is the beſt plot*: And better it is to caſt your evil gotten Goods over-boord, then make ſhipwrack of Faith, and a good Conſcience, read *Job* 20. from verſ. 5. The *Merchant* will caſt even his *Bulloyn* into the *Sea*, to ſave himſelf. And he that is troubled with an *aking tooth*, finds it the beſt way to pluck it quite out.

Here I might ſhew you, both from the Word, and a world of inſtances, that reſtoring and giving rather then ſinning, is the way to grow rich; I mean in pecuniary riches, ſee *Prov.* 11.24. & 28.27. *Mark* 10.29,30. *Mat.* 6.33. 2 *Cor.* 9.6,9,10,11. 2 *Chron.* 25.9. & 27.6. *Deut.* 7.13. to 16. & 28.1. to 14. 2 *King.* 6.25. to *Chap.* 7. *verſ.* 17. *Pſal.* 34.9,10. & 37.26,28. & 112. 3. & 37.3,4,5. *Luke* 18.29,30. *Mark* 4.24. *Hag.* 1. 2. *Chapters*, *Mal.* 3. 10, 11, 12.

But I fear leaſt addition in this caſe, ſhould bring forth ſubſtraction; Yea, if this weary you not, its well; for I may conjecture, that time, and the deceitfulneſſe of riches have wrought in you a change, ſince we were firſt acquainted. Wherefore before I go any further, a queſtion would be asked.

Doth Covetouſneſſe reign in you? Are you yet bewitcht with the love of money? Is your heart riveted to the Earth? Are you already inſlaved to this ſin? Do you make Gold your God? and Commodity the ſtern of your Conſcience. For if ſo, all labour hitherto is loſt; and all that can more be ſaid, will be to no purpoſe: Yea, it is to no more end to admoniſh you, then to knock at a deaf mans door, or a dead mans grave; and that for ſundry reaſons.

Firſt, Becauſe, as there is no colours ſo contrary, as white and black. No elements ſo diſagreeing, as fire and water: ſo there is nothing ſo oppoſite to grace, and converſion, as covetouſneſſe. And as nothing ſo alienates a mans love from his vertuous Spouſe, as his inordinate affection, to a filthy ſtrumpet: ſo nothing does ſo far ſeparate, and diminiſh a mans love to *God*, and heavenly things: as our inordinate affection to the World, and earthly things. Yea, there is an abſolute contrariety, and impoſſibility between the love of God, and the love of Money: *Ye cannot ſerve God and Riches*, Luk. 16.13. All thoſe that doted upon *Purchaſes*, and *Farmes*, and *Oxen*; *with one conſent, made light of it, when they were bid to the Lords Supper*, Luk. 14. 16. to 21. The *Gaderens*, that ſo highly priſed their *Hogs*: would not admit *Chriſt* within their *borders*, Luk. 8.37. *Judas* that was covetous and loved money, could not love his Maſter: and therefore ſold him. When *Demas began to imbrace this preſent world*: he ſom

*as forsook Paul*, and his soul-saving Sermons, 2 *Tim.* 4. 10.

If a mans affections be downward, his hope and inheritance cannot be above. And they that expect no life after this, will make as much of this as they can.

Secondly, If a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Estate at a clap: which to him is as hard, and harsh an injunction, as that of *God* to *Abraham*, *Gen.* 22. 2. *Sacrifice thy Son, thine onely Son Isaak.* Or as that of *our Saviours to the young man*, Luk. 18. 22. *Sell all that thou hast, and distribute unto the poor:* And is there any hope of his yielding? No, *Covetousnesse is idolatry*, Ephes. 5. 5. Col. 3. 5.

And Gold is the coverous mans God: and will he part with his God, a certainty for an uncertainty? No. A godly man, is content to be poor in outward things, because his purchase is all inward: but nothing except the assurance of heavenly things, can make us willing to part with earthly things. Neither can he contemn this life, that knowes not the other: and as long as he *keeps the weapon* (evil gotten goods) *in his wound*, and resolves not to *pluck it out* by restoring: how is it possible he should ever be cured? Whence it is that we shall sooner hear of an hundred *Malefactors* contrite under the *Gallowes*; then of one *covetous Mizers* in his *bed*. To other sins, Satan tempts a man often: but covetousnesse is a *fixe*, and *recovery* upon the surprise. Then he is sure of him; as when a *Jaylor* hath lockt up his Prisoner safe in a *Dungeon*, he may go play.

Thirdly, Covetous men, are blind to all dangers; deaf to all good inclinations: they are besotted with the love of money, as Birds are with their lime. Yea they resolve against their own conversion: The *Scribes* and *Pharisees who were covetous: shut their eyes, stopt their ears, and hardened their hearts* against all our *Saviour* did, or said. Yea, they *scoft at his preaching*. And of all sorts of sinners, that *Christ* preached unto: he was never scorned nor mockt but by them; *when he preached against Covetousnesse*, Luk. 16. 14. And well may rich worldlings, scoffe at *Christs* poor *Ministers*: when they think themselves as much wiser, as they are richer. And commonly, the *cunning Politician* is wiser then his *Pastor*; or indeed any of his *plain dealing Neighbours*; by five hundred, if not by five thousand pounds. Such things considered, no wonder that our *Saviour* expresly affirmeth, that it is *easier for a Camel to go through the eye of a needle, then for a rich man* (that is, a covetous rich man) *to enter into the Kingdom of Heaven*, Luk. 18. 25. and the *Apostle*, *That no covetous man can look for any inheritance in the Kingdom of Christ, and of God*, Ephes. 5. 5. 1 Cor. 6. 9, 10.

Secondly, Hence it is, that in all the Word of *God*, we read *not* of *one* that was covetous, *but Hypocrites*: as *Laban*, and *Nabal*, and *Judas*, and the *rich Fool*, and the *Pharisees*. For though *Zacheus* (before he met with *Christ*) knew nothing but to scrape: yet so soon as *Christ* had changed his heart, all his mind was set upon restoring, and giving, *Luk.* 19. 8. which also was a miracle, like his curing of him that was *sick of the dead Palsie*, Matth. 9. 2.

to

to 7. And *Christ* did some miracles which none of his *Apostles* were able to do, *Matth.17.16.*

And indeed, it is a sin so damnable, and inconsistent with grace: that of all sins, the *children of God* have *cleared themselves from Covetousnesse*, when they would approve their integrity before *God* and *Men*. Thus did *Samuel*, 1 Sam.12.3. and *Jeremiah*, Chap.15.10. and *Paul*, *Act.*20.33. and *Job*, Chap.31.24,28. and *Agar*, Prov.30.8. and *David*, Psal.4.6,7. and *Solomon*, 1 *King.*3.5,9. and *Zacheus*, and in fine all that fear *God*, 1 *Cor.* 7.30,31,32. Their expressions are very remarkable: but I may not stand to repeat them.

We find many acts of deception in the *Saints* infirmity in those acts: But covetousnesse, that idolatrous sin we find not. Once *Noah* was drunk with wine, never drunk with the *World*. *Lot* was twice incestuous, never covetous. *Peter* denyed his Master thrice; it was not the love of the World, but rather the fear of the World that brought him to it: for he had denyed the World, before he denyed his Master. Once *David* was overcome with the flesh, never with the World. Grace may stand with some transient acts of naughtinesse, but never with covetousnesse: those were acts, avarice is an habite.

Covetousnesse is flat idolatry, which makes it out of measure sinful, and more hainous then any other sin, as appears, *Col.*3.5. *Ephes.*5.5. *Job* 31.24, 28. *Jer.*17.5. 1 *Tim.*6.9,10. Fornication is a foul sin; but nothing to this: that pollutes the body, but covetousnesse defileth the soul: and the like of other sins. Yea, it is such a sordid, and damnable sin; that it ought *not once to be named among Christians*, but with detestation, *Ephes.*5.3. Nor ought covetous persons to be admitted into Christian society, 1 *Cor.*5.11.

Thirdly, From hence it is; that the whole *Bible*, all the *Sermons* men hear; yea, the *checks* of their own *consciences*, and the *motions* of Gods *Spirit*, *judgments*, *mercies*, and what else can be named, prove altogether *ineffectual*. And that there is so small a part of the world, scarce one of an hundred, that runs not a whoring after this Idol: and is not in too great a degree covetous. That *from the least, even unto the greatest, every one is given unto covetousnesse, and to deal falsly*, Jer.6.13. & 8.10. (For I may speak it with fear and trembling) where shall we find a just *Cato*, *Rom.* 13.7. Where can we meet with a sincere single hearted *Nathaniel*, *in whose spirit there is no guile*, Joh.1.47. where with a *Job*, *an upright and* just *man*, Job 1.1. Where with a *Samuel*, that can be acquitted by himself in privat, by others in publick, by *God* in both, 1 *Sam.*12.3. where with a *Paul*, that can say, *I have coveted no mans silver nor gold*, Acts 20.33. & 24.16. where with one that *does unto all others, as he would have others do unto him*, as our *Saviour* requires, *Mat.*7.12. Where is a *Jonathan*, 1 Sam.23.16,17. or an *Eliezer*, *Gen.*15.2. to be heard of, that is not troubled at, but can rejoyce in their welfare; by whom themselves are deprived of great honour, and Revenues. O that I could be acquainted with three such men.

And yet *Justice* is the *mistresse of all vertues*; and the truest trial of a good

good man. For as the *Touch-ſtone tryes Gold*, ſo Gold tryes men: and there is little or no danger of that ſoul, which will not bite at a golden hook.

*Miniſters* wonder that their *Sermons* take no better; That among ſo many *Arrowes*, *none* ſhould *hit the mark*: but *God* tells us the reaſon, *Ezek.*33. *They ſit before thee, and hear thy words: but their heart goes after their covetouſneſſe*, verſ. 31. O this golden Devil, this *Diana* hath a world of worſhippers: For how to gain, is every mans dream from ſun to ſun, ſo long as they have one foot out of the grave. Yea, it deſtroyes more ſoules, then all other ſins put together, as the *Apoſtle* intimates, 1 *Tim.*6. 10. But were men ſo wiſe, as they think themſelves: Yea, did they but truly love themſelves, and covet to be rich indeed, and not in conceit onely: they would both know and believe, that *better is a little with righteouſneſſe, then great Revenues without equity*, Prov. 16.8. And (to omit all that hath been formerly ſaid) that ill gotten goods, lye upon the conſcience; as raw meat upon a ſick ſtomack; which will never let a man be well, untill he hath caſt it up again by reſtitution. That ſin armes a man againſt himſelf; and our peace ever ends with our innocency: That guilt occaſions the conſcience, many a ſecret wring; and gives the heart many a ſore ſtab. Or if *Satan* finds it advantagious, to lull us aſleep for a time; yet when *death beſiegeth the body, he will* not fail to *beleaguer the ſoul*: and that then there will be *more eaſe in a neſt of Hornets*, then under the *ſting* of ſuch a *tormenting conſcience*. And certainly, did you know what a good conſcience, and *the peace of God which paſſeth all underſtanding* is; you would think it more worth, then all the worlds wealth, multiplyed as many times, as there be *ſands on the Sea ſhore*, that any thing, that every thing were too ſmall a price for it. That things themſelves, are in the inviſible world: in the world viſible, but their ſhadowes onely. And that whatſoever wicked men enjoy, it is but as in a dream: that their plenty is but like *a drop of pleaſure*; before a *river of ſorrow*, and diſpleaſure: and whatſoever the godly feel, but as *a drop of miſery*, before *a river of mercy and glory*. And laſtly, That ſhallow honeſty will prove more profitable in the end, then the profound quickſands of craft and policy.

Wherefore *let your converſation be without covetouſneſſe, and be content with that you have* (I mean remaining, after you have faithfully, and impartially given to every man his own.) *For God hath promiſed, never to leave nor forſake you*, if you will relye upon him, in the uſe of lawful means onely, *Heb.* 13.5. And (with which I will conclude,) *bethink your ſelf* (I beſeech you, rather then when *it will be too late*; when the *Draw-bridge* is taken up, and when *it will vex every vein of your heart*; *that you had no more care of your ſoul.*

*R. Y.*

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525.

# The Poores Advocate.

## In 8 Parts.

Shewing, what an incomparable favour it is to the *Ri* that there are *Poor* to accept of their *Charity*, had they th wit to know it. Wherein is also made plain, that *bounty* and *frugality* is the best and surest way to *Plenty*: With many other rational, and strong inducements to make men *liberal*; were it but for their own ends. Being enough (with the blessing of *God*) to change even a *Nabal* into a *Zaccheus*.

*By* R. Yonnge, *Florilegus*.

Who most earnestly begs of all rich men especially and that for the *Poors sake*, for *Christs* and the *Gospels* sake but most of all for their *own* (even their bodies, names, estates, precious souls and posterities) *sake*; to lay to heart, what is herein propounded to them out of *Gods Word*, touching the *poor*: and then certainly, they will neither *spend* so excessively, nor *heap up wealth* so unmeasurably as they do; when millions of their poor Brethren (for whom God would become man and die to redeem) are in such *want*, that I *want words* to express it.

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Open thy mouth, and plead the cause of the poor and needy, Proverbs 31.9.
Above all things put on Charity, Colos. 3.14. Was not my soul grieved for the Poor, Iob 3.14.
He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again, Proverbs 19. 17. God is not unrighteous that he should forget your work and labour of love which ye have shewed towards his name, in that ye have ministred to the saints, and do minister, Heb. 6.10.
Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosome: for with the same measure that ye mete withall, it shall be measured to you again, Luke 6.38.
Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy Barns be filled with plenty, and thy presses shall burst out with new wine, Proverbs 3.9,10.
There is that scattereth, and yet increaseth; and there is that withholdeth more then is meet: but it tendeth to poverty, &c. Proverbs 11.24.
He that soweth sparingly, shall reap sparingly, but he which soweth bountifully, shall reap bountifully, &c. 2 Cor. 9.6. to 15. see Isai. 32.8. The liberal person shall have plenty, &c. Proverbs 11.25.
He that giveth to the poor shall not lack, Pro. 28.27. In the days of famine they shall have enough, Iob 5. 20.
I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever mercifull, and lendeth, and his seed enjoyeth the blessing, Psal. 37.25,26.
Whoso stoppeth his eares at the cry of the poor, he also shall cry himself, but shall not be heard, Pro. He shall have judgement without mercy, that hath shewed no mercy, &c. James 2.13.
Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels: for I was an hungry and ye gave me no meat, &c. Matth. 25.41,42,43.

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# THE POORES ADVOCATE, In 8 Parts.

Shewing, what an incomparable favour it is to the *Rich*: that there are *Poor* to accept of their *Charity*, had they the wit to know it. Wherein is also made plain, that *bounty* with *frugality*; is the best and surest way to *plenty*, with many other rational, and strong inducements to make men *liberal*; were it but for their own ends. Being enough (with the blessing of God) to change even a *Nabal* into a *Zacheus*.

*By* R. Younge *Florilegus*.

Who most earnestly begs of *all* rich men especially, and that for the *Poors sake*, for *Christs and the Gospels* sake, but most of all for their *own* (even their *Bodies*, names, estates, precious souls, and posterities) *sake* to lay to heart, what is herein propounded to them out of *Gods Word*, touching the *poor*: and then certainly, they will neither *spend* so excessively, nor *heap up wealth* so unmeasurably as they do; when millions of their poor brethren (for whom God would become man and die to redeem) are in such *want*, that I *want words* to express it, *Jam.* 2.15. & 5.1, to 7. *Proverbs* 21.13 *Luke* 16.19, to 31. *Mat.* 18.27, to 36.

*Open thy mouth, and plead the cause of the poor and needy*, Proverbs 3

*Above all things put on Charity*, Colos. 3.14.

*Was not my soul grieved for the Poor*, Job 30.25.

*Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give into your bosome: for with the same measure that ye mete with all, it shall be measured to you again*, Lu. 6.38

*Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy Barns be filled with plenty, and thy presses shall burst out with new wine*, Proverbs 3.9,10.

*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet: but it tendeth to poverty, &c.* Proverbs 11.24.

*He that soweth sparingly, shall reap sparingly, but he which soweth bountifully shall reap bountifully, &c.* 2 Cor. 9.6. to 15. See *Isai.* 32.8.

*He that giveth to the Poor shall not lack*, Proverbs 28.27.

*I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful and lendeth, and his seed is blessed*. Psal. 37.25,26.

See that remarkable place, *Isai.* 58.6. to 13. And *Psal.* 112.1. to the end.

# THE POORES ADVOCATE.

## The first Part.

### CHAP. I.

HArd *times*, and *harder hearts* call for Theams of *mercy*: and reco
both the *tongues* and *pens* of *Chryſoſtome*: who for his frequen
therein, was call'd, *The Poors Advocate*, *The Prelate of mercy*, &
Now that this *ſubject* is ſeaſonable, none I preſume will queſtion
And that the *matter* and *manner* may ſute with the *ſubject* or argume
and to the end that none might challenge me, for handling a good ca
*il*: (which was holy *Jobs* caſe) I have in this *Treatiſe* for the *Poors* goo
taken more liberty then in any of my former. For beſides ſlipping
*Flowers*, from ancient *Fathers*, *Councils*, *Philoſophers*, *Poets*, *Orato*
*&c.* to ſet in this my mean *Garden*; (as the *children of Iſrael*, by G
appointment, borrowed of the *Egyptians jewels of ſilver*, and jewels
*gold*, toward the making of the *Tabernacle*: Or as *Solomon* fetcht *Alg*
*mum Trees* from *Ophir*, when he built a *Houſe* unto the Name of the *Lo*
I have alſo *watered* my *Garden* from that *Fountain*, pruned *Scions* fr
that *Orchard*, and taken a good part of my *ſeed*, from that plenti
*Granary* of Mr. *JOHN DOWNAME'S Plea of the Poor*.

Nor let any think, but as *Solomon* in building the *Temple*; made m
excellent uſe of *Hiram*: ſo may I the like of this *Reverend Authour*. A
have their ſeveral *gifts* from *God*, and therefore they may juſtly be i
proved to the honour of the *giver*. *Tyrth*, ſayes St. *Ambroſe*, (By whom
ſoever uttered) is of the *Holy Ghoſt*: and ſo ought to ſerve the *Church* o
*God*. Every mans *wiſdome* and *learning* is *Gods*; and his *children* ha
right to ſuch their *fathers bleſſings*, whereſoever they finde them.

And ſo much by way of Preface.

When *Vertue* came down from *Heaven*, (as the *Poets* feign) *Rich men* ſpurn'd at her, *wicked men* abhorr'd her, *Courtiers* ſcoft at her, *Civi*- hated her; and being thruſt out of doors in every place, ſhe came at to her ſiſters *poverty* and *affliction*, and of them found entertain- where ſhe hath abode ever ſince. But *Charity* her Niece, finding very one (in this *laſt Age*) *even from the leaſt unto the greateſt is gi- to covetouſneſs*, Jer. 1. 13. That all gape after gain. And that how is each mans dream from *Sun* to *Sun*: ſhe hath taken her wings, quite flown out of the *world*, without hope of ever returning, as Saviours words ſeem to imply, *Matth.* 24. 12. *Becauſe iniquity ſhall ſe, love ſhall wax cold.*

ſaid, *Luke* 18. 8. *when the Son of man commeth, ſhall he finde faith on rth?* So when the Son of man commeth, ſhall he finde Charity on rth? I fear no. For as now we have a great deal of *faith* (*ſuch as it* but little or no *Charity*; (*ſuch as it ſhould be*) ſo then will he finde *Faith* not *Charity*.

When *Abrahams ſervant* ſaw the charity, courteſie, and great care *Rebecka* ſhewed to him and his; being a ſtranger: it is ſaid, *He at her, and held his peace! Gen.* 24. 18, to 22. It were a wonder to ſee the like in our dayes. *Be not forgetful* (ſaith the *Apoſtle*) *ſtrangers: for thereby ſome have received Angels into their houſes* Heb. 13. 2. So did *Abraham* and *Lot*, and many others: but poſſibility of happineſs; few will put it to the venture: And indeed *Angels*, without *Angels in their purſes* to pay for it; they but cold entertainment.

*our bleſſed Saviour* tells us, *He that receiveth you, receiveth me; receiveth me, receiveth him that ſent me.* And that, *Whoſoever unto one of theſe little ones to drink; a cup of cold water, only in a Diſciple: Verely, I ſay unto you, he ſhall not loſe his reward,* 40, 41, 42. But for all that, ſhould *Chriſt* come to *Rich men* in , in his own perſon; as he did to the *woman of Samaria*; and ſmall matter of them; he ſhould receive but a ſlowt, and a nial as then he did, *John* 4. 7, to 13. They will rather hazard ſuch a friend as *Chriſt* himſelf: then the leaſt loſs by a friend ding. In *Deut.* 16. 17. Every man is commanded to give, *ac- God hath bleſt him.* And ſo in 1 *Cor.* 16. 2. And a man would upon whom *God* beſtoweth moſt of his *outward bleſſings:* of ould receive the greateſt *inward thanks*. But it would amaze e! How many *Rich men*, whom *God* hath bleſt with mighty ther with all that heart can wiſh; perhaps raiſed them from be the beſt in their Pariſhes: and yet like beaſts or blocks; far from returning the leaſt thanks to the giver; that (not- our ſo much means of light and grace) they have not the

leaſt *knowledge*, or *fear*, or *love of God* in them: but even hate him and his people, and oppoſe all proceedings that may promote *the glory of God*, and *the Churches good*. In ſo much that their *unthankfulneſs*, hath ſtriven with *Gods goodneſs* for the victory: as *Abſolon* ſtrove with *David* whether the *Father* ſhould be more *kinde* to the *ſon*, or the ſon more *kinde* to the *Father*. They have been fatted with *Gods bleſſings*, and yet they ſpurn at his *precepts*. Reſembling the *Leopard*, who wrongs him moſt, that gives him moſt fodder.

But, ô the ſordidneſs of theſe *ſwine!* In reaſon we may well afford *ſuperfluities*, where we owe *our ſelves* and all that we have or hold, but that by how much we receive more bleſſings then others: we ſhould be more thankful then others, but it ſeldome proves ſo with theſe *Natures*, theſe *naturall brute beaſts*. Bear with me, for it is not poſſible to expreſſe either their baſeneſſe or blockiſhneſſe. It is to be obſerved, that generally men are moſt thankful in a mean or middle condition. As when *David* had but two *Tribes*, he was moſt thankful; yea, he was never ſo under, as when he was *hunted like a Partridge*, 1 Sam.26.20. *Jonah* was beſt, in the *whales belly*. And daily experience teacheth, That as we grow *rich in temporals*; we grow *poor in ſpirituals*. Yea, not ſeldome have good men (in our apprehenſion) been lifted up ſo high with their wealth and greatneſſe: as to loſe the ſight, both of the *ground*, whence they roſe, and of the *hand* that advanced them. For as *fat men* are more ſubject to *diſeaſes* of the *body*; ſo are *Rich men* to thoſe of the *minde*. Tis the misery of the poor, to be *neglected of men*: Prov.19.7. 'tis the miſery of the rich to *neglect their God*. The full gorged *Faulcon* will not know her *Maſter*, or turn unto him. Many receive *Millions* from *God*, yet are not ſo thankful; as they who have received nothing but *from hand to mouth*. *The poor*, ſaith *Chriſt*, *receive the Goſpel*; though the rich are more bound.

And the truth is, *pride* and *forgetfulneſs*, is commonly all the return we make to *God* for his bleſſings, as a world of inſtances prove, of which theſe are pregnant, and well worth thy turning to *Jer.22.21. Job* 17,18. *Pſal.*10.4,5,6. *Deut.*32.15,18.

Whence it is, That the *Lord* ſo oft fore-warneth men to *beware leſt they forget him, and their hearts be lifted up ſo ſoon as he hath bleſt, and advanced them*: for which ſee that notable place, *Deut.*6.10,11,12, & 8.11, 15. for I am ſo tied to brevity, that I cannot ſtand to repeat every ſcripture.

## CHAP. 2.

AND indeed this is the main reaſon, why the *beſt* are *not always wealthieſt*, but the contray. For when the Al-wiſe *God* does foreſee that men will ſerve him as the *prodigal ſon* ſerved his *father*: only prayed until he had got his patrimony, and then forſookhim and ſpent the ſame in riot, to the givers diſhonour: even as the *cloud* that

…, & advanced by the *Sun*, obſcures the Sun: in this caſe he either …them riches in mercy, as he denied S. *Paul* in his ſuit, 2 *Cor.*12.8,9. …*Saviour* himſelf, *Mat.*26.39. or grants them their riches in wroth, …a *King* to the *Iſraelites*, Hoſea 13.11. and *Quails wherewith he* …*bodies, but withall ſending leanneſſe into their ſouls*, Pſal.106.15. …that the beſt whom *God* loves moſt, are not alwayes the wealthi… …ppears by a multitude of examples, together with plentiful expe… …. It is recorded that the *Mother of Chriſt* at her *Purification*; was not …enough to bring *a Lambe for her Offering*. *Job* from *rich* became *poor* …Proverb. *David* even after he was anointed *King*; was put to many …ſhift even for victuals, which made him ſend to *Nabal* for relief. …himſelf had not *twenty pence* to pay *tribute*, untill he had borrowed …*fiſh*. No he had not ſo much *as a houſe to dwell in*, or *a pillow* of …*to ſleep on*, as himſelf profeſſeth, *Luke* 9.57,58. *Ioſeph* was forced …ve and after to become under-keeper of a *priſon*. *Ruth* was com… …to *glean*, to keep her ſelf and her *mother Naomy*, from ſtarving; *La*… …was driven to beg of the *Rich Glutton*. And many the like mentio… …the eleventh to the *Hebrewes*, and more in *Eccleſiaſtical Hiſtory* of …*native Chriſtians*, under the *perſecuting Emperours*. *They were poor* …*world, that they might be rich in faith: and heirs of the Kingdom,* …*God hath promiſed to them that love him*, James 2.5.

…dly, & ſo on the contrary; *God* not ſeldom gives moſt wealth to …that are worſt: and to whom he loves leaſt. Yea, he hath alwayes …moſt part; planted moſt wealth and riches, where he hath reaped …uit of graceful actions. *The Tabernacles of robbers do proſper, and …e in ſafety that provoke God, whom God hath enriched with …*, Job 12.6. *The wicked live and wax old, and grow in wealth; their …eſtabliſhed in their ſight, their houſes are peaceable without fear; and …d of God is not upon them, their bullock genderth and faileth not, their …alveth, and caſteth not her Calf, There are no bonds in their death, but …ſtrength is firm, they are not in trouble as other men, neither are they …ed like other men, their eyes ſtand out with fatneſſe: they have more then …can wiſh. They take the Tabret and Harp, and rejoyce at the ſound of …rgan: they ſpend their dayes in wealth, and in a moment they go down …ell*, with a great deal more to like purpoſe, as you may read. *Iob* 21. …Pſal.73.3. to 21.

…to which I might adde a world of *examples*: The *Cananites* had the …moſt fruitful land in the world; *it flowed with milk and honey*: yet the …loved them never the better, but when he ſaw good, he caſt them …. So now the *Turk*, and the *King of Perſia*, profeſt enemies to *Chriſt*; …the primeſt *Principalities* in all the world. Even *bloody Haman*, the …enemy that ever *God* and his *Church* had; abounded with wealth, …honour for a long time; yea, his command reached almoſt to *Hea*…

ven : yet all ended in *ſhame*, *beggery* and *confuſion*.

Briefly, *Laban*, and *Nabal*, and *Eſau*, with moſt of the *Kings of Iſrael and Judah*; of whom few were good, (as it hath fared with the moſt and greateſt *Potentates of the world* ever ſince) likewiſe the *Rich Fool* in the *Goſpel*, and the *Rich Glutton*, and the *Rich man* that turned his back upon *Chriſt*, when he was willed to *ſell all, and give to the poor*, Mark 10. 21,22. all theſe had wealth, riches, and honour in abundance: yet God loved them never the better, bad they were, and proſperity did more hurt then mend them. He was not the beſt *Diſciple* that *carried the bag*: Chriſt committed his *purſe* to *Iudas*, wheras he gave his *holy Spirit* to his *faithful Apoſtles*; had not he been a wiſe *Diſciple* that ſhould have envied the great favour done to *Iudas?* and have ſtomached his own mean condition. So fooliſh are they, who (meaſuring Gods affection by temporal benefits) are ready to applaud proſpering wickedneſs, and to grudge outward bleſſings to them, that are uncapable of any better. Neverthelesſ as that Fool *Haman* deceived himſelf in conſtruing the *Queens invitation* of him to the *Banquet*; as a matter of eſpecial grace, when indeed ſhe did it only to accuſe him, *Eſter* 5.12. *&* 7.2, *&c.* ſo men flatter themſelves and think it a matter of ſpecial grace and favour; when God gives them abundance of theſe outward things: and hereupon they grow proud; when he not ſeldom gives them theſe things, as *Jael* gave *Siſera milk and lodging*, Judg. 5.25,26. Or as *Ehud* gave that preſent to *Eglon*, Judges 3.17, 21. For unleſs his bleſſing, and ſpecial grace go along with it: there is not a more compendious way to alienate a mans heart from God, then to wallow in worldly wealth, as the *Pſalmiſt* in ſundry places obſerves. See *Pſal.* 73.3, to 21. *Iob* 21.13. *The wickeds table* [though ſwimming never ſo much with dainties] *is their ſnare, and their proſperity their ruine.*

Wherefore prize not thy ſelf by *what thou haſt*, but by *what thou art*: for he that makes a *bridge* of his own *ſhadow*, cannot but *fall into the water*. Yea, it behoves every wiſeman, to imitate the *Deer*: who is ever moſt fearful, at her beſt *feeding*. And indeed why ſhould any man think himſelf better, for what he hath? when the *Devil* offered *our Saviour, all the earth to worſhip him*, Marth. 4.8,9.

## CHAP. 3.

TRue the godly are ſometimes very rich, that is, when it is good for them, and when God ſees they will uſe riches to his glory, and the good of others: As we read that *Abraham* was very rich, *Gen.* 13.2. & 24.35. And *Lot*, *Gen.* 13.5,6. And *Iob*, *Iob* 42.10,11,12. And *Solomon*, 1 *Kings* 4.20, to 26. & 10.26. 2 *Chron.* 1.15 And as theſe, ſo no queſtion but it ſhould be the portion rather of the godly, then of the wicked; were it good for them: for *godlineſſe hath the promiſes of this life*, as well as *of the life to come*. Yea, all temporal bleſſings that can be named, are promiſed to the godly, and their ſeed; and to them only, as both the *Old* and

*New*

Testament does plainly, and plentifully prove. *The reward of humi-*
*and the fear of God: is riches, and glory, and life,* Proverbs 22.4. *The*
*will with-hold no good thing, from them that walk uprightly,* Psal.84.
*Delight thy self in the Lord, and he shall give thee thine hearts desire,*
Psal.37.3, to 7. *Fear ye the Lord, yea, his Saints: for nothing wanteth*
*them that fear him. The Lions do lack, and suffer huager, but they that*
*the Lord, shall want nothing that is good,* Psal.34.9,10. *Whatsoever*
*we receive of him: because we keep his Commandements, and do*
*things which are pleasing in his sight;* 1 John 3.22. What rare and
precious promises are these? to which I might adde very many of like
sort, of which, see *Deut.28. Deut.7.11,* to 16. *Isai.65.13. Psal.112,3,*
*111.15.* & 112.1,2,3, & 37,29. *Ier.17.25.* 2 *Chron.26.5,* & 27.6.
*Psal.34.*

Now, Let us *first seek the Kingdom of God, and his righteouness, and*
*all things shall be ministred unto us,* or come in as it were upon the
score, as our *Saviour* hath assured us, *Matth.6.33. Talis est ille qui in*
*quem credidit, die qua credidit qualis ille, qui universam legem implevit;*
*Totum,* We have a *livery and seisin,* of all the precious promises,
of the *Law* and *Gospel,* in the first moment of our faith. Yea, even
full, and partly a possession of *Heaven* it self: *Ephes.2.6.* Neither
are promises made only to the obedient themselves: but riches,& al
blessings are entailed upon their seed also,*Psal.112. His seed shall*
*be upon earth,the generation of the righteous shall be blessed, V.2,3.*
Riches, and outward prosperity promised to the godly,and
not as others usually enjoy them, that is single and barely, but
have a promise of them, with a supply and addition of all other
things, that may make them every way happy, as that their prospe-
rity be *durable and lasting,* That with riches they shall have *credit,*
*and promotion* with *long life added.* That they shall be *happy and*
*in all they have or do:* as having *God* their *protector,* who with
his hand to *compass them about on every side, Psal.32.10.* That they
be *freed from* all *feares* & *dangers,* & *obtein victory over all their ene-*
*mies* with *death,hell,* and the *devil.* That they shall be freed from
*sin,* and likewise from *sin,* and the penalty thereof. That they shall
have *external, internal, eternal.* And *joy,* even the *joy of the Holy*
*Ghost* which is both *glorious, and unspeakble.* That they shall not only
*grow,* but also *grow in grace, and true wisdom.* That *all things* what-
soever *shall make for their good.* That both their *persons and performan-*
*ces good and acceptable;* which before were *wicked and abomina-*
*ble.* By the *prayer* of *faith,* they shall *obtein of God, whatsoever they*
*aske in Christs name, and according to his word.* And in fine, *all* other
*good* that can be named; whether *temporal, spiritual,* or *eternal:*
*all* the promise of *God entailed, upon them that love him, and keep his*

*Commandements, and upon their ſeed,* as I could plentifully, and moſt ſily prove, would time and place permit. So that what is ſpoken of M a *Tree in Mexico:* namely, that it ſerves for *weapons, needle, thrid, ſu honey, balme, ſucker, wine, cords, parchment, linnen, perfume, apparel,* it *cures the ſtinging of Serpents*, and the *French Diſeaſe*, with its ve ſhes; and many the like, is more true of *grace and holineſs*: yea, a had a kinde of almightineſs in it, it can do all things, as might be ther ſhewen of *faith* and *prayer*, in the Servants of *God*, recor Scripture. Yea, which is more then all, *faith and prayer* can even bi *hands of the Almighty:* as in the caſe of *Moſes* praying and prevaili the *Iſraelites*, *Exod.*32.10,14. Nor is all this, that *God* hath prom thoſe that ſerve him, ſo great a matter comparatively; as that we wonder at it, or once queſtion the ſame: For *if he ſpared not his own but delivered him to death for us*; *how ſhall he not with him freely, all things alſo?* Rom.8.31,32. It is the *Apoſtles* argument. Great, yea great things are they for us to receive; but not too great, for the and good *God of Heaven and earth* to give: all the fear is on our whether we be ſuch to whom the promiſe is made. For all *Gods pr are conditional* And though of theſe outward good things, he hath p ſed abundance: yet it is upon the condition of *faith* and *obedience:* a pears by all the fore-mentioned places; ſo that if we be not want our duty, and obedience to *God*; *God* will not be wanting n good thing to us: Nor can we look that *God* ſhould make good promiſes, if we make them void, by not obſerving the condition, as we may do by our diſtruſting him. If we will not dare to truſt *God* upo promiſe ſo confidently as we would a friend, or ſome great man t able and honeſt.

Beſides, the *Lord* hath promiſed, that *there ſhall be no want to th fear him; and that no good thing will be with-hold, from them that uprightly*, Pſal.34.9. & 84.11. where obſerve two things, there ſha no want to ſuch, and ſuch ſhall want no good thing: ſo that he be ſuch an one, to whom the promiſe is made; and he muſt alſo be that it is good for him, which is promiſed. But oftentimes it is not goo a man to abound with earthly bleſſings: as *ſtrong drink* is not good for *brains*. Yea, if any thing be wanting to a good man, he may be ſur not good for him: and then better that he doth want it, then that h enjoy it, and what wiſe man will complain of the want of that, if he had, would prove more hurtful then gainful to him? as *a ſw a mad man, a knife to a childe, drink* to them that have a *Feavour Dropſie. No good thing will God with-hold, &c.* and therefore not themſelves, which to many are alſo good, yea, very good things could reckon up many: want ſanctified, is a notable means to *repentance*, to *work* in us *amendment of life*, it *ſtirs up to prayer*, i

*love of the world, it keeps us always prepared for the ſpiritual com-*
*covers whether we be true believers or hypocrites, prevents greate*
*and puniſhment to come; It makes us humble, conformable to*
*head, increaſeth our faith, our joy and thankfulneſs, our ſpiritual*
and likewiſe *our patience*, as I have largely ſhewen in another

nclude, All *good things* were created for *the good*, and therefore
called *goods*; becauſe the *good God* created them for *good*
*good withall*. Therefore, as Jacob *got the bleſſing*, ſo he gate the
alſo: to ſhew that as the faithful have the *inward bleſſing*, ſo
the *outward bleſſing* too; when they will do them good, and
to do good. Yea, in this caſe, even as the *ſheaffs* fell before
riches ſhall fall in our way, as they did to *Abraham* and *Lot*,
and *Job*, and *Joſeph*, upon whom riches were caſt they knew
but as if *God* had onely ſaid, be rich; and they were rich
But that this is the true and only way to wealth and happineſſe,
more proof then that which is recorded of *Solomon*, 1 *Kings* 3.
where the *Lord appearing to him in a dream*, ſaid, Aſk, *what I ſhall*
*I*? And he asking only *an underſtanding heart, to diſcern between*
*evil; that he might the better diſcharge that great place, whereun-*
*to he called him*; wherein *Gods glory*, and the *peoples good*, was
*principal aime* and end: Heare what the *Lords* anſwer is. *Becauſe*
*this was in thine heart, and thou haſt not asked riches, wealth or honour, nor*
*the life of thine enemies, neither yet haſt asked long life, but haſt asked wiſ-*
*dom and knowledge for thy ſelf, that thou mighteſt judge my people, over*
*whom I have made thee King: Wiſdom and knowledge is granted unto thee;*
*and I will give thee riches, & wealth and honour, ſuch as none of the Kings*
*that have been before thee, neither ſhall there any after thee have*
*the like, &c.* 2 Chron. 1. 7. to 13, 14, 15. Lo, the true *way to wealth*, *ho-*
*nour happineſſe*, is; to *deſire grace*, that we may *glorifie God*, and *do*
*him* cleering whereof, I le give you a ſimilitude, *A man* ſpies a fair
*tree*, hath a *longing deſire* to it; whereupon he falls a *ſhaking*
with all his might: at length *it* not only *comes down*, but *many*
*things* down to him together *with it*. Which point being diſpatcht, I
in the next place ſhew; why the godly are not alwayes, nor often
withſtanding theſe promiſes: and why God with-holds theſe out-
ings from his own people, in great love: only affording them
that they have need of. For our heavenly Father, who knowes
then we know our ſelves; and what is good and fit for us, (even
knowes better then the *Childe*, and the *Phiſician* better then
) knowes too well, how apt we are; to abuſe theſe his mercies,
we cannot abound with earthly bleſſings, but we grow proud
of them; as we ſee *Solomon* himſelf did: who was the Wiſeſt

(next to *Adam* in his innocency) that ever lived. And likewise how h
py it is for them to be kept short.

And contrarily, how *God* gives them to the wicked in his wrath; w
of, *Eccles.*6.1,2. is one instance. And how miserable they are, who
in wealth, want ng grace and *Gods* blessing upon what they do
But of these and many the like, I shall speak afterward. In th
place my endevour shall be, to shew Rich men, what rare opport
they have, to do themselves and theirs good with their goods;
had but an heart. And I wish in the words of *Jotham* to the *me*
*chem*, Judges 9.7. That all Rich men would now hearken unto
they would have *God* another day hearken unto them. For certa
they would but seriously consider, what rational and strong induce
what rare and remarkable benefits, temporal, spiritual, and eterna
pound themselves, to those that (according as they are comma
will do good with their goods while they live: (for of all other
the grace of Charity and Bounty, hath the most, and primest prem
reward, to us and ours, both here and hereafter:) I should not d
prevailing, with the flintiest heart under heaven, to delight as m
giving, as ever he did formerly in getting; were it but only for h
ends: for which see *Part* 4. for what concerns the reward of this e
lent vertue; I intend to keep till toward the conclusion of all:
*dainty dish*, for the *closure* of a *homely feast*.

## CHAP. IV.

NOw because *method* to the *matter*, is as *fashion* to *apparel*, and
*building*. As also, for my better proceeding, and the Readers
cleer understanding of what follows: I will reduce what I have to
upon this Subject, to one of these heads. *Viz.*

1 *The necessity* of this duty,
2 *The persons of whom* it is required,
3 *They to whom* it must be performed,
4 *What*,
5 *How*,
6 *How much*, } we are to give:
7 *When*,
8 *Why*,
9 *The means* enabling to it,
10 *The ends* to be propounded in it,
11 *The impediments* that hinder it,
12 *The Remedies*,
13 *The uses*.

These *thirteen comprize the whole* matter, and therefore shall lim
speech, and your patient attention. So the *journey being made know*
*see forward* in order.

the first particular, that requires to be taken up and viewed is, *the ne-*
of this duty.

that to give to those that are in want, and to help and relieve those
in misery and distresse; is a duty enjoyned, and not left to us as a
arbitrary and indifferent, appears in many particulars.

these *works of mercy*, are absolutely required; and *straightly enjoyn-*
*Law of God*; which is the rule of righteousnesse, and with great
nesse *pressed* and urged *in the Gospel*; as the fruits of our faith, and
nies of our love to *God*, and *our neighbour*.

ges out of the *Old Testament*, enjoyning the same, are such as
*Thus saith the Lord*; *Deal thy bread to the hungry, leave for the poor,*
*may eat. Bring the poor that are cast out into thine house, when thou*
*naked, see that thou cover him; and that thou hide not thy self from*
*flesh. If thine enemy hunger, give him bread to eat: and if he*
*give him water to drink. Thou shalt not harden thine heart, nor shut*
*from thy poor brother: yea, though he be a stranger, or a sojour-*
*thou shalt open thy hand wide unto him, and shalt surely give or*
*him sufficient for his need in that which he wanteth, that he may*
*thee. Beware that there be not a thought in thy wicked heart, or that*
*evil against thy poor brother, and thou giveſt him nought, and he*
*the Lord against thee: thou shalt surely give him, and thy heart shall*
*grieved when thou giveſt unto him*, Deut. 15.7.10, to 16. Levit. 19.
.12, & 25:35. Isai. 58.6,7. Prov. 25.21. with many such places.

the like in the *New Testament*, as *Give to him that asketh thee, and*
*that would borrow of thee, turn not thou away. Give alms of*
*ſt as ye have, &c. He that hath two coats, let him impart to him*
*none: and he that hath meat, let him do likewise. If thine enemy*
*ſed him, &c. Thou shalt love thy neighbour as thy self. See that yee*
*in this grace, also*: namely, in a liberal contribution towards the
Luke 3.11. & 6.34. & 11.41. *Rom.* 12,20. *Matth.* 5.42. 1 *Cor.* 8.7. to
I might adde plenty; for *the Scriptures* no lesse *abound in precepts*
nature; then *silver* did *in the dayes of* Solomon.

this duty is charged upon us with such strictnesse: that if we have
thing to bestow, we must *by our labour get somewhat to give*, un-
poor brethren; whereby they may be relieved in their necessities.
we have no superfluity, we are charged (if their wants be ex-
*to sell our goods, and possessions, that we may have to give unto*
Luke 12.33. As we see it also *practised in the Primitive Church*,
4.34.

hath *God* so strictly commanded this duty; and shall not we
conscience thereof. The *Lord* by *Moses*, but *spake to the Rock,*
*gave water to the thirsty Israelites*: he but *commanded the*
*to rain down Manna*, and *the winde to bring them in*

*Quails*, for the ſatisfying of their hunger; *and they did ſo.* Yea, but bade the *Ravens bring bread, and fleſh to* Elijah; and they did it. Shall we be harder then *Rocks?* more inſenſible and rebellious then *ſenſleſs Clouds?* more inhumane then the *ravenous fowls?* Certainly they that obey not the voice of their Maker, and Redeemer: are more ſtubborn then the very *winde and Sea*, Matth. 8.27. Worſe then Lions Dan.6.22. Or *Bears*, 2 Kings 2.24. Yea, leſſe compaſſionate then *themſelves*, Dan.3.27. Again, Is it not *he* (as *Hannah* ſpeaks) *that maketh poor and maketh rich? that bringeth low, and lifteth up? that raiſeth the poor from the dunghil, to ſet them among Princes? and maketh them to inherit the throne of glory.* Do we enjoy all things through *Gods* bleſſing? and we think to keep our riches by diſobeying his Commandements? But

## CHAP. V.

*Secondly*, God hath not only commanded it but ſo, that without there is no being ſaved. *There needs no other reaſon of our laſt, and worſt doom; then ye have not given, ye have not viſited.* For at the *great and dreadful day of judgement*, the upſhot of all, or main point which *Chriſt* ſhall ſcan will be: you have, or you have not ſhewed mercy to his poor members, *Matth.*25.35,36,42,43. Mark it, I pray you; for ſo much the reward of everlaſting happineſſe, through the free grace and goodneſſe of *God* belong to theſe works of mercy; that the doing, or neglecting them, is accompanied with *eternal bleſſednesſe*, *or endleſt miſery*: for the ſentence of abſolution; or condemnation ſhall be pronounced either for, or againſt us, accordingly as we have performed, or omitted them. *To thoſe that have fed the hungry, cloathed the naked, viſited the ſick, &c. Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the world:* and contrariwiſe, *to thoſe that have not done theſe works of mercy, Depart from me ye curſed, into everlaſting fire prepared for the Devil and his angels.* But for the further confirming of this; hear how terrible Saint *James* the *Apoſtle* of mercy is to thoſe *Monſters* among men, that live *without bowels*, James 2.13. *There ſhall be judgement without mercy, to him that ſhews no mercy.* To which may be added that of our *Saviour, with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again.* Luk.6.38. And that of the Wiſe man *who ſo ſtoppeth his eares at the cry of the poor: he alſo ſhall cry himſelf, but ſhall not be heard*, Prov.21.13. In vain they cry to us for charity, and for mercy we ſhall cry in vain to *God*. Thou haſt not been merciful, ſaith *Baſil*, and thou ſhalt not finde any: thou haſt not opened thy gates to the poor, and Heaven gates ſhall be ſhut againſt thee: thou haſt not given them a morſel of bread, and the bread of life ſhall be denied thee. But to add weight to the former Scriptures, Our Saviour hath given ſeveral inſtances, that we may the rather lay it to heart. *Dives* would not give *Lazarus* a *crum of bread* here, to aſſwage the pinching hunger of his

body

herefore *Lazarus* ſhall not give *Dives a drop of water* hereafter ch the thirſt, and cool the heat of his ſcorching ſoul. And the *cruel ſervant*, Matth. 18. who *for want of ſhewing mercy to his as but Lord had done to him; was delivered to the tormentors, and* . *Verſe* 28. to the end of the Chapter, which I would wiſh and unmerciful men to read, and lay to heart; if ever they look ed. As take notice, I beſeech you, and for ever remember; that al- his *Lord* had immediately before been moved with compaſſion to , and forgive him the whole debt: yet now he hath *his pardon because he would not ſhew mercy, as he had found mercy*; this new called all the reſt to remembrance. O that all cruel, and un- *Naballs* would hear, believe and lay this to heart, before they truth of it, in thoſe everlaſting flames with *Dives* and that *un- and unmerciful ſervant*. And certainly, were not men *ſtark mad, dead drunk with the love of their money*: the very conſideration lone, would be a ſufficient motive to ſtir them up, to the doing good works, though there were no other reaſon: for if we either *ven*, or *fear Hell*; if we would be *everlaſtingly rewarded*, or be *everlaſtingly puniſhed and tormented*; If we deſire with un- confidence and joy, to appear before our gracious *Saviour*, and eſtimable comfort, hear that bleſſed ſentence, or would not be and perplexed with that horrour and guilt, which ſhall make *to the Hills and Rocks to fall down and cover us, from the of our terrible Judge*: we will ſpare ſome thing from our ſuper- ea, if need require, even from our neceſſaries, that we may re- cheriſh the poor diſtreſſed members of *Jeſus Chriſt*.

his we ſee that unmerciful men ſhall be caſt into Hell, not only g the poor, but for not helping them: not for taking away their ink, & cloaths; but for not giving theſe things unto them, which at a few, what a very ſmall number of them that call themſelves ſhall go to *Heaven*, according to thoſe *ſad Predictions*, Matth. John 5.19. Revel. 20.8, & 13,16. Iſaiah 10. 22. Rom. 9.27, 16. 2 Cor. 4.4. Epheſ. 2.1, to 4. Phil. 3.18. John 8.44. & 14.30. here is ſcarce a man of us, but thinks, or at leaſt hopes that he ved; *ſo deceitful are our hearts*, and *ſo ſubtil is Satan*.

## CHAP. 6.

*Thirdly*, leſt what hath been ſaid ſhould not be ſufficient to con- men, of the neceſſity of this duty. Lo, *God* the chief Owner, only intruſted men, as his ſervants and *Stewards*, with what they not giving them full authority to diſpoſe thereof at their pleaſure; limited them to employ the ſame to thoſe uſes, which he hath and determined in his Word, for his honour and ſervice; of is one of the chief, that they give ſome conſiderable portion to the relief of the poor.

Men may flatter themſelves, and pretend their goods are their o
and therefore they may diſpoſe of them at their pleaſure, and ch
whether they will give ought to their poor neighbours or no, be t
wants what they will: But they ſhall one day finde: that their riche
not abſolutely their own; but *Gods* talents, which he hath comm
unto them, not to miſpend them in ſatisfying of their wordly and c
luſts; but to employ them to the beſt advantage, for the honour of
Maſter, and the good of their fellow-ſervants, according to that o
*Apoſtle*, 1 Peter 4.10, *As every man hath received the gift, even ſo*
*miniſter the ſame to others, as good Stewards of the manifold gr*
*God*. And the like, *Luk*, 16.12. Where our *Saviour* having exhort
to *make us friends of the unrighteous Mammon* adddeth: And *if ye*
*not been faithful in that which is another mans, who ſhall give you*
*which is your own?* plainly intimating that the riches which we po
are not our own but *Gods*; and only *intruſted unto our diſpoſing, as St*
*of his family*. As *Stewards*, I ſay, to diſpenſe and lay them out, an
*as Treaſurers* to lay them up and hoord them in our Cheſts. O
Treaſurers, yet not to reſerve them for our own uſe; but for the ſerv
our Sovereign, and the good of our fellow-ſervants. *We are not O*
*but Almoners, Stewards not independent Lords* of what we do poſſeſ
have only the uſe and diſpoſition of what *God* hath lent us.

He that is the great Lord and Maſter of this great family (from wh
as the higheſt cauſe, riches and all other good things are derived into
and every inferiour creature) hath ordained all for the common g
and commanded them to be communicative. The *Moon* borroweth
*light* from the *Sun*, not to keep but to give the ſame unto the *dark* co
of the *Earth*: ſhe takes from the *Sea*, that ſhe may give to the *Ri*
*vers*. The *liver* miniſtreth blood to the *heart*, the *heart* miniſtreth *ſpi*
the *brain*, the *brain* to the whole *Microcoſme*. So *my pen your ſub*
and what ever gift or *talent* any one hath, are all *given us* for one en
*do good withall*. We have every one our talents more or leſſe, how
py are we if we improve them well, to his honour that gave them.
*God* is honored, when as we beſtow the wealth which he hath comm
unto us, according to his appointment. It is the honour of a good M
when by his care and providence the houſe is ſo well governed, that e
Officer performeth his duty in his place, and all the Family have
convenient, with all other neceſſaries belonging to them. To which
poſe our great Lord and Maſter, hath preferred ſome to be his Stew
unto whom he hath committed his goods: not that they ſhould ap
pr ate them to their own uſe, but that they ſhould wiſely, juſtly and c
ritably diſpence and diſpoſe of them, for the good of all the houſh
And howſoever by vertue of their high place and office, they may t
to themſelves as it were a double portion, and that which is ſufficie

for nature, but for the due maintenance of their perſon, and
neceſſity alone, but alſo for their honeſt delight; (unleſſe it be
their allowance be neceſſarily to be ſhortened, to ſupply the ex-
neceſſity of others, who need their help) yet their Lord and Ma-
ireth of them that they communicate ſo much of their goods, as
well ſpare from theſe uſes, to relieve and ſuſtein others of their
ervants; who want ſuch things as are needful for their relief ar d
nance. Which who ſo neglect, and either riotouſly ſpending and
or nigardly and miſerlike keeping and hoording up theſe goods;
the poor to ſtarve for want of neceſſaries: they do herein exceed-
honour *God*, when thoſe who are without, ſee the ſervants of his
periſh for want of food. And let ſuch know, that a day will
when as *like Stewards they ſhall be called to a reckoning, and be
whether they will or no, to give an account before God, his Saints
d Angels; how they have uſed their Lords talents.* According to
our *Saviour*, Luk. 16.2. *Give an account of thy ſtewardſhip, for thou
no longer Steward.* And if we have increaſed, and doubled them
ering them to theſe *bankers the poor* members of *Jeſus Chriſt*;
ll we hear that comfortable ſentence pronounced by *our Lord*;
, *thou good and faithful ſervant, thou haſt been faithful over a
gs, I will make thee ruler over many things, enter thou into the joy
Lord*, Matth. 25.21. But if contrariwiſe we neglect thoſe charita-
which our Lord hath enjoyned us, and neglecting the poor, do
ur Maſters goods in exceſs and riot; if then, *inſtead of feeding the
nd clothing the naked, we bring in account ſo much ſpent in dainty
gorgeous apparel, ſo much in ſtately buildings, and coſtly furniture,
in rich jewels and needleſs vanities, ſo much laid out on Hounds,
Hawks, and Harlots, ſo much conſumed in gaming and revelling,
s and Interludes, ſo much ſpent in needleſs Suits of Law, in giving
nd entertaining rich friends; and in a word ſo much prodigally,
, and wickedly waſted in the pleaſures of ſin, and voluptuous de-
n ſo much miſer-like hoorded up and hid in a napkin: then ſhall
that fearful ſentence, which will make our hearts to ake, and our
tremble: Thou wicked and ſlothful ſervant, thou ſaidſt, thou
that I reap where I ſowed not, and gather where I have not ſtrew-
oughteſt therefore to have put my money to the Exchangers, that
my comming I ſhould have received mine own with advantage; take
from the talent from him, and give it unto him that hath two talents,
ſt the unprofitable ſervant into utter darkneſs, there ſhall be weep-
gnaſhing of teeth*, Matth. 25,26,27, to 31.

*certainly, we muſt unreaſon our ſelves, before we can think that
h cauſed this inequality of eſtate amongſt men: becauſe he reſpect-
rich, and neglecteth the poor: and would have them pampered with*

all

*all ſuperfluities, and delicious dainties; and the other ſtarved with want and penury: but hereby he would exerciſe the divers graces which he had given to his Church and people: as namely, the charity, liberality, and fidelity of the rich in diſpenſing of his talents; and the faith, affiance, and patience of the poor; that being approved, both might be crowned at the day of Chriſts appearing*, according to that of *Baſil*, Why, ſaith he, do'ſt thou abound with riches? and he want neceſſaries? Surely that thou might receive the reward of thy faithful diſpenſation, and he alſo after many conflicts and victories, might have the reward and crown of his patience.

The *wealth of the rich*, is given them to *ſupply the neceſſities of the poor*, as the wealth of the ſeven plentiful yeers, *ſupplied the want of the ſeven barren. Our cups run over with* Davids, *Pſalm* 23.5. and why *run over*, but *that they may run into others empty veſſels*; that the poor may partake of our redundancies. *He giveth us all things richly; and this is to enjoy, not to hoord, much leſs to waſte.* Is it fit that *ſome* ſhould be *hungry in God's Houſe, and others drunk*, as at *Corinth*, 1 Cor.11.21. and not rather *that our abundance ſhould be a ſupply of others wants: that there may be equality*, 2 Cor.8.10,14. As in the caſe of *Manna*, which *was a type of this*; *The Lord* would not allow that *thoſe who had gathered much, ſhould keep and hoord up their ſuperfluity:* but he enjoyned them to communicate of their greater ſtore to them who had gathered leſſe, the which the *Apoſtle* applyeth to the giving of almes out of our abundance, to thoſe that want, 2 *Cor.*8.14. *That now at this time your abundance may be a ſupply for their want, that their aboundance might be a ſupply for your want, that there be equality, as it is written: he that gathered much had nothing over, and he that gathered little had no lack.*

And thus you ſee, that *juſtice bindes us to give almes, becauſe we are not the abſolute owners, but only Stewards of Gods gifts:* for *it is required of a Stewrd that he be found faithful*, in laying out to every one according to the minde and will of his Lord and Maſter. But ſee this further demonſtrated for.

## CHAP. VII.

*Fourthly*, to ſome part of thy goods, each poor Neighbour hath an abſolute right: as you may ſee, *Deut.*14.28,29.& 24.19,20,21,22. *Leviticus* 19. *Five particular things were appointed for the ſuſtenance of the poor and the ſtranger:* to wit, three things out of every Corn-field in *Iſrael:* firſt, a corner of the field; ſecondly, the gleanings, *Levit.*19. thirdly, the forgotten ſheaf, *Deut.* 24.19. fourthly, all the ſingle grapes, that is, the grapes which grow ſingle, & not in cluſters, *Lev.*19.10. laſtly, a part of all the tithes of every third year, *Deut.*14.29. *&* 26.12. Becauſe *the poor needing the help of our goods are called the owners of them, Prov.* 3. *with-hold not the goods from the owners thereof, verſ.* 27. they are the owners of thy ſuperfluities, and it is but juſt to give every man his own.

Neither

it more of bounty then of duty: our almes is not more a gift, then which makes *Auguſtine* ſay, that other mens goods are with-held, ſuperfluities are poſſeſt; and that to be uncharitable is to be wicked juſt. To which accords that of *Baſil*; It is *the bread* of the hungry mouldeth in thy cubbord, it is *the Coat* of the naked, which hangeth in thy Chamber or Wardrobe; they are *the Shoes* of him that barefoot, which lie rotting by thee; it is *the ſilver of the needy*, which in thy Cheſts: and ſo many thou doſt injury, as thou canſt and relieve in their wants and miſeries. Yea, *Ambroſe* ſaith ex- That it is alike faulty and blame-worthy; to take from the right , and to deny neceſſaries to the poor; when we have abundance. refore know, ſaith he, That thou ſpoileſt ſo many of their goods, denieſt relief unto when thou art able to give it. In which regard, le *James* ſpeaketh thus unto rich men; who neglect this duty: *ye rich men, weep and howl for your miſeries that ſhall come upon your riches are corrupted, and your garments moath-eaten: Your gold is cankered, and the ruſt of them ſhall be a witneſſe againſt you, eat your fleſh as it were fire: ye have heaped treaſure together for laſt*, James 5.1,2. But that of the *Wiſe man*, Prov.3.27. is ſo ex- that there needs no more to prove it a duty. *With-hold not good from whom it is due; when it is in the power of thine hand to do it.* hou then be juſt, and pay every one his own; be ſure to give a ble part of what thou haſt to the Poor: for they have a right to good a right as we have to the reſt: becauſe it is ratified and al- to them by the ſame authority; as their portion, *Leviticus* 23. *Deuteronomy* 24.19, to 23. For if we have right to the main eſtate, God in his bounty hath given it unto us: then they have to the overplus which we may well ſpare, by vertue of the ation. If *we are but Stewards put in truſt by the owner of all* who hath given or rather lent us the goods of this world, to we ſhould do good in this world: let us look to it that we diſcharge our truſt; that ſo we may have our *quietus eſt*, give up our accounts. For *God* will one day ſay unto the un- Why did you not give things that were mine by right, yours on- and diſpenſation? whereof you were not Proprietaries and accountant Stewards. And let all rich men look to it, for ſuch ſtewes; who having received much wealth from *God*, to this they ſhould communicate the ſame for the relief of others, do it to their own uſe. For as the *Steward of a Noble mans* ving great ſums yeerly of his Lord to this end, that he ſhould lay it out for the keeping of his houſe, and maintenance of ould therewith buy, and purchaſe lands for himſelf, or pro-

digally miſſpend them in banquetting and belly-cheer, gaming, and revelling; gorgeous apparel and ſumptuous furniture, and in the mean time ſuffer his fellow-ſervants to ſtarve, and periſh for want of food and apparel: or as if the *Kings Almoner*, ſhould thus miſſpend the money and treaſure entruſted unto him, for the uſe of the poor: they would be counted *no better then thieves* amongſt men: ſo if they who being placed in theſe Offices by *God*, do miſſpend his rich talents after the ſame manner; *they ſhall one day be arraigned as notorious thieves, before his judgement-ſeat; and receive the ſentence of condemnation, for robbing both their Maſter and their fellow-ſervants, whom they have defrauded of their Maſters allowance.*

## CHAP. VIII.

NOw if this be true doctrine, if to give a conſiderable part of what *God* hath intruſted us withall to the Poor, be a debt, it would be well conſidered, *How many rob the Poor* of that which is their due. As o the reckoning! that many rich men have to give at the great day of accounts for this ſin, which (not for want of ignorance) they deemed, or rather dreamed to be no ſin.

*Nor are they guilty of theft alone, but alſo of murther:* for not to relieve them according to our abilities; and according to their neceſſities is to ſtarve them: becauſe we deprive them of the means whereby their lives might have been preſerved, according to that, Eccleſiaſticus 34. *The bread of the needy is their life, he that defraudeth him thereof, is a man of blood,* Verſe 21. For whereas in the *ſixt Commandement, God forbiddeth murther: he forbiddeth alſo the neglect of the means, whereby the life of our neighbour might be preſerved and ſuſtained.* In which regard, *Ambroſe* doubteth not to ſay; *Si non paviſti occidiſti:* Thou haſt killed the Poor, if thou haſt not fed them. And again, This is to kill a man, when we deny unto him, the means of preſerving his life. For he is alike the cauſe of the faling of *a ſtaff*, who pulleth away his hand which held it up, and he who taketh and caſteth it down: & he alike is the cauſe why the *fire* goeth out, that withdraweth the *fuel* which ſhould *nouriſh* it: as well as he that *caſteth water* upon it. The *Lamp is put out*, as well by *not putting oil* into it; as by *blowing it out:* and a man is as well guilty of his brothers death, if he feed him not in his neceſſity, as if he ſhould kill him by violence. He that can ſave his neighbour from drowning and will not; is a wilful murtherer. Many of them have not bread enough to heal their hunger; take heed thou be not guilty of their famiſhing. Yea, look upon their neceſſities, as thou would have *God* look upon thine.

*Here ends the firſt* PART, *the other ſeven follow.*

*Imprimatur*, Thomas Gataker.

ny ſhall aſk, why this *Treatiſe* is caſt into ſo many ſe-
Diviſions, and ſold ſingle? I anſwer, even for her
that ſells them, and others that buy them; it faring with
offered, as with *Briefs*: for let the charge be great or
; mens bounty ſhall be ſtill the ſame, and many peny-
, will ſell for one of two pence or three pence price.

*Books* are to be had at *James Crumps*, in *Little Bar-*
*mews Well-Yard*. And at the blue Pales, over againſt
*High Conſtables* ſhort of *Shoreditch Church*.

# THE POORES ADVOCATE.

## *The second Part.*

*By* R. Younge, *Florilegus.*

*Imprimatur*, Thomas Gataker.

### CHAP. IX.

Alſo much touching the neceſſity of this duty: I come now to the ſecond Part, or member: *viz*, *the perſons of whom it is required*. For I take it for granted, that what hath been ſaid will be ſufficient, to perſuade ſome to give; as being ſo neceſſary a duty: and therefore it is fit I ſhould next preſcribe a few *Rules* touching it.

*Viz.* { *Who, what, what time, and where:*
{ *How, why, what helps there are.*

which particulars, they may be pleaſed to imitate *Zacchæus* in his Legacy: which was

1 *Free, I give.*
2 *Preſent, I do give.*
3 *That which is worth giving, goods.*
4 *Juſt, my goods.*
5 *Large, half my goods.*
6 *Well, to the Poor.*

But for the more full diſcharge, of what I promiſed in the begin-

ning: I will follow the *order* therein *laid down in thirteen particula*- whereof one is already diſpatcht; namely, the neceſſity of the du- *Secondly*, the next is, *The perſons to whom the duty of giving appert- eth:* and they are all of any eſtate and degree whatſoever: when th- meet with poorer then themſelves; at ſome times, and in ſome caſes.

But principally, this duty belongeth unto *Rich men: Charge th-* (ſaith the *Apoſtle*) *that are rich in this world: that they do good, that th- rich in good works, ready to diſtribute, willing to communicate,* 1 Tim. 6. 1- *The more God* hath beſtowed upon thee, *the greater* is thy debt of th- fulneſſe; and the greater thy due of obedience. Rich men muſt no- ly give a portion of their wealth to good uſes; but alſo in ſome fit pro- tion to their means. For the *Apoſtle would have Rich men charged, rich in good works: even as God hath given them all things richly to e-* 1 Tim. 6. 17, 18. None are ſo bound to be *rich in good works*, as t- that are *rich in the goods of this world.* For *God hath given them all ſ- ciency, in all things: that they may abound to every good work.* The thi- and greater the *clouds* be, the more *rain* deſcends from them: *unto whomſoever much is given, of him ſhall be much required.* Who- fitter to entertain ſtrangers? then *Abraham* and *Lot*; whoſe ſubſt- was ſo great, that they could not dwell together. And which of *Bethlehemites* ſhould have been kinde and bountiful to poor *Ruth?* if *Boaz*; *a mighty man of wealth. Job* in his great eſtate, had been un- cuſable: had he ſuffered the ſtranger to lodge in the ſtreet, and not op- ed his doors to the traveller. And it had been no ſmall ſhame for *great woman of Shunem*, and for *her husband:* if they had not ſhe- themſelves hoſpital to *Eliſha*, *as oft as he paſſed by.* And if *Gaius* ſuch a one as they ſay; a moſt wealthy *Citizen of Corinth:* he had reaſon to be *the hoſt of* Paul, *and of the whole Church:* that is, to e- tain uſually in his houſe, all *Chriſtians* reſorting to that *City.*

And hence it is, that the *Apoſtle* would have the *Corinthians* o- their abundance; to ſupply the wants of the faithful that were in po- 2 *Cor.* 8. 14. And that *Saint John* ſaith, *whoſo hath this worlds goods ſeeth his brother hath need, and ſhutteth up the bowels of compaſſion him; how dwelleth the love of God in him?* 1 John 3. 17.

## CHAP. X.

But foraſmuch as men are rich or poor, not alone ſimply, but lation unto others: a man is to be eſteemed rich, not only whe- aboundeth with worldly wealth, but alſo when he is compared one who is much poorer; and accordingly is to communicate of that w- he hath, to the relief of thoſe who are in greater neceſſity. As for e- ple, he who is of a mean and poor eſtate: muſt give alms when he m- eth with thoſe that are in greater need, and even thoſe that are in need, muſt communicate ſuch as they have unto them, who are more

ſity, and in danger preſently to periſh; unleſſe they have ſome help others. Thus he that hath but a meer competencie, to ſupply the ſity of nature and eſtate: is to give ſomething out of it, to relieve who want neceſſaries belonging to nature: and thoſe who have ſufficient for nature; are bound to give unto them, who are in great preſent extremity: unleſſe the like neceſſity be imminent to themſelves. *For the rule of juſtice and charity requiring; that we ſhould our Neighbours as our ſelves, and do unto them as we would have do unto us: Doth in the equity thereof require, that we prefer the life of brethren, before our eſtate; and that we ſhould endure ſmall wants, to free them from ſuffering thoſe which are great and dangerous.* So not only they who abound in riches, but even thoſe alſo who are of eſtate, are bound to perform this Chriſtian duty: as appears by the *Elias*: who required it of *the poor widow of Sarepta*: and by the *Saint Paul*, who among the good works and qualities neceſſary to ; that would be maintained out of the Church-treaſury; reth this in expreſſe terms. *If ſhe have lodged ſtrangers.* And albeit he and acknowlege, that the *Hebrews had been ſpoiled of their* et neverthelefſe he ſent them this exhortation; *Be not forgetful to ſtrangers, thereby ſhewing that poverty did not diſpenſe with free them from the performance of this duty:* but that they were before obliged, to practiſe the ſame according to their preſent a- *The deep poverty of the* Macedonians *kept them not from ſending to power, yea, and beyond their power; a liberal and rich contribution to Saints at* Jeruſalem. And the *Baptiſt requireth, that thoſe who two coats part with one, and that they who have meat do likewiſe.* if he meet with thoſe that are in extream neceſſity; theſe things neceſſary, to the preſerving of his own life and eſtate: he does , he who hath but one coat, muſt leave himſelf naked, and give it that had none before: but *he that hath two, not only, he that hath ſix, or half a ſcore, or one out of a whole wardrobe: but one out of* he that hath one more then his own need requireth. And our Sacommandeth us, to *give alms of ſuch things as we have: be they more better or worſe,* Luke 11.41. *And if we have nothing to ſpare out of ity: we muſt ſell that we have, and give alms in caſes of great: and if we have nothing to ſell, we muſt work with our own that we may have to give unto him that needeth,* Epheſ. 4.28.

example hereof we haye in the *poor widow*, which was ſo much by our *Saviour Chriſt, for caſting into the treaſury her two* which *was all her ſubſtance*, Mark 12.43. Here (as *Auguſtine* was a very little *money*, but a *great deal of charity*. Likewiſe *who wanting ſilver and gold, gave ſuch as they had to the* reſtoring him by miracle to the uſe of his limbs, that ſo by

his labour, he might get his own living, *Acts 3.6.* And in our Saviour *Christ* himself, who though he were so poor, that he lived upon what others out of their love and duty ministred unto him, as appeareth, Luke 8.3. yet he himself gave alms to those, who were in greater want; as may gather, *Iohn* 12.6,8. To which purpose, *Ambrose* saith, That commandement of mercy is common unto all Offices and degrees, neither is the *Publican*, or *Souldier*, the *Husbandman*, or *Citizen*, *Rich* or *Poor* excepted: but *all are to be admonished, that they be ready to give unto him that needeth.*

## CHAP. XI.

AND therefore let none excuse their neglect of this religious duty because their means is small: but rather let this move them the more carefully to exercise it: as being in respect of them, an act not only of *charity*, but also of *Christian policie:* seeing this is the means whereby being poor, they may become richer. For *there is that scattereth, and yet the more increased: and there is that spareth more then is meet, and cometh to poverty*, Proverbs 11.24. And our *Saviour* promiseth, *that if we give, it shall be given to us again; good measure, pressed down, and shaken together, and running over*, Luke 6.38. Whence it is *compared to sowing seed*, 2 Cor.9.6. *and to trading*. Luke 19.13. Now no man will in time excuse himself for not sowing his seed; because he hath but a small quantity to spare, above that which he is to spend for his sustenance the yeer: but this maketh him the rather to cast it in to the ground; that being multiplyed, he may have also enough the yeer following. Therefore *none refuse to trade, because their stock is small:* but so much the more diligently they do it; that it may be increased. And *therefore seeing almes giving, is our Christian sowing and trading: let not our small means make us neglect it: but to practise it with more cheerfulness. And so much the rather, because we shall not only reap an earthly crop; but have also an heavenly harvest, which will never fail us, of which in the reasons.*

Neither let any man say, that this only belongeth unto those that have much to give: for that their almes are so small by reason of the meanness of their estate, that they have no hope it will be respected: for the Lord saith not, Give much, but he commandeth to open the hand wide: whether it be great or little, and he measureth the deed by the will, and the outward act by the habit, and inward vertue: he looketh not so much, *Quid datur*, as *ex quo*: not to the greatness of the gift, but to the quantity of the store, out of which it is given, and the largeness of the heart: which out of a little can spare somewhat. And therefore *the affection of the giver, maketh the almes precious* and estimable, or *vile* and contemptible *in his sight* in which respect no mans gift, as one saith, is accounted small; if it be given it out of a great and liberal minde: seeing our piety is not

ed by our outward wealth, but by the inward riches which lieth
the heart. It is true indeed, that rich men give greater gifts, and
men leſſe, in reſpect of the matter or thing given: but there is no
ce in the fruit of the work; where there is no want in the affecti-
the workers. For as *Ambroſe* ſaith, It is the heart and minde of the
which maketh the gift rich or poor, and that ſets the price upon all
ſpiritual wares. An example whereof we have in *the poor widow,*
*ſting into the treaſury two mites: was adjudged by our Saviour to*
*given the greateſt gift, becauſe ſhe had the largeſt, and moſt liberal*
which made her to give (not like others, out of their ſuperfluity;
ven out of her penury all ſhe had: as alſo becauſe the rich giving
their ſuperfluity; relie upon their own abundance, as ſufficient to
em out in their bounty: whereas they who being poor, and yet give
their penury; do in their almes-deeds (by a lively faith and affi-
depend wholly upon *Gods providence and promiſes.*
hat (as the Apoſtle ſpeaks) *if there be firſt a willing minde: liberali-*
*epted according to that a man hath, & not according to that he hath*
Cor. 8. 12. As what was *Rebekaes hoſpitality*, ſo much extolled by
*me?* but water cheerfully afforded to *Abrahams ſervant*, for *him*
*is Camels:* And what doth *Chriſt* require of them, that can give no
his poor ſtrangers? but *a cup of cold water only:* proteſting with-
if they give but ſo much, they ſhall in no wiſe loſe their reward,
Mat. 10. 42. *If but water, but a cup of water, but a cup of cold water* be
ed: as a cold entertainment of a ſtranger; but be thought enough
a poor man bountiful, even by the beſt prizer of all things and
who can exempt himſelf from this duty, under pretence of diſabi-
not *water a cheap proviſion? a cup of water, a ſmall quantity?*
*up of cold water ſoon made ready? Let no man therefore (ſaith*
*herefore here, and Saint* Auguſtine *elſwhere) plead poverty in this caſe.*
what greater incouragement can there be, unto them that have
to give ſomewhat of their ſmall ſtore, to thoſe that ſtand in need?
their work is as much eſteemed, and ſhall be as richly rewarded;
who give much out of their greater ſtore. (Yea, *God will be ſure*
*ſe that little we have: if we are willing to give of that little.*) If a
n had a gracious *promiſe*, from his Prince; that if he would lay
ſe pence, at his appointment; he ſhould have a reward equal with
reſt Nobles; who have in the ſame reſpect diſburſed ſummes of
value: how readily would he part with his ſmall pittance? for the
g of ſuch rich hopes. Or if a *Merchant* out of his love and boun-
*ould offer a precious jewel to ſale*, ſetting his price not accord-
the ineſtimable value of the thing ſold; but according to the
on of their ability who come to buy it, ſo that they who will give
out of a little, ſhall aſſoon have it, as thoſe that will give much

out of their rich eſtates: how would *poor men crowde to* come to *ſuch bargain?* and with their ſpeed prevent the wealthy, in *running to ſuch market:* but here is the like caſe! yea, ſo much better as *heavenly* je and rewards exceed thoſe which are *earthly*; and *things permanent* a *everlaſting*, excel in worth, thoſe which are *mutable, and but of momen ny continuance.*

Which being ſo, let none exempt themſelves from giving, that h wherewithall: and in caſe they have no better, let them afford *courte affability, and loving language*, together with *their prayers to God:* w proceeding from the heart; is (as *Auguſtine* affirms) enough to m poor man hoſpital in the ſight of *God*; and to procure for it a bl reward. Yea, let ſuch above all others, practiſe here the *French Pro at the leaſt: Have honey in thy mouth, thou that haſt not money in thy* But eſpecially, *let Rich men* (for this duty or work eſpecially belo to the wealthier ſort) *like full Ciſterns, let go the cock of their bounty, relieving of the thirſty: for it is charged upon them in ſpecial*, ſaying to rich, *Give in charge that they be rich in good works*, 1 Tim. 6. 17. And much touching the perſons that are to give: only I ſhould add a *cau* or two.

For we are not to underſtand hereby, that all may give alms th will: but they only who are qualified, and fitted for it, unto which is quired, that thoſe who give have right unto the things, thus beſtowe ſo as they may *give their own*, and not that which belongeth unto othe as alſo that they be left (by the *poſitive laws of men, grounded upon Ch ſtian equity*) to their liberty, that they may diſpoſe of that which is th own; having *age, judgement* and *diſcretion* to perform this duty in ſo good manner. But for ſatisfaction herein, I refer the Reader to Ma *Downame's Plea of the Poor, Chap.* 11, & 12. becauſe I would not exce Yet let me give this hint, as the *Husband* ſhall do well (if he be no *Nabal*) to *acquaint his wife* with what he gives: ſo *the wife* ſhall do w (if ſhe have a *Nabal*) to *perſwade her Husband*; in this as in all oth Chriſtian duties; *to draw together: that ſo joyning in the work, they n not be ſeparated in the reward.* And then in caſe ſhe cannot prevail wi him; to take heed of defaming him: a good wife will not lay the fou dation of her own credit, in the ruines of her *Husbands* Honour.

## CHAP. XII.

THirdly, from the *parties of whom*, we come to ſhew the *perſons whom* this duty muſt be performed. And herein we muſt make a *ſpeeret election of objects* for our bounty: that what we do give may we'l beſtowed. To which end, let your liberality have no object but t *Poor* and *Needy*: otherwiſe your mindes are not *rich*, *Iſai.* 58. 6, 7. *Deu* 15. 11. 1 *John* 3. 17. *Epheſ.* 4. 28. 2 *Cor.* 8. 14. *Luke* 3. 11. And among theſe, (if our bounty cannot extend to all) we muſt chooſe out tho

re in *greateſt neceſſity*; and eſpecially ſuch as are *moſt honeſt*, *and* ow. For negligence and careleſneſſe, whereby men give they r to whom; ſhews that it is *prodigality*, and contempt of their rather then their *charity* towards the *Poor*, or their *love* unto hat moves them thereunto, nor is this their giving more *unprofita-* hen it is *fooliſh*. For what wiſe *Husbandman*, is ſo free in *ſowing* his hat he caſteth it indifferently into all *grounds fallow* and *manured:* pon the *high-way*, and *hard Rocks*, where it is ſure to be loſt and to nought.

*our Saviours* injunction, *when thou makeſt a Dinner or a Supper*; *the rich, but the poor to thy table:* that is the poor rather then the But we are ſo far from obſerving this rule, that contrarily we *feaſt* , without any regard of the *poor*. Yea, it is a ſhame to ſee, how n (yea, almoſt every man) turn the *alms* t ey ſhould give *to the* to *feaſts for the rich:* Never more at the *table*, but never leſſe at ; never more ſumptuous in *cloathing our ſelves*, never leſſe care r. Rich men do good turns to themſelves, as they *play at Tennis*; he ball to him that will toſſe it to them again; ſeldom to the *poor:* are not able to bandy it back. *Pride cuts*, and *Riot ſhuffles*, but them both, they deal the *poor* but a *bad game*. Only the rich in full ears of Corn; humble themſelves to the poor earth in cha- *ies gather many friends, but the poor is ſeperated from his neigh-* roverbs 19.4.

our *great feaſts*, the gueſts which *Chriſt* ſpake for, are leſt out: *ready to fall, is as a Lamp deſpiſed in the opinion of the rich*, . But what ſaith *Hierom?* It is a kinde of *ſacrilege*, to give the the poor, to ſuch as be rich enough: let the hungry bowels thy charity, not the paunches of thoſe that are almoſt burſten ndance. For as *Pythagoras* ſaith,

*Alms diſtributed unto the indigent,*
*Is like a medicine given to the impotent.*
*But to the unneedy man to make his dole:*
*Is like the miniſtring of plaiſters to the whole.*

ore, *When thou makeſt a Dinner or a Supper, call not thy friends,* thren, *neither thy kinſfolk, nor thy rich neighbours, leſt they alſo bid* , *and recompence be made thee:* Neither entertain merry com- parafites, jeſters, or tellers of news; as is uſuall at great : for this is no charity or hoſpitality, though it be commonly in that title; but it is good fellowſhip, or ſome ſuch like thing Expoſitors aver. It was the ſaying of an ancient *Philoſopher*, nes of many great Houſe-keepers are like *Figs*, growing on of a deep downfal: for as *Crows*, and not *men* fare the better for lſe fellows, and not worthy men have the benefit of thoſe.

And a late *Divine* writes, that entertaining of *Nimrods*, *Esaus*, *Ishmaels*, and those devouring *Dromedaries* their followers: is but a *mock-poor* or rather the poison of hospitality. We read that *Abraham* and *Lot* received *Angels* in the likeneſſe of men; a great honour of hospitality: but these rather receive *Devils* in the likeneſſe of men. Nor do they seldom prove to their entertainers, like the *sword* which cuts the *scabbard* that preserves it; or the *Ivy* which eats up the *tree*, and undermines the wall that supports it.

## CHAP. XIII.

IT was hospitality when *Abigail relieved* David *and his followers, with two hundred loaves, two bottles of wine, and five Sheep ready dressed* with other the like. When *Shobi Machir, & Barzillai brought beds, basins, & earthen vessels, and divers kinds of victuals for him; and for the people that were with him, hungry and weary, and thirsty in the wilderness.* When *Job did not eat his morsels alone, but made the fatherleſs eat thereof, and warmed the poor with the fleece of his sheep.* When the *Israelits in their feasts and good dayes, sent gifts to the poor, and portions to them for whom nothing was prepared.* When *Martha*, and others *received our Saviour into their houses*; and gave him kinde entertainment. Finally, it was hospitality which *God* required of them that would keep a true *religious fast*, Isai. 58. *To deal their bread to the hungry, to cover him whom they see naked, and not to hide themselves from their own fleſh*: and unto which *Christ* exhorted his Hoast, *Luke* 14. 12, 13, 14. *when thou makeſt a feast, call the poor, the maimed, the lame, and the blinde: and thou shalt be recompensed at the resurrection of the just.* So that if we would be blessed in our bounty, *the poor* must be *the object* of it; For they, (and not those before spoken of) are the ground, in which the *seed* of beneficence must be *sown*, if ever we mean to *reap* an *harvest* of happineſſe. They are our *bankers*, to whom we must deliver *Gods talents*; if we would have the *increase* in our Masters estimate; and so receive the gracious reward of our faithful service. Finally, these are *Gods Factors*, unto whom if we deliver our *goods*; the *Lord* himself will acknowledge the *debt*, and will surely *pay us* with great advantage.

Whereas they, the streams of whose bounty do run another way; may well impair by their expences their *present means*; but they cannot thereby increase their *future hopes*: they may perhaps among men, have the praise of their munificence and liberality; but they shall not by *God* approved for their cost: nor when they give up their account, be blessed in their bounty.

Or in case thou do'st keep some dayes of feasting and joy, for thy friends and rich neighbours, as the *Jews* did, *Esther* 9. As *God* gives thee leave and liberty, according to the *places* and *times* wherein we live; and according to *our estate and calling*, to make such *feasts of civility and gratu-*

of *peace and reconciliation*, of *friendship* and *acquaintance*; as
made, the same day that *Isaac* was weaned: As *Isaac* made to
and his followers; As *Laban* made at the *Marriage* of his
As *Samson* made at his *wedding*; As the *sons of Job* made one
ther, and their *sisters*. And as Saint *Ambrose* now and then, to the
and *Consuls* of *Millain*. But always with this proviso, that we
disabled by them, from being bountiful to the *poor* and *needy*; be
observe two things. First, exceed not like *Nabal*, who being but a
man, made a feast like a *King*. But rather imitate *Socrates*, who
he had bid many Rich men to Dinner (his wife *Xantippe* being a-
of the small and mean preparation that he had made) said; Be
wise, for if our guests be *sober* and *vertuous* men, they will not
this cheer: and again, if they be *riotous* and *intemperate*, we are
shall not *surfet*.

dly, in case thou makest a feast, as the said *Jews* did; be sure thou
not to do as they did, let the poor have part with thee, *Esther* 9.22.
if we remember effectually, and to some purpose at such times:
these Feasts *shall be clean unto us*: as Saint *Augustine* discourseth
cond Sermon, *de Tempore*. It was a *good Law* the *Romanes* had,
man should presume to make a *publick Feast*: except before, he
vided *for all the poor in his Quarters*, as *Patritius* reports.

## CHAP. XIV.

*Poor* there are two sorts; *Gods poor*, *and the Devils: impotent*
*and impudent poor*: The poor upon whom we should exercise our
ficence, is the *honest labourer*, and the *poor housholder*, who either
the *greatnesse of their charge*, or *badness of their trade*; *crosses*, *loss-*
*suretiship*, or other casualties; being brought behinde hand,
able *in the sweat of their face to earn their bread*: or the *blinde*
*maimed*, the *aged* and *decrepit*, the *weak widows*, or *young orphans*:
are either *past their labour*, *or not come unto it*: these are *principal*
*of bounty*, and he that is godly and discreet; will rather give to
*that work and beg not*, then to *those that beg and work not*: For ac-
to the *Apostles* rule, *They that will not labour must not eat*:
ther the law is duly and with severity to be executed; which
it may seem sharp, yet it is full of mercy to the honest
who might be more liberally relieved, if these idle devou-
not eat up their portion, and would above all be merci-
those miscreants; if by wholesome severity, they might be reclaim-
their wickednesse; seeing hereby they should be pulled out of
of the Devil, and preserved from falling into fearful condem-
To which purpose *Augustine* saith, *It is better to love with seve-*
*to deceive under shew of lenity*: and to with-hold bread from
the

the hungry, if being ſure of his victuals he neglect juſtice; then b
giving unto him, to make him reſt ſecurely in his unrighteouſnes
*The ſluggard that will not labour in Summmer*; *Solomon* ſaith, *ſhall b*
*in winter, and have nothing.* Nor is every lewd lazel of the can
Common-wealth, a fit altar whereon we may offer the ſacrifice of
alms-deeds: but ſuch as are ſo through neceſſity, and not of choice. F
there are many ſturdy beggars, and vagrant Rogues; the blemiſh of
Government, and a burthen to the *Common-wealth*: which kinde
poor, are not to be maintain'd in their wicked courſes: For to feed the
to fat *vermine*, to feed *Mice* and *Rats*, and *Polecats*; yea, it is to feed
*it ſelf*, to whom they make themſelves ſervants, and therefore moſt
ly and equally do our Laws puniſh with a mulct; thoſe that do rel
ſuch *Vagrants*: for theſe are *not the poor*, *but* the worſt *robber*
*the poor*; we may rank them with *Uſurers*, *Incloſers*, *Ingroſſers*,
*oppreſſing Land-lords*: For this is the reaſon why the poor indee
*want it*; becauſe theſe counterfeits do *ſnatch it*. Men that labour ha
often lack bread for their families: while theſe that refuſe all work,
full.

As work they will not, he that before he gives them relief ſets the
to labour; ſhall never after finde them at his door: Such beggars a
thieves and robbers; becauſe they ſteal their labour from the *Chur*
and *Common-wealth*, which is as profitable as land or treaſure; an
take the meat out of their mouthes which are the true poor. Among the
beggars, I martial *the riotous ſpend-all*, as well as *the lazie get-nothi*

Affected poverty is odious, that which is of *Gods* making juſtly, cha
lengeth our relief, a poverty of our own making deſerves no pity. He th
*ſuſteins the lewd*, *maintains* and feeds not his body but *his luſt*. Now co
ſidering *Gods Law*, that *every man ſhould eat his own bread*, and that
*who will not labour*, *ſhould not eat*; and that our indulgence is the nur
of their idleneſs, (who though they be idle Drones that feed upon t
common ſpoil; get more by lying ſtill in a *corner*, then an honeſt po
man doth by his *labour*) we make their ſin our own by maintaining the
And they that look for a reward of their charity towards them: ſhall b
anſwered with, *Who required this at your hands?*

Beſides, they come to *pilfer*, not to *beg*; and only then *beg*, when they
cannot *pilfer*. Again, theſe are *Rogues* bred, the greateſt part whereo
are an *uncircumciſed generation*; *unbaptized*, *out of the Church*, and
conſequently *without God in the world*: they have nothing in propriety,
but their licentious life and lawleſs condition; they have *no known fa-
ther or mother*, *wife or children*; but a promiſcuous generation, who are a
*a kin*; and yet know *no kindred*; nor *houſe*, nor *home*: no *law* but their
ſenſual *luſts*, or ſome wicked orders of their own making, fit to maintain
them in their inordinate courſes. Men *without Religion*, *Order*, *Ordinan-
ces*,

Faith, Hope, &c. Or if baptized, ſcarce any of them ever come to what *Chriſtianity* means: the *Church & they* are everlaſting *ſtrangers*; they wait without when the *Sermon* is done. Yea, they be generally in horrible uncleanneſs, they have not particular wives, neither do arrange themſelves into Families: but conſort together as *beaſts*. Or if they do marry, it is without a *Miniſter* or *Magiſtrate*: and ſo divorce themſelves without a *Canoniſt*, they need no *Eccleſiaſtical cenſures*, they excommunicate *themſelves* from all *Aſſemblies*, &c. I ſpeak *not to harden* your hearts, but to *rectifie your hands*.

## CHAP. XV.

True, we muſt ſee none periſh for want either of food, or raiment. Job 31.19. Saint *Peter*, would have the believing *Jews*, to *honour all men*: and Saint *Paul* commands the *Galathians*, to *do good unto all men*: and commends the *Corinthians*, for *their liberal diſtribution unto the Saints, but alſo to all men*: and prayeth for the *Theſſalonians that the Lord would make them to increaſe and abound in love, one toward another, and towards all men*. And therefore as *God* cauſeth his *Sunne*, and his *rain* to *fall*; even upon *Rebels* and *Reprobates*: ſo we muſt *do good unto all men*, even thoſe that are unworthy, if in extream neceſſity. And we ſhall ſin no leſs in not giving, then they ſhall do in unworthy receiving: for as they commit a kinde of *ſacriledge*, in withholding our bounty from thoſe who are truly poor unto themſelves: ſo we keep in our hands the goods of the poor unbeſtowed, under pretence of theſe pretences; *our keeping* of them, is *no leſſe ſacrilegious*, than *receiving them*.

As a good *Chriſtian* like *a good ſtomack*, will deal ſomething to the *moſt remoteſt members*: that they may the better do their office. And why are we ſet at the *upper end of the table?* but that having well fed *our ſelves*, we ſhould *ſet down ſome to them that ſit below*; that they may *eat* and be ſatisfied, and *praiſe the Maſter of the Feaſt*. Admit they be *Forreigners*, or indeed *Heathens*; for even every *Chriſtian neighbour*, though a *wicked man* or an *Heathen*, that needs it: and in reaſon, if *Aliens* and *Infidels* were to be harboured by us under the *Law*; how much more ought they to be received and maintained by us *Chriſtians*, under the *Goſpel?*

Object. Yea, but they are ill-condition'd and unthankful.

Anſw. Man, does not the fault rather lie in thee? perhaps thou thinkeſt it a *mighty buſineſſe*, when thou giveſt them a little *money* or *meat*: after they muſt be thy *ſlaves*, and think they can never *crouch*, or be thankful enough, or if otherwiſe, all are not ſo: therefore give to him be thankful and well-condition'd; and lay not the blame upon them who are innocent, as *Baſil* ſpeaks, *Ne transferant culpam in alios*. Secondly, *One mans faults*, muſt not diſpenſe with *another*

*mans*

*mans duty*: thou art unthankful to *God*, yet he gives; ſo muſt thou. they are therefore *called alms*, becauſe we alſo give them to thoſe that unworthy. And again, only the want and penury of the poor man, m him fit to receive an alms, &c. Neither do we give to *the manners*, *the man*: nor do we take compaſſion on him for his *vertue*, but *miſery*. Sixthly, let us know, that if *God* ſhould take the ſame courſe us; as we do with the poor, and examine our *merits and deſerts*, he would beſtow his gifts upon us: we ſhould never have our re granted, but hopeleſſy periſh in our wants and miſeries. Laſtly, co that though the *poor* be *unworthy to whom* thou giveſt: yet *God i for whoſe ſake* thou giveſt. And if thou giveſt in obedience to hi mandement; though it be caſt away in reſpect of the party who veth thy alms: yet not unto thee who beſtoweſt them; and tho reſpect of their unthankkfulneſs and wickedneſs, thou mayſt juſtl plain with the *Prophet* in another caſe: that all that thou haſt do them, *is in vain*: yet thou mayeſt alſo conclude with him, that *thy ment is with the Lord, and thy work with thy God*; who will in no ca fer it to go unrewarded.

Yea, but they are ſuch as have wronged me.

*Anſwer. Chriſtian beneficence* requireth, that we ſhould give not to *thoſe that* are ungrateful & *do us no good*; but alſo to ſuch as are mies & *do us hurt*: and ſo full of mercy and Chriſtian Charity ought to be; that our good deeds (as occaſion ſerveth) muſt not only extend our poor *neighbours* and *ſtrangers*; but even unto our *enemies*, accordi that, *Rom.* 12. 20. *If thy enemy hunger feed him, if he thirſt give him* An example whereof we have in the good *Prophet Eliſha*; who would ſuffer the *Aramites* to be ſmit with the ſword; but contrariwiſe c them to be relieved in their neceſſity: whereby *he ſo won their love, they came no more to invade the land of Iſrael.* Yea, give to ſuch to c for ſo ſhalt thou ſhew more charity; and have a greater reward: fo are commanded to feed a hungry enemy, and have a bleſſing pro for it in ſpecial, and this is to imitate *God*, *who loved us when we his enemies.*

## CHAP. XVI.

HOwbeit if we will walk by *rule*, though we *do good unto all* muſt we *not unto all alike*: for to the diſtreſſed *Saints*, and mem of *Chriſt*; ſuch as ſhew forth *holineſs*, *Orthodox* and ſound *Chriſ* we muſt double our liberality as *Elkana* gave *Hannah a double por* For if we are even *for natures ſake*, to ſuccour a *ſinner*: then much are we to relieve a *Saint*; becauſe beſides his humane nature, he alſo a certain *divine nature* in him. He is not only *a creature*, but *creature*: not only *a ſon of Adam*, but *a childe of God*; and *a* *member* with us *of Chriſts myſtical body*. Therefore we ought herein to

God, who though he be good to all, *Psal.*145.9, 14, to 17. yet not alike, 1 *Tim.*4. who *is the Saviour of all men, specially of those that* Verse 10.

Then, what more seemly then where *God* gives his *Spirit*, and best there to multiply our chief collations, whence those several exhortations of the *Apostle, distributing to the necessities of the Saints*, Rom.12. *good unto all, but especially to the houshold of faith*, Gal.6.10. And *Saviour Christ, In that you have done it to any one of these; ye have done it to me*, Matth.25.40.

Therefore, as *Joseph* gave better entertainment to *Benjamin*, then to the rest his *guests*; because he was his *brother*, not *by the fathers side* only; as they were: but also *by the mothers*: so we should make more of those, that are *children with us*, not only of the *same God by creation*, but also of the *same Church by belief and profession*: And as there is another manner of use of *things holy, and of things common*; *of the Lords day, and of other dayes of the week*: so a difference is to be made between *true Saints*, and other *common Christians*.

Again, as *liberality* must be shewed generally *to all*; specially *to the poor*: so more specially to *those that suffer* for their profession of the *Gospel*, and true Religion. Whence *Asa* and *Hezekias* Kings of *Judah*, *received willingly those strangers that came to them out of Israel*; when their Kings would have constrained them to commit *Idolatry*. But most chiefly and above all; to *Ministers* and *painful Readers*, *persecuted* or *banished* for teaching and defending the truth of *Christ*. As who deserved more to be fed by *Obadiah?* then those that had *persecuted Prophets of the Lord*; 1 *Kings* 18.13. How could the widow of *Sarepta*, have better bestowed her slender provision? then in sustaining *poor, hungry, and half-starved* Elias. And why? it is *for Gods sake, they are killed all the day long, and counted as sheep for the slaughter*, Psal.44.22. But withall, heed would be taken, that instead of *true Preachers* and *Orthodox Ministers*; we entertain not *seducing Hereticks*, and *false teachers*: who like the *Scribes and Pharisees* do *plant errour and superstition*; and *supplant true Religion*. Concerning whom we have this expresse precept of Saint *John*, *If there come any unto you, that bring not this doctrine: receive him not into your house, neither bid him God speed*, 2 John 10.

How can we be too circumspect in this case, for they are more pernicious to the *soul*; then traitors are to the *State*: They be like *Leeches* which *suck blood greedily*; not to *ease*, *or cleanse the part*, but to *satisfie their own bloody thirst*, under a colour of *feeding* mens *souls*; they *impoise* and *kill* them; in stead of *converting* they *pervert* their *hearers*; dealing with them as an ill *Physician* with his *patients*: that *purges away the good humours, leaving the bad behinde*:

or as *Vermine* do by *Poultry*, that *ſuck out the beſt blood* from the
and *leave only the* refuſe; *their notions* being worſe, then ſo many infect
bits: for as thoſe cauſe all the wholeſome food a man hath eaten, to
*vomited* up again; ſo it ſelf is caſt up withall: whereas their *falſe*
*ctrines drive out the truth*; *as one nail drives out another and ſticks fa*
*the room.* *Falſhood* after *truth* is like *Aloes* ſtrewed upon *honey*: a l
whereof taketh away all the former *ſweetneſs*. Yea, ſuch a *ſeducer* t
be able in one week to *undo, and make void*, whatſoever a *faithful*
*niſter* hath *built up*, and eſtabliſhed in the *hearts of his hearers*, with
pains in many years: whereas what they *plant* is like to *laſt*; for the
rankle and feſter the affections of their hearers; that they lea
probability of their being reduced. *A ſeducers teaching*, is like *Cir*
*tions*; *too ſtrong for all antidotes*: and the condition of their *Profe*
like the *Kings Evil*, that none but *God* himſelf can *cure*. And one
reaſon is, they are no ſooner falne in with theſe falſe teachers; but
*Toad of prejudice* againſt their true *Paſtor is ingendred in their bra*
Yea, now they have ſuch baſe thoughts of all *Orthodox Miniſters*,
they turn the *deaf eare* to whatever they ſhall ſpeak. It is a chief
*ciple in the art of ſeducing*, to *winde themſelves into favour*; by
*the more worthy into diſgrace*: and having ſo done, the next is to in
dict them hearing in *all publick Aſſemblies*; and reading *Books* that
not made by them. A cunning trick to keep ignorant ſouls from ſtum
which they have learnt from the *Pope*; who will not allow the Lai
read the *Bible*, or hear the word preacht: And the *Turk* who denies
his ſubjects both all kindes of learning and diſpute about religion. A
this is the cauſe why ſcarce one of a thouſand, that once falls into
clutches of a *falſe teacher*; ever returns again. But of this by the
only.

In the next place, there is reſpect to be had, to what a man hath be
as if *a godly man* be fallen into decay, *that hath been in great proſpe*
in caſe he keeps his wonted integrity: to him we ſhould be the m
bountiful and reſpective; which is but to do as we would be done by:
we are both *more ſenſible of our preſent miſery*, *by remembring our fo*
*happineſs*: and alſo more tender and delicate, & ſo leſs able to bear it.
memory of former happineſs, makes the preſent miſery more deplora
which like *dead beer*, is never more *diſtaſtful* then *after a banque*
*ſweet-meats*. For *Bajazet*, to change his *Seraglio* for a *Cage*: For *Vale*
to become a *footſtool to his proud foe*: are calamities able to ſink a ſo
deep in ſorrow!

I might further ſhew in ſundry particulars; in what order we ought
proceed, in doing theſe works of mercy; in caſes of extream neceſſity
and how we ought to prefer our *wives* (next unto our *ſelves*) before
whatſoever; our *parents* before our *children*, and theſe with the reſt
ou

family, before all others; our *ſpiritual kindred* and *benefactors*, be them who are only of our *kindred in the fleſh*; our *kindred* be- *mon friends* and *neighbours*; and theſe before *ſtrangers*, and also before *enemies*. So that if our liberality cannot through the neſs of our eſtates, extend to all ſorts: then muſt we ſtretch it as we can, according to this order. Which is to be underſtood *if* they *other things alike*; that is, in *want and poverty*, and like in *piety and*: for otherwiſe we muſt relieve thoſe who are our *enemies*, being in m neceſſity; even before our own *children*, being but in ordinary and thoſe who are *religious and vertuous*, being *further off*; before who being *vicious and graceleſs*, *are neerer unto us*. And ſo when we nked unto any, in *many bonds and relations*: we are to prefer them any of thoſe, to whom we are *bound in ſome one particular*, if they our *parents*, or *under our own charge* and *government*: as a *godly* before one who is as religious, but *nothing a kin* unto us: or a nto us, but not ſo vertuous and religious; *a kinſman*, *neighbour and factor*; before either a kinſman or neighbour, or a benefactor ſingly lone.

how in ſuch alſo as we are *equally obliged unto*: We may without lity *put a difference*, As it is ſaid: *John* 21.20. *The Diſciple whom loved*; *the word* by whom all things were made, loves all he made, , more then *unreaſonable creatures*; and his *Saints* more then n, and his *choſen Apoſtles* more then *other Saints*, and *John* more ther *of his Apoſtles*: and we may ſafely do in this caſe, as our *Sa-* did. But I paſs it for fear of *ſurfeiting my Reader*.

ther let any dream, that the beſt of *Saints* whom *Chriſt* moſt deerly ; are ſo exempt from miſery, that they may not want or be in ne- : nor miſ-judge of them, in caſe they fall into great poverty, as *friends* did of him when they ſaw him ſo ſorely afflicted. For the layes it down as a duty, that we ſhould *diſtribute unto the neceſſi- of the Saints*, *Rom.*12.13. So that even Saints, may be in ſo great ne- ; as to ſtand in need of relief. And our *Saviour* tells us, that the at the *laſt day*; ſhall be *indicted* and *arraigned*, caſt and con- ; for not relieving *Chriſt* in his members, *Matth.*25.41, to the end, it doth there appear, that even thoſe who are ſo deer to *Chriſt*, their caſe he accounts his own; may nevertheleſſe in this world be needy condition, *viz. hungry*, *thirſty*, *naked*, *ſick*, *and in priſon*, 8.35. *Famine and nakedneſs*, are alſo in the catalogue of thoſe many which befal not only the worſt of men, but the beſt that live: *Heb* 11 ich by ſo much more are *wicked men*, *in the greater want*; by how they are deſtitute of thoſe things, that can leaſt be ſpared: name- *ſtate and Gods favour*: this is the diſconſolate condition, of thou- of poor people in the world.

## CHAP. XVII.

AND ſo I paſſe from the *third* general, *viz. the perſons to whom we* must give; to the *fourth* which is *what we are to give*. Wherein two things are chiefly conſiderable: the *firſt* is, that what we give must be *our own*, and the *ſecond* that it be *worth the giving*.

Firſt, let what thou giveſt be *thine own goods*, *juſtly gotten*; Zaccheus did not give until he had firſt *reſtored*. It is the *chiefeſt charity, to do juſtice* to every one: ſo reſembling *Marcus Curius*, *a noble Romane*, a pattern of ſingular wiſdom and honeſty: who having vanquiſhed the *Samnites*, *Sabines*, and *King Pyrrhus*; divided to every one of the people, *fourſcore acres of land*, and as much to himſelf and no more.

None more charitable then *Job*, yet if he had not been *an upright and juſt man* alſo, *Job* 1.8. his charity had never been eſteemed of. For to *rob ſome*, and *relieve others*: *is to offer unto God the hire of a whore, or the price of a dog*, as the *Scripture* ſtiles it: both which *are abomination to the Lord*; Deut. 23.18. according to that, *Proverbs* 15. *The ſacrifice of the wicked, is abomination unto the Lord*. And *God* himſelf profeſſeth, *I the Lord love judgement, I hate robbery for a burnt-offering*, Iſa. 61.8. And as he hates it for a burnt-offering; ſo likewiſe for work of mercy, *Matth.* 6.1. Yea, he that bringeth unto *God*, ſuch *alms* or *offering of the goods of the poor; doth as one that killeth the ſon, before the eyes of his father*, as it is *Eccleſ.* 34.20. Nor is it leſſe abominable and odious, or otherwiſe eſteemed of honeſt men. As when *Henry the Third King of* England; had ſent *a load of Freeze* to the *Frier Minors* to cloath them: *They returned the ſame again*, with this meſſage; That he ought not to give alms of that, which had made ſo many poor, neither would they accept of that abominable gift! how much leſs then will the righteous *God?* Yea, this is ſo clear a caſe, that *Selymus the Great Turk* could *ſee it by the dim light of corrupt nature*: For when upon his death-bed he was moved by *Pyrrhus* that *great Baſhaw*; to beſtow that abundance of wealth, that he had wrongfully taken from the *Perſian Merchants*; upon ſome *notable hoſpital* for relief of the poor: he commanded it rather to be *reſtored to the right owners*, which was forthwith done accordingly. It was a brave reſolution in *David*: who when *Araunah* would needs have given him the *threſhing-floor*, anſwered; *Not ſo: but I will buy it of thee at a price, and will not offer burnt-offerings unto the Lord my God, of that which coſt me nothing*, 2 Sam. 24.24. And the ſame ſhould be every *Chriſtians* practice: For *juſtice* and *mercy*, muſt be *matcht together*, according to that, *Micah* 6.8. *Deal juſtly, and love mercy*. And as *mercy must lay out*, that which is given to the poor: ſo *juſtice muſt firſt bring it in*.

The next thing to be conſidered in this partition, or diviſion; is the *divers kindes of alms*, the which are principally *three*: *giving*, *forgiving*, *and free lending*. But becauſe I intend only to ſpeak of the firſt of theſe

A

cording to the project I intend; it shall suffice only to name and so I proceed to *the quality of our alms*: namely, *That what is worth giving*. In which respect it is required, that we give to things *wholesome, cleanly, convenient, and comfortable* for the sustenance of their lives. For as many of *Christs poor members*, are so poor, that many a *dog* is better provided for then they are: So many that will give unto them such *base and sluttish food*; as would scarce offer unto their dogs. But do these (think we) think them *of the same Father?* Yea, *members of the same body*, whereof *Christ is head*, and *partakers in hope of the same precious promises* with themselves? Or which is more, that *in them they lend unto the Lord?* who justly refuse base refuse; yea, *we lend to Jesus Christ himself*; and will we give him *swill and swines meat? who hath given himself unto us*, and vouchsafeth to *nourish our souls and bodies, with his most precious blood!* O consider this! ye that so basely esteem of the poor: that what you give be worth the giving: It is an honourable and gainful thing, *that the Jews have*: who *give to the poor the best* of what they have: because *God is to have the best*; and what is given to the *poor for his sake, is given to God*. It is to be feared, that these *Jews* will one day rise up in judgement against the most of *Christians* in this last, and worst Age,

*Of uncharitable charity*, when men will give nothing to the poor, though they cannot make use of themselves. *The mouldiness* gives their due to the *Fly* gives their *meat*, the *Moth* gives their *garments*: but will God accept of these for *his poor members?* No, he that *accepteth, and rewardeth a cup of cold water, given for his Names sake*; whereas every thing to bestow, *Mark* 10.42. will strictly call thee to an account for *spoiling* of his *good creatures*.

*Whereas* God hath given you *much goods*, to the end you may do *much good*: you *withhold them from the owners thereof*, Proverbs 3.27. until they are unfit to give, and every way *unwholesome to use*. But *with what measure, Christ will measure to you again*, *Matth.*7.2. You give *his brethren* and *children*; *the refuse of what you have*: And he (who shall stand in the greatest need of all) *at the last day*; will give you *the refuse of what he hath*: viz. *Depart from me, ye cursed, into everlasting fire*, Matth.25.41. *Minde and remember that*. And so much of the *General*.

## CHAP. XVIII.

Now, as touching the *manner how*, what we give must be with *alacrity and cheerfulness*; and not grudgingly: whence it hath the title of being given unto it. As a gift is a free and liberal action, done freely and cheerfully, and not grudgingly and repiningly: the which God forbiddeth, and condemneth, *Deut.*15.10. but requireth the con-

contrary often. See 1 *Pet.*4.9. *Be ye harborers one towards another, without grudging.* And the like, 2 *Cor.*9.7. *Every man as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver.* Whence that short and pithy exhortation, *Be given to hospitality*, *Rom.*12.13. 1 *Tim.*3.2. wherein the *Apostle* speaks, as *Menelaus* in *Homer*: few words, but very fit; expresse emphatical and significant. He saith not here, as elsewhere, *Be not forgetful to entertain strangers*, as Saint *Peter*, *use hospitality*; but *Be given to hospitality*. Yea, not exercising, but *pursuing* hospitality, as *Chrysostome* noteth upon the place. For the word in the original, signifies *eagerly to pursue* and follow it.

*Christians* must be given to hospitality; like *Job*, *Abraham*, &c. For as the *Apostle* exhorts the *Thessalonians* to *follow that which is good*, and the *Hebrews* to *follow peace with all men*, and *Timothy* to *follow after righteousness*, and the *Corinthians to follow after charity*: So he doth exhort the *Romanes* to *follow after hospitality*. Which vertue as St. *Peter*, commended to the believing *Jews*, and by St. *John*, commended to *Gaius*, and *Demetrius*; and the contrary vice blamed and reproved in *Diotrephes*, 3 *John* 5,6,8,9,10,12.

It is said, *Rom.*12.8. *He who sheweth mercy*, *let him do it with cheerfulnesse*. And this the Lord chiefly respecteth and rewardeth: for so it is, *Prov.*11.25. *The liberal soul shall be made fat*; not the hand, but the soul and heart. An example whereof we have in *David*, who was commended for his readinesse to build the *Temple*; though he never performed it in act, but only had a desire to build it, 2 *Sam.*7. And in the particular case of giving *alms*: that *if there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not*, 2 *Cor.*8.12. which chearfulnes was practised, by the faithful the of *Church of Corinth*, who were so forward in ministring to the poor Saints, that the Apostle professeth it needless to remember them of it, 2 *Cor.*9.1.

A *bargain* is valued by the worth of the thing bought; but a gift by the minde of the party giving: because of gifts, the minde is the best. The grace of a benefit is voluntarinesse, the freenesse of the minde, and the openness of the heart. Therefore Saint *Paul* commends the *Corinthians*, for that they were willing and forward, 2 *Cor.*8.10. *Gods people are a willing people*, *Psal.*110.3. And it's a brave thing, to be like *Araunah*, who had but a *subjects purse*, yet a *Kings heart*. Wherefore do not withhold thy riches, and with-hold thy self, which was *Cains* crime; for he offered to *God sua, non se*; (as one saith) his goods, not himself: and therefore *God* rejected his oblation, *Non tua desi, & te ipsum detinea*, as *Augustine* speaks. *God* commands us to *love mercy*, not shew it only, he likes not that our *alms* should come from us, as *drops of blood* from the heart.

It is not enough for us to do good, and to be rich in good works

be also *ready to distribute*, and *willing to communicate*: as it is
Besides, his outward works of mercy, are from an inward
and therefore it is no more painful or grievous unto him to do
then it is for the *eye to see*, or the *ear to hear*: Yea, rather they are
ght of his soul, and it is *his meat and drink* thus *to do the will*
*ther*. Works of mercy, should not need to be *drawn out* of us
the importunity of suiters: but kindly, naturally, and readily
m the heart, and inward fountain of bounty and benignity.
should flow from us, (as *water* out of a *spring*, as *light* from the
*ney* from the *combe*) and not *squeezed* from us as *juice out of*
*e*, or *verjuice from a Crab*; so that we be glad of an opportuni-
good as the *Cow* of yielding her *milk*: even seeking earnestly
bject, that we be glad of an opportunity of shewing mercy.
that doth so, shall easily heare of some that labour hard, and
get *clothes to put on*, nor *bread to eat*: that have *rags* for their
and scarce *straw to lie upon*: that *drink water*, and *live on wort*,
*pulse*, yea, on *grains like a hog*, or *scraps like a dog*: yea, let
into some back lane, (as it is our duty, to visit the poor; that
y may the more affect our hearts; for things seen more feeling-
n. *James* 1.27. *Matth.*25.36.43. and we shall thereby be bet-
make good choice of objects: and the better know how to fit
their necessities, and joyn spiritual alms with our corporal,
ll treble the benefit, that it may make us more humble and
, and occasion us to burst forth into praising of *God*, who hath
otherwise with us: to teach us temperance and frugality; that
have the more to give, &c.)
our servant, and there he shall hear the *children* crying for
and the *parents* out-crying them, because they have no food to
: some *lying in straw* for want of beds, others *drinking water*
better drink; another sort neer *starved with hunger* for want
or escaping that, *quaking and shivering with cold* for lack of
relieve these, and those that are yet unborn shall blesse you,
God for you; and indeed no want is so worthy of relief, as
is loatheſt to come forth.
rease there, for as the *fountain* sending forth *its streams*; first
empty hole as it runneth, and then goeth into another: and
th, till it hath fill'd all: so the fountain of the righteous mans
ver ceaseth to communicate the streams of his beneficence: but
th supplied the wants of one and many; he still seeketh after
I have read that the *Turks*, are wont to send their *servants*
purposely to hearken among their *neighbours*, which of them
ded of *victuals*, *money*, *raiment*: who shall condemn *Chri-*

CHAP.

## CHAP. XIX.

AS what will many a rich *Citizen* ſay, (living in the heart of *City*) we know none in ſuch want, and think alſo that they ſ reaſon: for if you obſerve it, the ſame ſhall be their plea herea when they ſhall be *arraigned at the bar of Gods juſtice*, for their ab nable and deteſtable cruelty. They will even anſwer *Chriſt* him *Lord, When ſaw we thee an hungry, or naked?* Matth.25.44. they k no ſuch thing, they know not, *that there are out-Pariſhes*, ſo oppreſ poor; That the inhabitants are not able (were they willing) to m tain a tithe of them. They know not what a number of their bre there are kept at *Tunis* and *Argier*, under *Turkiſh ſlavery*; in ſuch mentable and ſad condition, as if they were already *half in Hell*: might with eaſe be ranſomed, would rich men hearken to the gro moans of their *wives*, or *parents*, that would daily come to ſolicit the their behalf, had they any hope to ſpeed; they know n ne of this, & the like that I could name: as *breeding up* poor folks *children*, at leaſt viding that they may be *taught to read* & placed forth; thouſands wh are brought up, and fitted for the *gallowes* only & for *Hell*. Nor will inquire, nor come where they might have ſeen and informed themſe *Luke* 9.23. They are willingly ignorant, but this will not be ſufficie keep them from being bid, *Depart, ye curſed, into everlaſting fire*, Ma 41. *The righteous conſidereth the cauſe of the poor*, and will ſeek out opportunities of doing good: *but the wicked regard not to know* Prov.29.7. For if thou diddeſt, at leaſt if thou wert known to be a *ful man*; and not taken notice of for *a churliſh Nabal*: thou wo daily have ſuch objects of charity propounded to thee, as might move thee to deprive thy ſelf of neceſſaries for their relief; were n *heart of ſtone*, and thy *bowels of braß*.

I profeſſe it amazes me! that ſuch mens *conſciences* will permit a minutes *reſt*. Nor do I wonder at any thing more, then at the ſe comfort, and peace of conſcience that ſome have: in that they a in wealth, *faring* (like *Dives*) *deliciouſly every day*, having all thi exceſſe; while they ſee, and hear of ſo many that are in great ext ty and want. As they cannot chooſe but hear ſad ſtories, of *the extremity of ſome who beg not*.

*Objection*. But here ſome (that they may the better excuſe themſe will ſay, If it be ſo, how comes it to paſſe, that *profeſſors of Religi* not by their example teach us this leſſon? for we ſee they are as tons and miſerable as others: for whereas ſome of them have ſands, I ſee but little good they do. And indeed this is an jection that I cannot tell how to ſhape an anſwer to it; ſave that there are many *profeſſors* of religion, that are not *poſſeſſ* it. They wear indeed *Chriſts livery*, but are none of his; neither do

God, nor the power of *Religion*. For if they were indeed convert-
had the Spirit of *Christ*: they could not but be merciful and li-
meſſe *Zaccheus*, and they in the ſecond and fourth of the *Acts*.
ith as we are godly, we are imitators of *the godly nature*. But in
do we more reſemble *God*, then when we are bountiful and be-
to all that need our help. *God delights in mercy more then in ſacri-*
ſea 6.6. And a merciful man is ſtricken to the heart with the mi-
others; and is compell'd to help them if he can. *The power of*
*and godlineſs lieth in the practice of it*, James 1.22. *By this ſhall*
*know ye are my Diſciples, if ye love one another*, John 13.35. *Eve-*
*ry one that loveth is born of God*, 1 John 4.7. If we love, we will not ſuf-
can we endure they ſhould want, whom we love.

n, *God* whoſe our riches are (for only our ſins, can we challenge
wn) *commands us* to be pittiful and merciful, 1 *Pet.*3.8. *Luke* 6.
*ab* 6.8. *Chriſt was ſo*, 2 *Cor.*8.9. *Iſai.*25.4. *Matth.*15.32. *Mark* 8.
his precept to all believers is, *Learn of me*, Matth.11.29.
*ers did ſo*, in all ages, *Cornelius gave much alms to the poor*,
1,2. *Paul* did ſo, Acts 24.17. *Dorcas was full of good works and*
*s which ſhe did*, Acts 9.36,39. *The good woman in the* Proverbs
*ut her hands to the poor and needy*, Prov.31.20. Job *was a fa-*
*e poor*, Job 29.16. & 31.16, to 21. *Zaccheus* was a miſerable,
d, and covetous extortioner: but when he was converted, he be-
liberal. *Half my goods I give to the poor*, Luke 19.7,8,9. The *Pri-*
*Chriſtians ſold their poſſeſſions, and goods; and parted them to all*
*every one had need*, Acts 2.44,45. & 4.22, to 38. 2 Cor.8.14,15.
*loving Corinthians were willing, even above their power*, 2 Cor.8.2,
d the like of *Abraham*, and *Lot*, and *Boaz*, & many others men-
*in the word*. And indeed all that are truly converted & godly. *The*
*ſheweth mercy, and giveth*, Mat.5.7. Col.3.12. Pſal.37.21. So
man be uncharitable and unmerciful; he cannot be of the num-
the faithful, however he may flatter himſelf. And indeed how
like *Chriſt* and his people; if we have not the ſame minde, and
nd heart they had: if we walk not in their ſteps, and do not as
d? It was the very end why *Chriſt gave himſelf for us; that he might*
*us from all iniquity, and purge us to be a peculiar people unto himſelf,*
*of good works*, Titus 2.14. And therefore, *If we have not given*
*to the hungry, and covered the naked with a garment*; God will
us, let our profeſſion be what it will, *Ezek.*18.16. And no mar-
if we be uncharitable, we obey not but flatly *deny the Goſpel*;
9.13,14. *and ſhall be puniſhed with everlaſting deſtruction from the*
*of the Lord*, 2 Theſſ.1.8,9.

I might proceed & make it alſo as plain: that he who hath no *true*
*faith*, no *true wiſdom*, no well grounded *hope*, *peace of*

*Conſcience*, or any other *ſaving grace* whatſoever. And that all *ſuch a religion is vain*, impure, falſe, hypocritical; where mercy to the poo wanting as a companion: nor hath he any right or title to any of t *gracious promiſes*, which are tendered by *Chriſt* in the *Goſpel*, but I d it fit, to preſume no further upon your patience. So having anſw theſe *two Objections*, I proceed.

## CHAP. XX.

IN the next place, look not alwayes to be ſolicited by thoſe that need, or by others in their behalf: The liberal man does daily out occaſion, to put his charity in practice. A man given to hoſp ty, will not ſtay, till the needy obtrude themſelves upon him, and entertainment, but he will ſeek, and invite them as *Abraham* did. he will in a manner compell them, to enter into his houſe, if out of deſty and baſhfulneſs they do refuſe it. As *Lot preſſed upon him greatly*, and the *Shunamite conſtrained* Eliſha *to eat bread in her houſe*. the *faithful* have done, not only when there were no Innes to re and lodge ſtrangers; but alſo after Innes and Taverns were erecte appears by the example of *Lydia*, who beſought and *conſtrained* Pau *his companions, to take lodging at her houſe*, Acts 16.15. and of th *Diſciples going to* Emmaus; who taking *Chriſt* for a ſtranger, *conſtr him to tarry with them that night*, Luke 24.29. It muſt then be the b factors care, to prevent with his readineſſe their ſuites, who need help; and like the *Aſtrologer*, he muſt *divine* at the wants of the poo fore they lay them open, imitating the *Sun* which *giveth light*, bea *vital influence*, without intreaty. He muſt be like the *inhabitants land of* Tema, who *brought water to him that was thirſty, and prev with their bread him that fled*: yea, he muſt labour to be like *our be ly Father*; Who as the *Pſalmiſt* ſpeaketh, not only *giveth us our h deſire, and with-holdeth not the requeſt of our lips*; but alſo *prevent with his bleſſings and goodneſs*, and often giveth before we ask, *Pſal.* 3. Wherefore what thou wanteſt in thy *hand*, ſupply with thine For,

*Who kindly doth ſmall gifts beſtow,*
*Outpoyſes great with churliſh ſhow.*

He *gives well*, that *gives willingly*; *A Mite* freely given makes a *widow* liberal, as we may ſee by our *Saviours eſtimation*, or valu Luke 21.3,4. *God loves* both *a cheerful giver*, and a cheerful *thank* 2 Cor. 9.7. With *God* it is not *how good?* but *how well?* and *what will* we do it? *Man* judgeth by the worth of the gift, *God* b minde and ability of the giver. Yea, with ingenuous men, not the *worth*; but the *givers will* is chiefly ſtood upon.

Beſides it is of ſingular uſe in the beſtowing of benefits: for as it keth the gift much more acceptable: *Namillud beneficium jucundu*

*ſtu*

*…que in animo ſcias, quod obviam venit.* That benefit is moſt de-…d, and will longeſt live in the minde of the receiver: which ſtay-…till he comes to ſeek it; but commeth out to meet him in the …y. For it is a torment, and heavy burthen to an ingenuous minde, …e: the which ſo preſſeth the heart, that oftentimes it maketh …od to come into the face: which, who ſo with his readineſſe pre-…th, doubleth the gift. And if this be omitted, the benefit loſeth ſome …its grace: becauſe it is purchaſed with pain; and commeth not …and without ſome coſt. *Nam non tulit gratis, qui cùm rogaſſet acce-*…here is nothing dearer, then that which is bought with the price …y prayers, and the benefactour alſo loſeth ſome part of his thanks: …nefit pierceth the heart *like a dart*, diverſly, in reſpect of the divers …r of caſting it: *ſlighty* if it be caſt *faintly*, and *deeply* when as it …th *forcibly*, and with a good will.

…es, it brings ſingular comfort to the party giving. It is ſaid, *Chron. …the people rejoyced, when they offered willingly unto the Lord with …ll heart: And* David *the King alſo rejoyced with great joy:*

…f this hath been omitted, to prevent ſuites with our readineſs; …aſt the chearfulneſs of the heart muſt ſhew it ſelf in willing en-…g the firſt motion: and if our benefit have not ſought out him be-…hed, yet at leaſt let him finde it when he ſueth. *Atque etiam dum …gemus:* and let us give whileſt he asketh: Or if neceſſary occaſion …any ſtay, yet let us not by any means ſeem to doubt, and delibe-…ther we ſhall give or no. For, *Proximus eſt neganti, qui dubitavit …ne meretur gratiam:* He that doubteth, deſerveth ſmall thanks, …e is next neighbour to him that denieth. *Nam qui tardè dedit, …t:* He that was ſlow in giving, was long unwilling.

## CHAP. XXI.

…this *chearfulneſs* ſhews it ſelf *in* our *countenance*, *words*, and *acti-…*. For the *firſt*, benefits are to be done with a *chearful look*, a ſmi-…g countenance, and amiableneſſe of face: which floweth from …er, as the *ſtream* from the *fountain*. For as *a merry heart*, ſo a …minde *makes a chearful countenance*, Proverbs 15.13. And this ad-…th to the grace of a good deed: when the *eye* of the giver, telleth …iver that the benefit beſtowed, is a token ſent unto him from a …eart. Whereas contrariwiſe *a ſoure look*, much blemiſheth it: as …he hand had ſtoln it from the heart at unawares, and the eye …leaſed when it diſcovereth the theft. Yea, experience teacheth, …out this, the beſt entertainment findes no acceptance from the …for to ſee *Manum apertam & vultum clauſum:* An open hand, …ſe and cloudy look; is diſtaſtful to every man. We meaſure and …e welcome, by the face and countenance; not by the *feaſt*, and

coſt of our hoſt. One may eaſily deſtroy the force of his *good deeds*, eith
with his *churliſh words*, or by his *grim looks*, as *Cicero* obſerves. And as P
is often *wounded*, ſo *hoſpitality may be ſpoiled* with looks. *Vultus indi
virum hoſpitalem.* One may read in the face of a man, whether he be
ven to hoſpitality or no. For as a *mans wiſdom*, ſo an entertainers
crity and hearty affection; *makes his face to ſhine*, and baniſhes all
yy looks. But a crabbed look like *a ſcar-crow*, *affrighteth the poor*, ſo
they cannot with any boldneſſe or confidence; come to ask relief,
*feed* ſecurely *upon thoſe ſeeds* of beneficence, *which are caſt unto*
Which makes the *ſon of Sirac* ſay, In all thy gifts ſhew a cheerful
tenance, *Eccleſ.*35.9. Contrary wher eunto is the practice of many:
either like *evil Nurſes*, are ſo *hard of milk*; that it cannot be *draw*
them without pain and irkſomneſs; the which they expreſſe by their
looks, and wreathed and wrinkled foreheads: or elſe cover the
nakedneſſe, and relieve their wants, as *Noahs ſons* (with a
minde) *did cover the nakedneſs of their Father*, *with their faces*
another way. For as ſome *brow-beat* the poor with proud, ſoure
vere looks; ſo there are others as bad as they, who *turn away*
*and faces* from them; as though they were ſuch an eye-ſore, as
not be endured, nor be looked upon without grief and vexation.

A man would wonder to ſee how ſome men, out of a deſperate re
tion to give them nothing; will not ſo much as look upon their miſer
leſt their *conſcious eyes*, ſhould *check their churliſh hearts*, and put the
minde of their *barbarous inhumanity*. But let ſuch be aſſured, that as
turn away their eyes from the poor, in the day of their miſery; ſo the
will turn away his face from them, in the day of their calamity; a
*they have ſtopped their eares at the cry of the poor*, *ſo they themſelves*
*cry*, *and God will not hear them*: as it is, *Prov.*21.13.

*Secondly*, the cheerfulneſſe of the heart, appears in our affabl
*courteous language*, to the party unto whom we do good; for *out*
*abundance of the heart the mouth ſpeaks*, Matth.12.34. And ſurel
are theſe well ſuited together; *Quando adjicimus bona verba bon*
when we joyn *good words* with *good deeds*, which is to ſpeak to his
who receiveth the gift, and doubleth the ſweetnes of any benefit.
as to ſhew *ill looks*, ſo to give *ill words to gueſts* or *ſtrangers*: is to
*them*, as the Proverb is, *with a bit and a knock*.

And what ingenuous heart, would not be better ſatisfied and co
ed, with *a reſpective denial of a benefit*; then with *a contumelious*
of it? I would rather endure ſome extremity, then be beholding
*alms of a churle*. Where is a good and courteous expreſſion, like
*Laban*, to the *ſervant of* Abraham: *Come in thou bleſſed of the Lord*,
*fore ſtandeſt thou without*, *ſeeing I have prepared thee houſe and ro*
*thy Camels*, Gen.24.31. more then doubles a kindneſſe. Other n

of eminent examples hereof, we have in *Lot*, and *Boaz*, and *Abraham* especially: who behaved themselves towards their guests, though strangers, rather as receiving then doing a kindness. And likewise in the *Macedonians*, of whom the Apostle testifieth, that *in communicating to the necessities of the Saints: they were to their power, yea, & beyond their power willing of themselves; praying them with much intreaty, that they would receive their gift*, 2 Cor. 8. 2, 3, 4. It is not so now; yea, let men be prayed with much intreaty, they will not give: Yea, so contrary to this is the practice of many, that if they do give some small relief; they will be sure to *joyn with their alms, proud and insolent expostulations*, harsh words, bitter and upbraiding speeches: feeding the poor, *as they feed their untaught dogs*; which they would have at command: for when they *offer them meat*, they do withall *so sneap and rebuke them*; that they dare scarcely take it, but are ready to let it fall out of their hands and mouthes, for fear of beating. How this turns a benefit into an injury: so that he doth not so much comfort the poor man by his gifts, as he doth vex and afflict his soul with his manner of giving, causing him in his heart to preferre a courteous refusal before a grant that is so soure and churlish. But you may usually observe, that this insulting *arrogancie is a weed that ever grows on a dunghil*; and that they are puft mindes and *base spirits*, *that love* thus *to trample upon* their *inferiours*. Whereas *misery* with good natures, is made a *Loadstone of mercy*: it is contrarily made *a footstool for pride* to trample on: and nothing so midnights the soul of him that is fallen; as scorn & contempt: hence the *Spaniards* have their *Proverb*: *In the house of one that was hanged, we ought not so much as to name a rope.* It is no hard, nor unheard thing; *with a gift to purchase an enemy. Nam injuriæ altiùs quam merita descendunt. Wrongs* pierce deeper then *gifts*; and the memory taketh faster hold of them; when as it easily suffereth these to slip out. whence *Eccles.* 18. 15. My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing, *Verse* 16. Shall not the dew asswage the heat? so is a word better then a gift. *Verse* 17. Lo both are with a gracious man, *Verse* 18. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes: for as to shew ill looks, so to give ill words to guests or strangers, is to *give them good meat, and* to *pierce therein.*

*Thirdly*, this cheerfulnesse shews it self in the *manner* of the action: when it is performed *readily* and *speedily*: but of this and that more fitly, in the *seventh Head or Division*: where we shall treat of the time, *when* we are to give our alms. Only let me minde you of this, that with these works of mercy; we must be sure to joyn the *affection* with the *action*, and the *action* with the *affection*; the one being as the *fountain*, the other as the *stream*; the one the *root*, the other the *fruit* that *floweth* and *springeth* from it. And as we are to take heed of bare *alms without mercy*: so much more

more of naked *mercy without alms* (which is that falſe viſard, and counterfeit of mercy: wherewith *Hypocrites* diſguiſe themſelves.) For as the Apoſtle *James*, ſpeaks *Chap.2. If a brother or ſiſter be naked and deſtitute of daily food; and one of you ſay unto him; Depart in peace, be ye warmed and filled; notwithſtanding you give them not thoſe things which are needful for the body, what doth it profit?* Verſe 15,16.

## CHAP. XXII.

*Sixtly*, the next point to be conſidered, is the *quantity* of our alms, & *how much* we are to give: the which is not particularly determined in the *Scriptures*: becauſe there are ſo many circumſtances which alter the caſe, that *no certain rule* could be given: but it is left in ſome kinde to the diſcretion of the prudent *Chriſtian*; to give according to the occaſion offered more or leſſe, *as he ſhall be perſwaded in his minde*. And therefore the *Apoſtle* exhorting the *Corinthians*, to abound in this grace addeth; *that he ſpeaketh not this by commandement, but by the occaſion of the forwardneſs of others*, 2 Cor.8.7,8. and afterwards, 2 Cor.9.7. *Every man according as he purpoſeth in his heart, ſo let him give, not grudgingly, or of neceſſity, for God loveth a cheerful giver*. And this the nature of the work requireth: for giving is a free and liberal action: and therefore is to be done freely, and willingly, and conſequently cannot be done by all in the like proportion: beauſe their hearts are not alike enlarged with love and bounty.

But yet this in the general is required, that we give our alms not with a ſtrait and niggardly hand; but bountifully and largly: the which is implyed, by the Metaphor that the Scripture uſeth of *ſcattering and ſowing ſeed*, fitted by the *Apoſtle* to this action of giving alms, 2 Cor.9.6 which is uſually done with a bountiful and full hand, as alſo by that phraſe of *opening the hand wide, to the poor* and needy, *Deut.*15.11. and of *ſtretching and reaching out to the poor*, which phraſe *Solomon* uſeth to expreſſe the bounty of *the vertuous woman*, Prov.31.20. And in regard hereof, the act of giving alms is by the *Apoſtle* tearmed by the name of bounty, and oppoſed to covetouſneſſe, as being contrary unto it, 2 Cor.9.5. And plainly expreſſed, where he perſwadeth to this bounty by annexing that gracious promiſe, 2 Cor.9.6. *He that ſoweth bountifully, ſhall reap bountifully*, and maketh it to be an eſpecial *grace of the Spirit*, to abound in theſe works of mercy, *Verſe* 8. and an undoubted *ſigne of the ſincerity of our love*, 2 Cor.8.8. Whence his advice to them is, *As ye abound in every thing, in faith, in word, and knowledge, and in all diligence, and in your love towards us: even ſo ſee that ye abound in this grace alſo*, 2 Corinth.8.7.

Now he only is liberal and bountiful, who diſtributeth what he is able, and according *as God hath enriched him*, as the Apoſtle *Peter* enjoyns, 1 Pet.4.10. *As every man hath received the gift, even ſo miniſter the ſame*

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to another; *as good ſtewards of the manifold grace of God.* Yea, & that we may be the more able, and ſo the more bountiful and plentiful in good works: we are commanded to be careful & diligent in *preſerving* and *increaſing of our eſtates*, by all lawful means in *acquiſition* & *getting* by our *induſtrieſt & painful labour* in our callings: and by our *frugal husbanding, and thrifty ſpending of our goods*; that ſo having greater plenty, we may be the richer in good works. Which being ſo, let every man I ſay, *as God hath enabled him do good*, and they *more good then others*, who have received *more goods then others.*

## CHAP. XXIII.

But becauſe this rule alſo may ſeem yet too general: for, that the quantity and proportion is not particularly ſet down; the beſt way will be to examine what others have done in this caſe: for where the word written does fail, we ought to obſerve what hath been the practice of the godly, that have gone before us. To which end take theſe inſtances. *Jacob* thought he could not diſcharge his duty, nor expreſſe his thankfulneſſe to *God* this way; except he gave *a tenth part* of his ſubſtance: his vow is *of all that thou ſhalt give me, I will ſurely give the tenth unto thee again*, *Gen.*28.22. and his *hand*, did ſecond his *tongue*. *Zacheus* gave *half he had to the poor*, Luke 19.7,8,9. The *Primitive Chriſtians exceeded him*, Acts 2.44,45. and 4.22. *King Alfred* the firſt *King of the Anglo-Saxons*; beſtowed the *ſixth part* of his riches and revenues upon the poor ſtrangers of the Countrey; and ſent every yeer little almes to *forreigne Caurches* without the Realm. *John of Alexandria*, ſirnamed the *Almoner*, did uſe yearly to *make even* with his revenues, and when he had diſtributed all to the poor, he thanked *God*, that he had now nothing left him but his *Lord and Maſter Jeſus Chriſt*; to whom he purpoſed to flie with unlimed and unintangled wings. The *Lord Harrington* gave *the tenth* of his allowance to the poor, and other good uſes; beſides, that he gave as he walked and travelled abroad; which was not ſelldom nor little. Reverend Maſter *Whateley* Miniſter of *Banbury*, alſo gave much both of his *ſpiritual* and *temporal means*; and was earneſt upon occaſions (in private and publike) in preſſing this duty of liberality to others. Biſhop *Hooper* at his houſe in *Worceſter*, had every day a table full of poor people appointed by courſe; which he fed with wholeſome meat: who were firſt examined and inſtructed by himſelf, or others appointed by him in the chief principles of Religion. He was ſaid to be *ſpare of diet, ſparer of words, ſpareſt of time*, and only *liberal* in relieving *the poor*. *Queen Anne of Bullen*, ever carried about her a purſe for the poor; as thinking no day well ſpent, wherein ſome had not found the better for her: yea, ſhe kept her maids and ſuch as were about her, always employed in ſewing and working garments for the poor: that there was neither time for idleneſſe, nor leiſure to follow fooliſh paſtimes,

times: so resembling *Dorcas*, and the *good housewife in the Proverbs*, *Chap.* 31. 19. *Master* Bradford *Martyr*, counted that houre lost, wherein he did not some good with his *tongue*, *pen*, or *purse*. Yea, in a hard time, he thought not much to sell his *chains*, *rings*, and *jewels* for others relief. M. *George Wisebeart a Scotch Martyr*, to the end he might do the more good forbore *one meal in three*, *and one day in four*, for the most part; except something to comfort nature; and would lie upon straw, in course ne canvas sheets; which when ever he changed, he gave away. *Gilas Brussels Martyr*, *gave all he could possible spare*, to refresh some with m some with *clothes*, some with *household stuff*; and withall did minister *wholesome exhortation and good instruction*, to those he relieved: and amo the rest, one poor woman being brought to bed, wanting a bed; he his own bed, lying himself in straw. Yea, when he was in prison he mi nistred to the rest of his fellow-prisoners the best of his fare; and co tented himself with the very coursest. Doctor *Taylors* custome was once a fourtnight, to call upon Sir *Henry Doyle*, and others of his rich Parishi ners, to go with him to poor folks houses, and there to see what th wanted in *meat*, *drink*, *clothing*, *lodging*, and other necessaries: and t like to others that had many children, or were sick, being himself n lesse free in his *spiritual alms*, as wanting other. Master *Fox* that wrote t *Book of Martyrs*, durst never deny any that asked him ought for *Jesus sake*: insomuch, that when he had bought himself shoes or the like; h would give them away before he came home, when he wanted the sa himself.

Many such instances I could give you, of some that are dead, and others yet living; that give some *a tenth part* of what they are able to e pend, others *a fifth part*, others, that had they a thousand pound year, would let it all go in good uses; others that refuse to keep Co horse or man, or to be at any needless expence; but live privately sparingly; that they may the better discharge their duty, in giving they can spare to pious and charitable uses: and are so far from think they deserve by it, that they count themselves *most unprofitable serv* But it were unfit to name the living, and I am loath to exceed in exa recorded by others: Neither would you allow of it, if I should be o prolix. I wish men would learn by these examples, and be provok spare something from their superfluities, yea, if need require (as in t times there be millions in need enough) even from their necessaries; the poor distressed members of *Jesus Christ*, might be relieved and c forced more then they are with their *six pence a week*, which is b nough to keep a dog. Nor can I think any thing more dishonourabl *our Nation and Religion*; then our unmerciful, and unchristian like vision for the poor. And the time will come, that men will curse th selves, that they kept their Coaches, lived like Lords, got thousand

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and *kept* it *as ill*: in letting millions periſh or pine for want of ...ies. I believe, yea, I know (if the *word of God* be true) that it ...r better for them, to have afforded God his tithes, his *ſubſidia ...peribus*; which is, as I ſuppoſe, a portion, that may well be ſpa... moſt men. And the *Jews* had the *poor mans tithes*, as well as the ... But they will heap up wealth, and purchaſe land, as if they in... to ſhare the whole world amongſt ſome few; and the reſt were to ...vaſſals. But I fear they do not more *heap up riches*, then they ...wrath to themſelves againſt the day of wrath*; and that what St. ...ſpeaks will be verified upon them, who ſaith, *Go to now ye rich ...ep and howle for your miſeries that ſhall come upon you; your riches ...ted, and your garments moth-eaten; Your gold and ſilver is can... and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your ...it were fire. Ye have heaped up treaſure together for the laſt ... Behold, that which is of you kept back from the poor, either by fraud ...cryeth, and the cryes of them are entred into the eares of the Lord ...oth. Ye have lived in pleaſure on the earth, and been wanton; Ye ...uriſhed your hearts as in a day of ſlaughter, &c.* James 5.1, to 6. ...whatever men deem, our own abundance can ill ſtand with our ...ment to others that lack. It is great injuſtice for us to be full, ...others pine. And let rich men look to it: for great abundance can... both gathered and kept without a great deal of ſin, as *Eraſmus* ...es. The poor are owners of our ſuperfluities, nor is it ſo much ours ...: yea, what is it other then *a plauſible ſtealth?* to feed our riot ...the wants of the owners. Whence *Laurentius* is bold to affirm, ...*rich* offend more in not *giving* their *ſuperfluities*, then the *poor* ...*taking neceſſaries*.

...lth does not *damn* the *rich*, but when the getting or keeping of it ...*mmifie* our neighbour or the poor. The *children of Iſrael* might ...uſe *Manna*; but what they hoarded up, either out of *diſtruſt*, *cu*... or for *wantonneſs*; would *corrupt and turn to wormes*.

## CHAP. XXIV.

...yet herein, reſpect muſt be had to our ability, as Saint *Peter* ...; *Let him that miniſtreth, do it as of the ability which God hath gi*... *him*, not above his ability. It is not required that a man wrong ..., to relieve another. A man is not bound to pluck a thorn out of ... foot, and put it into his own. No Law requires, that a man ...lie in the ſtreets; and let another lie in his bed. *Liberality* giveth ...diſcretion, and is *the mean* between *prodigality* and *avarice*. *A good* ...*man* the *Pſalmiſt*, *is merciful, and lendeth*, or giveth, *and will mea*... *affairs with judgement*, Pſal. 112.5. *He conſiders wiſely of the* ...Pſal. 41.1.

...ldome muſt herein be ſeen: ] *Firſt*, in reſpect of *the giver*; it

must be according to his *ability* as *Acts* 11.29. and *secondly*, of *the receivers*, it must be according to their *neceſſity*, as *Acts* 4.35. Notwithſtanding in caſes of urgent neceſſity & great extremity: men are to ſtrain themſelves and to rack their eſtates above the reach of their ability; to preſerve the brethren, from being tortured in their perſons, upon the rack of neceſſity. For which the *Apoſtle* magnifieth the Chriſtian bounty of the *Macedonians*: who *even above their ability*; *contributed and communicated to the relief of the poor Saints*. And this our *Saviour* requireth, *Luke* 12. *Sell that you have, and give alms*. If a man want money, yet if he have money-worth that he may ſpare, he muſt ſell and give; and in ſome caſes all, even a mans poſſeſſion, as they did in the beginning of the *Gospel*, Acts 4.34. And *John the Baptiſt*, Luke 3.11. requireth that *he that hath two coats, ſhould impart unto him that hath none: and that he who hath meat, ſhould do likewiſe*. Whereby is meant, that he who hath more than is ſufficient for the ſuſtentation of life, muſt communicate it unto them who are in extream neceſſity, and in iminent danger of periſhing, as we ſee it practiſed by the faithful in *time of perſecution*, Acts 2.45. when a common calamity, *They that had poſſeſſions and goods, ſold them, and parted them to all as every man had need*. Otherwiſe, unleſſe it be in the caſes of extremity, it is lawful to poſſeſſe not only thoſe things which are neceſſary to nature, but alſo to a mans eſtate and perſon: For we read that *Paul had a ſpare cloak at* Troas, 2 *Tim*. 4.13. And that our *Saviour* himſelf *had two coats* in his greateſt perſecution, *John* 19.23.

So that except it be in caſes of the greateſt neceſſity; we muſt obſerve a *golden Mean*. For we have not a *ſea* of ſufficiency, which cannot be drawn dry. No nor yet is our eſtate in it ſelf, *a ſpringing fountain*, which is no ſooner empty, but preſently it filleth again: but it is like *a pond of ſtanding water*, or as it were *a ſmall ſtream*, which is fed and ſupplied by the *ſpring* of *Gods* bounty, and therefore we muſt not let it flow faſter then it commeth in, but ſtill preſerve the main ſtock, (unleſſe as hath been ſhewen in caſes of great neceſſity) and keep the pond in convenient fulneſſe; letting the overplus continually run over to good uſes: for otherwiſe there will be an intermiſſion in the ſtream of bounty; till the emptineſſe be repleniſhed; and *too much at one time*, cauſe neceſſarily *too little at another*.

Wherefore, that we may conſtantly hold out in well doing unto the end: there is required that an equality and proportion be obſerved, a diſcreet fitting of our works of mercy and beneficence, unto our eſtate and ability; that they may match but not exceed it.

The wiſe *Husbandman*, doth not caſt all his ſeed into the ground; but reſerveth ſo much at leaſt, as will be ſufficient to maintain his family: and ſo *we muſt ſowe not all we have, but all which we can ſpare*; leſt through our indiſcretion we want not food before the time of *Harveſt*.

herein is reſpect had to our ability, when *keeping* (as the Wiſe-counſelleth us) *our ciſterns and wels full: that our ſelves may drink them, and letting the overplus run abroad to others in the ſtreets*, Prov.5. And this the *ſon of Syrach* adviſeth, According to thine ability, out thine hand, and give: *Eccleſ.*14.13. and give unto the moſt according as he hath enriched thee: & as thou haſt gotten, give with ful eye, *Chap.*35.10. An example of which Chriſtian diſcretion, we in the faithful, *Acts* 11.29. *Then the Diſciples, every man accord-his ability, determined to ſend relief unto the brethren.* And this the meaneth, where he requireth ſuch *an equality*, as *that ſome ſhould too much eaſed, and others too much burthened*: but that they ſhould ently out of their abundance, ſupply the wants of others, 2 *Cor.*8.

Gods expreſſe command, *Deut.*16. *None ſhall appear before the empty: every man ſhall give according to the gift of his hand, and ac-to the bleſſing of the Lord thy God which he hath given thee*, Verſe *Let every man*, ſaith Saint *Peter*, *as he hath received the gift*; *mi-the ſame one to another*, *as good diſpoſers of the manifold grace of* 1 *Pet.*4.10. It is ſaid, *Acts* 11. *That the Diſciples every man accord-his ability, ſent ſuccour unto the brethren which dwelt in Judea by nds of* Barnabas *and* Saul, *Verſe* 29,30. The *Diſciples* in the *Pri-Church*, *every firſt day of the week*; *put aſide by himſelf, and laid God had proſpered him*, 1 Cor.16.2. Let every one then give; *If he be to bring a Lamb*; *let him bring two turtle-Doves, or two young Pi-*what he can well ſpare, *Levit.*5.11. Or if he cannot do ſo, let him contribute his prayers: *To whom God hath given much, herequi-ſhould give much: where he hath given little, he will accept of a* According to his proportion of grace, he expects our proportion of ſes, and he doth the will of God, who does the beſt he can to do it. are written in the book of Life, ſaith *Bernard*, that do what they do it, though they cannot do what they ſhould.

## CHAP. XXV.

Nly we muſt take heed, that we do not ſtraiten our ſelves in our own conceits; and make our ſelves believe our ability is leſſe, then it is: for this is the way to make *God* leſſen our ability of what it is. uſual for men to ſay, I have little enough for my ſelf and mine: herefore it is not required, that I ſhould give to others.

which I anſwer, He that is all for himſelf, counts all (have he ſo much) little enough.

*ſecondly*, perhaps thou ſpendeſt ſo much upon thy luſts; that thou able to ſupply the wants of others: which is the caſe of thou-*for the luſts of the fleſh, the luſt of the eyes, and the pride of life* rgeable; they devoure all and make poor: they are able to ſpend

thousands a year, as one said, I have twelve thousand a yeer, yet I want money as much as other men. *One sinner destroyes much good*, Eccles.9.18. Rom.16.18. *They have sought out many inventions*, Eccles.7.29. and those consume their estates of which afterwards.

But *Thirdly*, dost thou think that if some others (that make conscience of this duty) had the estate; thou hast: that they could not, and would not do more good with it then thou dost?

Again, *fourthly*, *He that hath* but *two coats*, may think he hath little enough for himself: Yet *Christs bids him part with one to those that have none*: and the like to him that hath meat, *Luke* 3.11. And the rule which the *Apostle* sets down is: that a man *give according to that he hath*, be it more or lesse, little or much, 2 *Cor*.8.12. If then thou hast not two coats, nor wherewithall to have them: it will serve thee for a good excuse, otherwise not. But

*Fifthly*, How comes it that thou thinkest so much, but little enough for thy self? is not this self-love only? For if thy great abundance be little enough for thee: canst thou think so short a pittance as thy brother hath, much enough for him? Thou hast variety of food, divers pounds or hundreds, he hath scarce any thing: and must you alledge I have little enough? The measure we mete to supply the wants of others, is not the same that we measure to our selves, they are divers, and *divers measures are abomination to the Lord*, Proverbs 20.10.

Yet this is the sin of the whole Land: As it was *the sin of Sodom*, Ezekiel 16.49. so it is *the sin of* England: and let us look to it, for if we commit the same sins; we may well expect to meet with the same punishment, fire and brimstone. Or which is worse, hardnesse of heart, and everlasting punishment, *Matth*.24.50,51. I fear this Nation lieth under a curse for this very sin though they see or consider it not,

The poor able to work, are suffered to beg; the impotent, aged, & sick; are not sufficiently provided for; but almost starved, with the allowance of their *six pence a week apiece*; perhaps *two pence*, many have *nothing at all*. If we had either charity or mercy, we would think if so much be but sufficient for us; ô how far is it too little from sufficing them!

But men are generally most devillishly partiall: for otherwise why could not this Nation as well as *Holland* set their poor on work, and provide necessaries for those poor not able to work? that there might be no begging here, nor just complaint by reason of want; it is so in the *Low Countreys*, not a man of their own Nation begs there. I hear the *Town of Maidstone*, and the *City of Dorchester*, and a few other places set the poor to work, and provide for them without begging: O that *London* and other places would do the like! *That there be no complaining in our streets*, Psal,144.14. If *men fearing God, and hating covetousnes*, were appointed to receive that, which would be voluntarily given to effect this good

work: there would be ſtock enough to do it, and to ſupply wants. Yea, the people of this Nation have been ſo bountiful, that a law was made to reſtrain them: fearing that all the whole Land would run to the *Poor*. The *Papiſts* will riſe up in judgement againſt many of this generation: and is it not a ſad thing, that they ſhould be more moved upon *a bad principle*, then *Proteſtants* upon *a good one?*

It were a good and bleſſed work, very comfortable, of great neceſſity, commendable and honourable to this Nation; very acceptable to *God*, to thoſe in want, and to all good men. Surely *God* would greatly bleſſ and preſerve thoſe precious men; that having power, ſhould alſo have hearts to further ſo bleſſed a work, and do ſo great good for thoſe, that cannot help themſelves. *God would give them a full reward*, 2 John 8. For I do I utterly deſpair of ſeeing it effected: ſome thing and to purpoſe hath been done already; as I heare. And my hope is, that our noble and *charitable*, then *valiant* and *Noble Protector*; will not let it fall there: nor is my hope groundleſſe, for it is known, he gives more money to the poor, then any I have heard of in our dayes, *thouſands a year!* I would the rich would follow his ſteps. It is expected that he will uſe him, to do great things for the good of this Nation: eſpecially to eaſe the oppreſſed, and to help thoſe that cannot help themſelves. The benefit and good whereof will (I preſume) more and more appear to the *glory of God*, and the *welfare of this Nation*, maugre all the peoples rage.

Woe to thoſe mercileſſe men that do hinder! (as too many *inſtead of* relieving the poor, do *rob the poor*. One, even a *Juſtice of the Peace*, gave an account of the poors money five hundred pounds ſhort, as can be proved: it were a good deed to name him, for example to others:) or that will not be ready to further ſuch a work. As, conſider (I beſeech you) what ought to be done in this caſe, what is our *duty*, and what will be the ſin if we do not prevent it, by a timely *breaking off our ſins by righteouſneſs, and our iniquities by ſhewing more mercy to the poor*, Dan. 4. 27. Which Chriſt hath given us a fair warning beforehand, *Matth. 25. Verſe 41.* to the end of the Chapter, which is a *Book-caſe, plain, and* for each of us to underſtand, that would not feel thoſe flames.

It is not ſufficient to give the poor ſomething, unleſs they have ſufficient for their need. *Thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor brother: but thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need in that which he wanteth*, Deut. 15, 7, 8. So *they parted their goods to all men, as every one had need*, Acts 2. 44, 45. *Neither was there any among them that lacked, diſtribution was made, according as he had need*, Acts 4. 34, 35, 37. *If ye give not the things that are needful to the body: what doth it profit?* James 2. 16. 1 John 3. 17. *That their abundance might be a ſupply of their want: that there*

*there might be an equality*, 2 Cor.8.13,14. I ſay not ſuch an equality, ſo every one to *have*, and *wear*, and *fare alike*: but that the neceſſities o every one, may be ſupplied. Yet it may be obſerved, that when *God* fe his people in the *wilderneſs*; there were among them *Princes* and *Rulers God* could, but would not provide more, nor better for them then othe one meat for all. Alſo *God* preſcribed a like meaſure, an *Homer* for eac man, the pooreſt had no leſſe, the richeſt had no more. What elſe do it ſignifie to us? beſides his bounty; but this: that it is the will of *God* that there ſhould not be ſuch an extream inequality of living among hi people, *Exod.*16,16,17,18. Alſo that we ſhould not think any thing to much, nor too good; for the meaneſt of the Saints: for *Manna* is call *Angels food*, and *meat from Heaven*.

But do we in any proportion what we ought? or what the forme Scriptures enjoyn? As conſider, *Pariſhes* allow their poor, perhaps fo *pence a week for houſe-rent, a peny a week for apparel and houſhold-ſtuff, peny a week for waſhing, a peny a week for firing, a peny a week for m and drink*: an allowance able to make their skin cleave to the bones! or to make a mans hair ſtand an end that ſhall hear of it! If o ſelves were confined to this allowance, how ſoon ſhould we be weary it? and yet if they do cry to *Church-wardens, Collectors for the poor, &* for what is allowed them, (if they could alwayes have it duly paid) the muſt ſo *crouch, and creep, and be ſo checkt and controlled*; that it woul make them ſcorn to accept of it, did not hunger ſo pinch them, tha they are compelled whether they will or no, not daring to anger the *good maſters*, for fear of being cut ſhort of that little.

## CHAP. XXVI.

FIrſt, But let men take heed what they do, and how they uſe the poor deſpiſed ones: for *Chriſt and his people are one*, Heb.2.1 1 Cor.12.12. *He is hungry and naked in his members*, Matth.25.42,4 *If we neglect them, we neglect him; if we give them, we give to him*, Iſai.5 9. Matth.25.44. & 10.40.

*Secondly*, The precept runs thus, *Thou ſhalt love thy neighbour as t ſelf*, Levit.19.18. Matth.19.19. (*a hard leſſon* for men in theſe days wherein *the love of many waxeth cold* to *God* and *man*) yet as hard as it *Chriſtians* muſt learn it: If we ſee one in need that cannot help himſelf we are to care for him, and provide for him in ſome proportion, as w would do for our ſelves; elſe how do we love him as our ſelves? We a willing to ſhare in all that *Jeſus Chriſt* hath; though we deſerve it not it is but equal that he in his, ſhould ſhare in what we have, though the deſerve it not. *We ought to lay down our lives for the brethren*, 1 John 3 16,17. Aquila *and* Priſcilla *who for my life, laid down their own neck* Rom.16.3,4. If ſo, then are we to lay down our eſtates for them: fo that is leſſe. But

*Thirdly*,

Thirdly, If on the contrary, we neglect them: we our ſelves ſhall be neglected: you have lived without ſhewing mercy, and you ſhall die without receiving mercy. *Thou in thy life time haſt received thy pleaſure,* (ſaies Abraham to *Dives*) *and likewiſe poor* Lazarus *pains: now there-fore he is comforted, and thou art tormented*, Luke 16.25. It is the poor mans comfort, (if he be pious) that his condition is far better then the rich mans: for if he have but *a ſmall ſhare in this world*, the other ſhall have *leſs in the world to come.*

Fourthly, They are thine own fleſh, *Hide not thy ſelf from thine own fleſh*, Iſai.58.7,11. and not to ſupply their wants to thy power, is to *be without natural affection*, 2 Tim.3.3. yea, hereby, thou makeſt thy ſelf guilty of all the ſorrows, and ſufferings which thy not giving ſhall occaſion them. So that *the poor will cry againſt thee; and God will hear their cry, and take their part.* Pſal.72.12. & 12.5.

Fifthly, What thou giveſt is not loſt, but *lent to the Lord* upon uſury: he will not only *repay it with an hundred fold increaſe here*; but with *ten thouſand fold increaſe hereafter*, Mark 10.30. Proverbs 19.17. *The merciful man does good to his own ſoul*, Prov. 11.17. So that it is not more *for the matter of grace*, then *wit*; that worldly men are all for heaping up here: for thoſe things are worthy moſt eſteem, which are of moſt uſe; and *this is grace, and peace, and a good conſcience*: for theſe *will ſtand us in ſtead at all times*; *now*, and *hereafter*; and in all caſes, in *health*, *ſickneſs*, *death*, *day of judgement*, and *to eternity*. Whereas wealth without grace, hath no ſuch vertue. Indeed many will truſt men with thouſands, but not *God*: becauſe they do not know him, nor believe his *word*.

Sixthly, We ſhould give, becauſe we may come to want our ſelves. *Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth*, Eccleſ.11,1,2. *Fire* may come, *thieves*, *oppreſſours*, *ſickneſs*, *famine*, *over-flowing of waters*, *&c.* may come: therefore *make friends by giving to the poor*, Luke 16.9.

Seventhly, Give, becauſe *to give is the way to have*, Luke 6.38. as *part* of *earth* plentifully proves. As we *ſowe* more or leſſe, ſo we ſhall *reap* more or leſſe. *Prov.*11.25. 2 *Cor.*9.6. yea, not to give, is a cauſe of poverty. *To with-hold more then is meet, tendeth to poverty*, Proverbs 11.24, *He becommeth poor, that dealeth with a ſlack hand*, Proverbs 10.4.

Carnal reaſon will be apt to alleage, I would give; but I fear I ſhall want my ſelf: But the *Lord* ſaith, *He that giveth to the poor ſhall not lack*, Prov.28.27. *In the dayes of famine, they ſhall have enough*, Job 5. Many in theſe our dayes, have had great eſtates, now they have them not, yea, they have not bread to put in their mouthes: one cauſe is, they would not ſupply the wants of others; therefore they are taken from them, and they are in great want themſelves.

Eighthly, By being unmerciful to the poor, we not only bring the judge-

*judgements of God upon our selves*, James 2.13. even all manner of [illegible] *series*, Psal.109.8, to 16. Job 20.19, to 25. & 31.16, to 23. Amos 8.14 Jer.5.28,29. But we bring *plagues upon our posterity* also, Psal.109. *his children be continually Vagabonds, and beg. Let there be none to ext[end] mercy unto him, neither let there be any to favour his fatherless children. his posterity be cut off &c. because he remembred not to shew mercy,* Verse 9. to 17. So that a man cannot more hurt himself, and wrong posterity, then by not helping the poor members of *Jesus Christ*, who they stand in need, not is there a sorer evil under the Sun, then to l[ay] money better then our selves, *Eccles.*5.13. *Matth.*25.41,45.

*As knowing therefore the terrour of the Lord! we perswade men,* 2 Co[r.] 11. *But to whom shall I speak, and give warning that they may hear? b[e]hold their eare is uncircumcised, they cannot hearken. Behold, the word the Lord is to them a reproach; they have no delight in it,* Jer.6.10. *But so is wise, will consider these things,* Prov.29.7.

And now to fall in where I left of. Hast thou ability for unnecessary [ex]pences? as drinking, feasting, recreations, &c. For he only is liberal cording to his ability, that bestows no less in works of mercy, then he in superfluous and needless expences, and kindness to friends. He that [re]sembles the *Thessalonians, who were forward according to their ability, rather beyond it.* Or the *Macedonians*, of whom the *Apostle* saith, that *great trial of affliction, their extream poverty abounded, unto their ri[ch] liberality: for not only to their power but beyond their power they were w[il]ling: and prayed the Apostles with great instance, that they would rece[ive] the grace, and fellowship of the ministring, which was towards the Sa[in]ts* 2 Cor.8.2. to 6. And so much touching the *quantity*, or *proportion*, of w[hat] we are to give.

## *Here ends the* second Part, *the other* six *follow.*

In *charity* to the *Poor*, (and that to the *blessings of this life*, all *[spi]ritual in the next* may be added) these two *Mites* are given to the *Rich.*

And that it may not be thought a *begging* business, the *Messenger* only to leave them with your *Servant*, and go his way. If you please peruse *these, and the other six Parts*: both *you* and the *Poor* may [re]ap great *gain* by it; and *God* the *glory*, which is all the *Author* aimes [at].

Blemiſh *of* Government, *the* Shame *of* Religion, *the* Grace *of* Mankind; *or, a* Charge *drawn up againſt* Drunkards, *preſented to his Highneſs the* Lord PROTECTOR, *in the name of all Sober Party in the* three Nations. *Humbly craving, that they may be kept by themſelves from infecting others; compelled to work and earn what conſume: And that none may be ſuffered to ſell* Drink, *who ſhall either ear, or be* Drunk themſelves, *or ſuffer* Others *within their Wals.*

By *R. Younge* of *Roxwell* in *Eſſex.*

### I. BRANCH *of the Charge.*



THat as the *Baſilisk* is chief of *Serpents*: ſo of *ſinners* the *Drunkard* is chief. That *Drunkenneſs* is of *ſins* the *Queen*: as the *Gout* is of *diſeaſes*: even the *root* of all *evil*, the *rot* of all *good*. A ſin which turns a man wholly into ſin. That all ſins, all beaſt-like, all ſerpentine qualities meet in a *Drunkard*, as *rivers* in the *ſea*: and that it were far better be a *Toad*, or a *Dog* than a *Drunkard*. That the *Drunkard* is like *Ahab*, *who ſold himſelf to wickedneſs*. That he wholly dedicates, reſigns, ſurrenders, and gives up to ſerve *ſin* and *Satan*. That his only imploiment is to *drink*, *carrel*, *ſwear*, *curſe*, *ſcoff*, *ſlander* and *ſeduce*: as if to *ſin* were his *trade*, would do nothing elſe; like the *Devil*, who was a ſinner from the *beginning*, a ſinner to the *end*. That theſe *ſons of Belial*, are all for the *belly*: *drink God* out of their hearts, *health* out of their bodies, *wit* out of their heads, *ſtrength* out of their joynts, all the *money* out of their purſes, all the *corn* out of the Brewers barrels, *wife* and *children* out of doors, the *cloaths* at windows, the *Land* out of quiet, *plenty* out of the *Nation*, is all their buſineſs. In which their ſwiniſh ſwilling, they reſemble ſo many *frogs* in a *ditch*, or *water-ſnakes* in a *pond*: for their whole exerciſe, yea, Religion, is to drink; they even drown themſelves on the dry land. That they waſte more *ſpirits* in one night, then their *fleſh* and *brains* be *worth*. That more is thrown out of one *ſwines noſe*, and *mouth*, and *guts*, than would maintain five ſufficient families.

That it is not to be imagined, what all the *Drunkards* in one *particular County* do devour, and worſe than throw away in one year: which hath been known (if we may give credit to *Authours*, and the *Chronicles* of our fathers) that *two and thirty* in one cluſter have made themſelves drunk: that *ſix and thirty* have dranke themſelves dead in the place, by pledging of healths; that at one Supper, *one and fourty* have killed themſelves, with ſtriving for the conqueſt: that *two* have drank each *a peck* at a draught: that *four men* have drank *four gallons* of wine at once: that *one man* hath drank *two gallons* of wine; and *two* more, *two gallons* of wine a piece at a time: that one Drunkard in a few years drank *four gallons* of wine: that *four* ancient men drank as much wine at one ſitting, as they had lived years, which was in

all, *three hundred* cups of wine *amongſt four* men: and laſtly, that *three* [illegible] came into a Tavern in *Fleetſtreet* (when I was a boy, take it upon [illegible] Oath and credit, who drew the Wine) and drank *fourty nine quarts* [illegible] *Sack*; two of them *ſixteen* a piece, and the third to get the victory, ſeve[n] *quarts of Sack*. Which being ſo, what may the many millions of theſe [illegible] *thrifty dearth-makers* conſume in a year in all the three *Nations*?

Nor need it ſeem incredible, that common drunkards ſhould drink [illegible] for they can diſgorge themſelves at pleaſure, by only putting their fi[n]ger their throat. And they will vomit, as if they were ſo many live *Whales* [illegible] up the *Ocean*; which done, they can drink afreſh.

Or if not ſo, yet cuſtom hath made it paſs thorow them, as thorow a *funnel*, or *ſtrainer*; whereby it comes out again as ſheer wine as it went [illegible] hath been obſerved.

Nor hath the richeſt *Sherry* or old *Canary* any more operation with the[m] a cup of *ſix* hath with me. And no marvel! for if *phyſick* be taken too o[ften] not work like *phyſick*: but nature entertains it as a *friend*, not as a *Ph[y]ſick*: yea *poiſon* by a familiar uſe becomes natural *food*. As *Ariſtotle* (in an [illegible] of a Maid, who uſed to pick *ſpiders* off the wals and eat them) make[s]

3. *Br.* That as Drunkards have loſt the prerogative of their *creat[ion]* are changed (with *Nebuchadnezzar*, Dan. 4. 16.) from *men* into *[illegible]* they turn the *ſanctuary of life* into the *ſhambles of death*: yea th[ey] (when they have made up the meaſure of their wickedneſs) are [illegible] way in *God*'s juſt wrath in their drink; (as it were with the *weap[on]* *bellies*) it faring with them as it did with that *Pope*, whom the *Dev[il]* to have ſlain in the very inſtant of his Adultery, and carry him quick [illegible] being ſuddenly ſtruck with death, as if the *execution* were no leſſe [illegible] to the *ſoul*, than to the *body*.

That by the *Law of God* in both *Teſtaments*; *He that will not labour, [illegible] not eat*, Gen. 3. 19. Prov. 20. 4. 2 Theſ. 3. 10. becauſe he robs the *C[om]monwealth* of that which is altogether as profitable as *land*, or *treaſ[ure]*. Drunkards are not only *lazy get-nothings*, but they are alſo *riotous ſp[en]ders*, and yet theſe *drunken drones*, theſe *gut-mongers*, theſe *Quagmires*, [illegible] *grants* and *vermine*, do nothing all their life-long that may tend to any [illegible] as is ſtoried of *Margites*, and yet devour more of the *fat of the Land* [illegible] would plentifully maintain thoſe *millions of poor* in the Nation, that [illegible] to famiſh. A thing not fit to be ſuffered in any *Chriſtian Common-wea[lth]*: far fitter they were ſtoned *to death*, as by the *Law of God* they ought, [illegible] 20, 21. ſince this might bring them to repentance; whereas now [illegible] *their dayes in mirth: and ſuddenly they go down into hell*, Job 21. 13. Bru[tiſh] being thoſe *ſwine*, whom the *legion* carries headlong into the *Sea*, [illegible] *perdition*.

4. *Br.* That every *hour* ſeems a *day*, and *every day a month* to a dr[unkard] that is not ſpent in a *Tap-houſe*; yea, they ſeem to have nailed their [illegible] the door of ſome *Tavern* or *Tap-houſe*, and to have agreed with *Satan*, [illegible] *it is good being here!* That where ever the Drunkards *houſe* is, his dwe[lling] is the *Ale-houſe*, except all his mony be ſpent, and then if his *wife* will [illegible] him home with a *lanthorn*, and his men with a *barrow*, he comes [illegible]

...ot is no sooner from their *lips*, but they are *melancholy*, and their ...ery, as if a *milstone* lay upon it. Or rather they are vexed like *Saul* ...il *spirit*, which nothing will drive away but *drink* and *Tobacco*. ...ound their consciences with all kind of prodigious wickedness, ...ceedingly provoke *God*, that they are *rackt* in conscience, and *tor-* ...the very flashes of *hell-fire*. That they drink to the end only, that ...forget *God*, his *threats* and *judgments*; that they may drown *consci-* ...pit of all thoughts of *death*, and *hell*; and to *hearten* and *harden* ...against all the *messages of God*, *and threats of the Law*: which is ...mitigating the pangs of conscience, than as a *saddle of gold* to a ...or a draught of *poison* to quench a mans *thirst*. That if they might ...wils, none should refuse to be drunk *unpunished*, or be drunk *un-* ...at the common charge. As how will they boast what they drank, ...any they conquer'd at such a meeting, making it their only *glory*! ...tmost of a Drunkards *honesty* is *good-fellowship*: that *temperance* ...with them, is nothing but *humour* and *singularity*; and that they ...for *strength* or *need*, but for *lust* and *pride*; to shew how full of *Sa-* ...e, and how near to *swine*.

...ough these *swinish swill-bouls* make their *gullet* their *god*, and sa- ...e to their *god-belly*, than those *Babylonians* did to their *god Bell*, ...*ver*. 3. yet they will *say*, yea *swear*, that they drink not for love ...ough they love it above *health*, *wealth*, *credit*, *child*, *wife*, *life*, *hea-* ...*all*. They no more care for *wine*, than *Esau* did for his *pottage* ...he sold his *birth-right*. Isa. 56 12.

...at Drunkards are the *Devils captives*, at his command, and ready ...will; and that he rules over, and works in them his pleasure, 2 *Tim.* ...2. that he enters into them, and puts it into their hearts, what he ...em to do, *Joh.* 13.2. *Act.* 5.3. 1 *Chro.* 21.1. opens their mouths, ...d by them, *Gen.* 3.1, to 6. stretcheth out their hands, and they ...ill have them, *Act.* 12.1, 2. *Rev.* 2.10. he being their *father*, Gen. 3, ...4. their *king*, Joh. 12.31. & 14.30. and their *god*, 2 Cor. 4.4. Eph. ...which is worst of all, that Drunkenness not only *duls* and *dams* ...d and *spirits* with mud, but it beastiates the *heart*, & (being worse ...*of an Asp*) poisoneth the very *soul* and *reason* of a man, where- ...nes and organs of repentance and resolution are so *corrupted* and ...that it makes men utterly uncapable of returning, unless *God* ...a greater *miracle* upon them, then was the *creating of the whole* ...ce. *Austin* compares it to the very *pit of hell*, out of which (when ...e fallen into) there is no hope of *redemption*.

...unkenness is like some *desperate plague*, which knows no cure. ...es *Basil*, Shall we speak to *Drunkards?* we had as good speak to ..., or *senseless-plants*, or *witless beasts*, as to them; for they no ...the threats of *Gods Word*, than if some Impostor had spoken ...will fear nothing, till they be in *hell-fire*; resembling the *So-* ...would take no warning, though they were all *struck blind*; but ...their course, untill they felt *fire and brimstone* about their *ears*,

That there is *no waſhing theſe Blackmoors white*, *no charming of theſe Adders*; *blind men* never *bluſh*; *fools* are never *troubled in conſcience*; *beaſts* ever *aſhamed* of their *deeds*.

That a man ſhall never hear of an *habituated*, *infatuated*, *incorrigible*, *Drunkard*, that is reclaimed with age.

6. *Br.* That as at firſt, and before cuſtom in ſin hath hardened theſe *Drunkards*, they ſuffer themſelves to be *transformed* from *men* into *ſwine*; as *Ulyſſes* was transformed by *Circes* into a *hog*; ſo by degrees they are of *ſwine* transformed again into *Devils*, as *Cadmus* and his *wife* were into *ſerpents*, as probably appears by their *tempting to ſin*, *and drawing to perdition*.

That theſe *Agents* for the *Devil*, *Drunkards*, practiſe nothing but the *debauching men*; that to turn others into *beaſts*, they will make themſelves *devils*, wherin they have a notable dexterity, as it is admirable how they *wind* men in, and *draw men on*, by *drinking* firſt a *health* to ſuch a *man*, to ſuch a *woman* my *miſtreſs*, then to every ones *miſtreſs*; then to ſome *Lord* or *Lady*; their *Maſter*, their *Magiſtrate*, their *Captain*, *Commaader*, &c. never ceaſe, until their *brains*, their *wits*, their *tongues*, their *eyes*, their *ſenſes*, and all their *members* fail them: that they will *drink* until they *caſt up their ſhame again*, like a filthy *dog*, or *lie wallowing* in their beaſtlineſs like a *bruitiſh ſwine*. That they think nothing too much either to *do* or *ſay*, that they may make a *ſober man a drunkard*, or to *drink another drunk* under the *table*; which is to *brag* how far they are become the *Devils children*, that in caſe they can make a *ſober* and *religious man* exceed his *bounds*, they will *ſing* and *rejoyce*, as in the *diviſion* of a *ſpoil*; and boaſt that they have *drenched ſobriety*, and *blinded* the *light*; and ever after be a *ſnuffing* of the *Piper*, Pſal. 13. 4. But what a *barbarous*, *graceleſs*, *and unchriſtian-like* practiſe this, to make it their *glory*, *paſtime*, and *delight*, to ſee *God diſhonoured*, *Spirit grieved*, his *Name blaſphemed*, his *creatures abuſed*, *themſelves* and *friends ſouls damned*. Doubtleſs ſuch men have climbed the *higheſt* ſtep of the *ladder of wickedneſs*; as thinking their own ſins will not preſs them deep enough into *hell*, except they load themſelves with other mens: this is *Devil-like* indeed! whoſe aim it hath ever been, ſeeing he muſt of neceſſity be wretched, not to be wretched alone.

That as they make theſe *healths* ſerve as a *pulley*, or *ſhoing-horn* to draw men on to drink more, then elſe they would or ſhould do: ſo a *health* once begun, they will be ſure that every one preſent ſhall *pledge* the ſame, in the ſame manner and meaſure, be they *thirſty* or *not thirſty*, *willing*, or *unwilling*, *able*, or *unable*: be it againſt their *ſtomacks*, *healths*, *natures*, *judgments*, *hearts* and *conſciences*, which do utterly abhor, and ſecretly condemn the fame. That in caſe a man will not for *company* grievouſly *ſin againſt* God, wrong his own *body*, deſtroy his *ſoul*, and wilfully *leap into hell* for them; they will hate him worſe than the *hangman*; and will ſooner endure their *blood in the field*, upon refuſing, or croſſing their *healths*, than the cauſe and quarrel of their *Country*.

7. *Br.* How they are ſo pernicious, that to damn their own ſouls, is leaſt part of their *miſchief*; and that they *draw vengeance* upon *thouſands* by *enticing ſouls*, and *giving ill example to others*. That one *Drunkard*

…e; being like the *bramble*, Judg. 9.15. which firſt ſet it ſelf on fire, …fired all the Wood. Or like a *malicious man ſick of the plague*, that …the throng to diſperſe his infection; whoſe miſchief out-weighs …lty. And this ſhews, that they not only partake of the *Devils na-* …that they are *very devils* in the *likeneſs of men:* and that the very …neſs of one that *feareth God*, is far better than the *good intreaty* of a …d.

… with ſweet words they will tole men on to deſtruction, as we tole …ith *fodder* to the *ſlaughter-houſe*; And that to take away all ſuſpition, …ill ſo mollifie the ſtiffneſs of a mans prejudice, ſo temper and fit him …own mould; that once to ſuſpect them, requires the ſpirit of diſ- … And that withall, they ſo confirm the profeſſion of their love with …teſtations and *promiſes*, that you would think, *Jonathans* love to *Da-* …ing to it. That theſe *pernicious ſeducers*, *devils in the ſhape of men*, …rned to handle a man ſo ſweetly, that one would think it a *pleaſure* …*duced*.

…ttle do they think, how they advance their own damnations, when …d of ſo many ſouls, as they have drawn away, will be required at …nds! For know this thou tempter, that thou doſt not more *increaſe* …*wickedneſs on earth*, (whether by *perſwaſion*, or *provocation*, or *ex-* …man their wickedneſs ſhall *increaſe thy damnation in hell*, Luk. 16.27, *fratres dilexit, ſed ſeipſum reſpexit*. And this let me ſay to the horror conſciences, that make merchandize of ſouls; that it is a queſtion …h an one comes to *hell*, whether *Judas* himſelf would change *tor-* …th him.

That the *Drunkard* is ſo pleaſing a *murtherer*, that he *tickles* a man …and makes him (like *Solomons fool*) die *laughing*. Whence it is, that …o hate their other *enemies* (yea, and their *friends* too) imbrace …, becauſe he *kiſſeth* when he *betrayeth*. And indeed what *fence?* for …rged with the *bullet of friendſhip*. Hence it is alſo, that thouſands …ſt at the *Gallows*, *I had never come to this, but for ſuch, and ſuch a* … For commonly the *Drunkards progreſs* is, from *luxury* to *beggery*, …*ery* to *thievery*, from the *Tavern* to *Tyborne*, from the *Ale-houſe* to …*s*. Briefly, That theſe *Bauds* and *Panders* of *vice* breathe nothing …*m*, and ſtudy nothing but their *own*, and other mens *deſtruction*. … *Drunkard* is like *Julian*, who never did a man a good turn, but …damn his ſoul. That his proffers are like the *Fowlers ſhrapes*, when …*at* to *birds*, which is not out of *pity* to *relieve*, but out of *treache-* …*e* them. Or like *traps* we ſet for *vermine*, ſeeming charitable, …*y* intend to kill, *Jer.* 5.26. And thou maiſt anſwer theſe curſed … who delight in the murther of ſouls, as the *woman of Endor* did …*m.* 28. *Wherefore ſeekſt thou to take me in a ſnare, to cauſe me to die?*

… is another *Abſolom*, who made a feaſt for *Amnon*, whom he meant … there is no ſubtilty like that which deceives a man, and hath …*e* labour. For as our Saviour ſaith, *Bleſſed is the man that is not* … *ſcoffs*, Mat. 11. 6. So bleſſed is the man that is not taken

with their wiles. For herein alone conſiſts the difference, *He whom the L… loves, ſhall be delivered from* their meretricious allurements, *Eccl.*7.26. *… he whom the Lord abhors, ſhall fall into their ſnares*, Pro.22.14.

9. *Br.* That *Taverns* and *Tap-houſes* are the drinking *ſchools*, where … learn this their *skill*, and are *trained up* in this *trade* of *tempting*. For … does not work them to this heighth of impiety all at once, but by degr… When *cuſtom of ſin* hath deaded all *remorſe for ſin*; as it is admirable how … *ſoul* that takes delight in leudneſs, is gained upon by cuſtom. They *gro…* in *ſin*, as worldlings grow in *wealth* and *honour*, *They wax worſe and …* ſayes the Apoſtle, 2 *Tim.*3.13. they go firſt *over-ſhoo*'s, then *over-boots*, *over-ſhoulders*; and at length *over-head* and *ears* in ſin, as ſome do in … Now theſe *Tap-houſes* are their *meeting-places*; where they hear the *de…* *Ears* read; the *ſhops* and *markets*, where *Satan drives his trade*; the … where they take their *degrees*; theſe are the *Guild-hals* where all … ſinners gather together, as the *humors* do into the *ſtomack* before an *a…* and where is projected all the wickedneſs that breaks forth in the *N…* as our *reverend Judges* do find in their ſeveral *Circuits*.

That theſe *Taverns* and *Ale-houſes* (or rather *hell-houſes*) are the *fou…* and *well-heads* from whence ſpring all our *miſeries* and *miſchiefs*: the… the *nurſeries* of all *riot*, *exceſs* and *idleneſs*, making our Land another *S…* and furniſhing yearly our *Jails* and *Gallowſes*. Here they ſit all day in … doing that in *earneſt*, which we have ſeen boyes do in *ſport*; ſtand on … *heads*, and ſhake their *heels* againſt *heaven*; where, even to hear how … Name of the *Lord Jeſus* is pierced, and *Gods Name* blaſphemed, would … a *dumb man ſpeak*, a *dead man* almoſt to *quake*.

10. *Br.* That it were endleſs to repeat their *vain-babling*, *ſcurrilous* … *wicked talking*, *impious ſwearing* and *curſing*: that when the drink hath … bit them, and ſet their *tongues at liberty*, their *hearts come up* as eaſily as … of their *drink*; yea, their limitleſs tongues do then *clatter* like ſo … *windows looſe in the wind*, and you may aſſoon perſwade a *ſtone* to … as them to be *ſilent*; it faring with their *clappers*, as with a *ſick man's* … which alwaies *beats*, but ever out of order. That one Drunkard hath … enough for *twenty men*; for let but *three* of them be in a room, they … make a noiſe, as if all the *thirty bels in Antwerp ſteeple* were *rung* at once … do but paſs by the door, you would think your ſelf in the *Land of P…* That it is the property of a Drunkard to *diſgorge his boſom* with *his ſ…* to *empty* his *mind* with his *maw*: His tongue reſembles *Bacchus* his … *Pater*, and goes like the *ſayl of a Wind-mill*: For as a great *gale of …* whirleth the *ſayls about*, ſo abundance of drink whirleth his *tongue a…* and keeps it in *continual motion*. Now he *rayls*, now he *ſcoffs*, now he … now he *ſlanders*, now he *ſeduces*, talks *bawdy*, *ſwears*, *bans*, *foams*, and *ra…* be quiet, till his *tongue* be *wormed*. So that from the beginning to the … he belcheth forth nothing, but what is as far from *truth*, *piety*, *reaſon*, *mo…* as that the *Moon* came down from *Heaven* to viſit *Mahomet*: As oh! … beaſtlineſs which *burns* in their unchaſte and impure *minds*, that *ſmoke* … at their polluted *mouths*! A man would think, that even the *Devil* him… ſhould *bluſh*, to hear his *child* ſo *talk*. How doth his *mouth* run over …

against both *Magistrates*, *Ministers* and *Christians*: what speaks he
whoredoms, *adulteries*, *incests* at every word? yea, hear two or three
talk, you would change the *Lycaonians language*, and say, *Devils* are
in the *likeness of men*.

That at these places men learn to contemn *Authority*, as *boyes* grown
stubborn, contemn the *rod*: Here it is that they *utter swelling and*
*words against such as are in Dignity*, as S^t *Peter* and S^t *Jude* have it. *They*
*mouths against heaven, and their tongues walk through the earth*, Psal.
that many a good *Minister* and *Christian* may say with holy *David*,
a *song of the Drunkards*, Psal. 69. 12. And in case any of them have
they will shew it in *scoffing* at *Religion*, and *flouting* at *holiness*. From
it is, that we have so *many Atheists*, and so *few Christians* amongst us
(notwithstanding our so much means of grace) and that the *Magistracy* and
are so wofully *contemned* by all sorts of people.

These *tippling Tap-houses* are the *common Quagmires* of all filthiness,
do many drawing their *Patrimonies* through their *throats*, *exhaust*
out their *substance*, and lay *plots* and *devices* how to get more. For
they fall either to *open courses* of *violence*, or *secret mischief*, till at last
prepares them for the *Gibbet*; for lightly they *sing* through a *red Lat-*
*e* they *cry* through a *Grate*.

I speak not of all, I know the *calling* to be *good*, and that there are
*at calling*, (and these will thank me, because what I have said,
r their honour and profit too) but sure I am, too many of these
*houses* are the very *dens* and *shops*, yea the *thrones of Satan*, very *sinks*
chlike so many *common-shores*, refuse not to welcome and incou-
, in the most loathsom pollutions they are able to invent, and put
e. As did you but *hear*, and *see*, and *smell*, and *know* what is done in
*erns* and *Ale-houses*, you would wonder that the *earth* could bear
, or the *Sun* indure to look upon them. That lest they should not
do *homage* enough to *Satan*, they not seldom drink their *healths*
*knees*, as the *Heathen Witches* and *Sorcerers* (of whom these have
) used to do, when they offered *drink-offerings* to *Beelzebub* the
*Devils*, and other their *Devil-gods*.

these godless *Ale-drapers*, and other *sellers of drink*, in entertaining
houses, and complying with those *traiters against God*, and in suf-
much impiety to rest within their wals, do make themselves guilty
ffering the same; and that a fearfull curse hangs over their heads,
they remain such. For if *one sin* of *theft*, or *perjury* is enough to *rot*
, to *grind the stones*, to *level* the *wals* and *roof* of any *house* with the
, it is *Zec.* 5. 4. What are the *oaths*, the *lies*, the *thefts*, the *whoredoms*,
*rs*, the damnable *drunkennesses*, the *numberless*, and *nameless abomina-*
*e* committed there. For these *Ale-house-keepers* are accessory to
*rds* sin, and have a fearfull account to give for their tollerating
e they might, and ought to redress it: so that their gain is most
d all they have is by *the the sins of the people*; as *Diogenes* said of the
*ne*.

That of *all* seducing Drunkards, these *Drink-sellers* are the *chief*;

their whole life being nought elſe but a *viciſſitude* of *devouring* and *vo*
and their whole ſtudy, how to *tole in cuſtomers*, and then *egg them on to dr*
for as if *drinking* and *tempting* were *their trade*: they are alwayes *gu*
*within doors*, or elſe *tempting at the door*, where they *ſpend* their *vacant h*
watching for a *companion*, as a *ſpider* would watch for a poor *flie*; o
the *whoriſh woman* in the *Proverbs laid wait* for the *young novice*, untill
*her great craft, and flattering lips, ſhe had cauſed him to yeeld*, Prov. 7.6, 10
Though when he ſees a Drunkard, if he but *hold up his finger*, the o
follows him into his *Burrough*, juſt *like a fool to the ſtocks*, and as an *Ox*
*ſlaughter-houſe*, having no power to withſtand the temptation. So
goes, and there continues as one *bewitch'd*, or *conjur'd with a ſpell*;
which he returns not, untill he hath emptied his *purſe* of *money*, and his
*of reaſon*: while in the mean time his poor *wife*, *children* and *ſervants*
bread.

That did *Sellers of drink* aim at the *glory of God*, *and good of others*, as
ought, 1 *Cor.* 10.31. there would not be an hundreth part of the *drun*
*beggars*, *brawls*, and *famiſhed-families* there are: whereas now thouſan
in ſheer drink, ſpend all the *cloaths* on their *beds* and *backs*. As be they
*Labouring men*, that muſt dearly earn it before they have it, theſe *Ale-*
*keepers*, theſe *vice-breeders*, theſe *ſoul-murtherers* will make them drink
as *much in a day*, as they *can get in a week*; *ſpend twelve pence*, ſooner than
*two-pence*, as S^t *Ambroſe* obſerves.

That thouſands of theſe *Labouring-men* may be found in the very *Su*
of this *City*, *that drink the very blood of their wives and children*, who are
*famiſhed*, to *ſatisfie* the Drunkards *throat*, or *gut*, wherein they are *worſe*
*Infidels*, or *Cannibals*, 1 Tim. 5 8. who again are juſtly met withall: For
*God* would *pay* them in their *own coyn*, how often ſhall you ſee *vermine*
ing the *Drunkards blood*, as faſt as he the others.

14. *Br.* That theſe *Drunkards* and *Ale-drapers* are always laying their
together, *plotting* and *conſulting* how to *charm* and *tame* their *poor wives*
the *Drunkard* and his *wife* agree like the *harp* and the *harrow*) wh
*maids* did but hear, they would rather make choice of an *Ape-carrier*,
*Jakes-farmers ſervant*, than of one who will be drawn to the *Ale-hou*
Let them take this for a Rule, He that is a *tame devil abroad*, will be
*ing devil at home*; and he that hath *begun* to be a Drunkard, will *ev*
Drunkard. True, they will *promiſe* a maid *fair*, and *bind themſelves* by
dred *oaths* and *proteſtations*; and ſhe (when *love* hath blinded and be
her) will believe them; yea, promiſe her ſelf the victory, not doubti
ſhe ſhall reclaim him from his *evil company*; but *not one of a thouſand*,
*one of ten thouſand* that ever finds it ſo, but the contrary. For let Dr
ards *promiſe*, yea and *purpoſe* what they will; Experience ſhews, th
*mend as ſowr Ale does in Summer*; or as a *dead hedge*, which the *lon*
ſtands is the *rottener*. And how ſhould it be other, when they cann
the length of a *ſtreet*, but they muſt paſs by, perhaps an *hundred Ale-h*
where they ſhall be called in. And all the while they are in the *dri*
*ſchool*, they are bound by *their law of good fellowſhip* to be *pouring in at*
*mouths*, or *whiffing out* at their *noſes*: one ſerving as a ſhoing-horn to

which makes them like *ratsban'd Rats*, *drink and vent*, *vent and drink*, *round*, and the ſame again. Oh that a *maids fore-wit* were but ſo her *after-wit!* then the Drunkard ſhould *never have wife more to ſave of*, nor *wives ſuch cauſe to curſe Ale-houſe keepers*, as now they And indeed, if I may ſpeak my thoughts, or what reaſon propounds to unkards are ſuch *children* and *fools* (to what Governours of families be) that a *rod* is fitter for them than a *wife*. But of this by the way *maids* may not ſo miſerably *caſt away themſelves*; for they had *bet-ied alive*, than *ſo married*, as moſt poor mens wives can inform

That to ſpeak to theſe *Demetriuſes*, that *get their wealth by drinking*; helping to *conſume their drink*, and that *live only by ſin, and the ſins of* , were to ſpeed as *Paul* did at *Epheſus*, after ſome one of them had reſt of *their occupation*. Yea to expect amendment from ſuch, in a were to expect amendment from a *Witch*, who hath already *given to the devil*. That to what hath been ſpoken of *Drunkards* and *Drink-* the particular caſes of *drinking* and *tempting*, might be added *ſeven-ſeven more* of the like *abominations*. For the Drunkard is like ſome *grave, the deeper* you dig, *the fuller* you ſhall find him both of *ſtench our*: Or like *Hercules*'s *monſter*, wherein were *freſh heads ſtill ari-after the cutting off of another*. But there needs no more than this *taſte*, any *wiſe man* (or any that love their own ſouls) to *deteſt* and be-theſe *Bawds* and *pandors of vice*, that breathe nothing but *infection*, and thing but *their own*, and *other mens deſtruction*. Theſe *Brokers* of whoſe very *acquaintance* is *deſtruction*: As how can they be other *dangerouſly* infectious, and *deſperately* wicked, whoſe very *mercies* are

That I have *unmasked their faces*, is to *infatuate their purpoſe*: that I *reigned* and *declaimed againſt Drunkenneſs*, is *to keep men ſober*; For *picture*, makes us *vice deteſt*.

I had *Dehortation* anſwerable to my *deteſtation* of it! Only here is a how *Drunkards tempt*; if you will ſee *directions* how to avoid their , read my *Sovereign Antidote againſt the contagion of evil company*. notice for the preſent, that *the beſt way to avoid evil*, is to *ſhun the* Do not only *ſhun Drunkenneſs*, but the *means* to come to it: and to *a-*, keep thy ſelf *out of ſhot*; come not in *drunken company*, nor to *drink-*: As for their *love* and *friendſhip*, conſider but whoſe *Factors* they thou wilt ſurely *hate* them. *Conſider what I ſay, and the Lord give you ſing in all things.*

## *POSTSCRIPT.*

dering the premiſſes, if there were any *love of God*, any *hatred of* any *zeal*, any *courage*, any *conſcience of an Oath* in moſt of our *Juſti-Peace*, they would rather *put down* and *purge out* of their *Pariſhes* ties, this *viperous brood* of *vice-breeders*, and *ſoul-murtherers* (*Ale-houſe keepers*) then *increaſe them* as they do, when any *common* *Cheat*, or *Witch* may procure a *Licence* to ſell drink, if they will

but

one *bribe* some one of their *Clerks*. But if it be left to them (if his *Highn* himself do not by some other way redress it, as blessed be *God* he hath ready begun the work in some *Counties*) I look never to see it mended till *Christ comes in the clouds*.

Only it is much to be feared, that as we turn the *sanctuary of life* into *shambles of death*: so *God* may send a *famine* after such a *satiety*, and *pestil* after *famine*. Or rather that our *Land*, which hath been so long *sick* of *disease*, and so often *surfeited* of this sin, should *spue us all out*, who are *Inhabitants*.

Or in case *God* be pleased to dispense with the *Nation*, the wicked that is done by these *Drunkards* and *Drink-sellers*, shall be reckoned, t those that are the *permitters*, for their own. For *Governors* make themse *guilty* of *those sins* they may redress, and will not. But I know to wh speak, and my hopes are depending.

In the mean time, it is sad to consider, how many *Drunkards* will hear *Charge*, for one that will *apply* it to himself. For confident I am, that *fift twenty*, all this *City* over, are *Drunkards*, yea, *seducing Drunkards*, in the d of *Scripture*, & by the *Law of God*, which extends even to the heart and sections, *Mat.*5.21,22,28. Perhaps by the *Laws* of the *Land*, a man is no ken for drunk, except his *eyes stare*, his *tongue stutter*, and his *legs stagger* by *Gods Law*, he is one *that goes often to the drink*, or that *tarrieth long Prov.*23.30,31. He that will be drawn to the *Tavern* or *Ale-house* by c idle solicitor, and there be detained to drink, when he hath *neither need* or *mind to it*; to the spending of his *money*, wasting of his precious *time*, lect of his *calling*, abusing of the *creatures* (which thousands want) disc of the *Gospel*, the stumbling of *weak ones*, the incouraging of *indifferent* the hardning of his *associates*, and all the truths enemies that know or h of it. Briefly, he that *drinks* more for *lust*, or *pride*, or *covetousness*, or *fe good fellowship*, or to *drive away time*, or to *still conscience*, than for *thirst*, Drunkard in *Solomon*'s esteem, *Prov.*23.30,31. Perhaps thou dost not th so; but can you produce that *holy man of God*, that will not deem him a d kard, who can neither *buy*, nor *sell*, nor *meet* any *friend*, or *customer*, but must go to the Tavern, or Ale-house, perhaps *six times* in a day; and constantly *clubs* in, first for his *mornings draught*, secondly at *Exchange-t* thirdly *at night*, when shops are shut in; as is the common, but *base* custo most *Tradesmen*; yea, and the *Devil* so blinds them, that they will plead *cessity* of it; and that it is for their *profit*?

Nor can it be denied, but in cases of this nature, things are rather m sured by the *intention* and *affection* of the *doer*, than of the *issue*, and e And why should not a man be deemed a *Drunkard* for his immoderate inordinate *affection to drink*, or *drunken company*? as well as another, an *Ad terer*, for the like affection to his *neighbours wife*, Matth.5.21,22,28. these men are in their own, and other mens esteem, not only *good* and *men*, but *good Christians* forsooth. Certainly, the *more light* we have, the *blind* men are, or else this could not be; For I would gladly ask such, Are *Christians*? In what part of the *Word* find you a warrant for it? Where you, that this *custom* was ever used by any one of the *Saints* in former ages

We

you (with *Agrippa*) be *almoſt Chriſtians*, but ſure enough, you are not *altogether ſuch:* and then what will become of you? For *almoſt a baſtard*, *almoſt ſweet* is *unſavoury*, *almoſt hot* is *lukewarm*; and thoſe that are *warm will God ſpue out of his mouth*, Rev.3.15,16.

*Chriſtian almoſt*, is like a *woman that dieth in travel*, *almoſt* ſhe brought forth *but that almoſt* killed the *mother*, and the *ſon* too If thou *believ'ſt almoſt*, thou *ſaved almoſt*; as we ſay of a *Thief* that hath a *pardon* brought him whiles *upon the gallows*, he was *almoſt ſaved*, but he was *hanged*, and his pardon *is* no good. To be *almoſt a Chriſtian*, is to be like the *fooliſh Virgins*, that had *but without oyl* in them; for which they were *ſhut out of heaven*, though *came* to the very door, *Mat.*25.10,11,12. Can the *door* which is but *almoſt* keep out the *Thief?* Can the *ſhip* that is but *almoſt tite*, keep out the *water?* A *ſoldier* that does but *almoſt fight* is a *coward?* And therefore if thou loveſt *look* to it, and that in time, leſt hereafter you moſt doleſully rue it: For *this*, that you ſhall once give an *account* for every *idle peny* and *hour* you *and* for every *cup of drink* you ſhall ſpoil, or waſte; and for every one that *uraged* to do the like by your *example*. For which ſee *Mat.*12.36. *Luke Rom.*14.12. 1 *Pet.*4.5. *Rev.*20.13. & 22.12.

(by the bleſſing of *God*) our children, and childrens children may *loath neſs*, and *love ſobriety*; let this be fixed to ſome place convenient in every *all* to read The *Perſians*, *Parthians*, *Spartans*, and *Lacedemonians* did *and* found it exceeding efficacious: And *Anacharſis* holds it the moſt ef- means to that end.

*Imprimatur* EDMUND CALAMIE.

*FINIS.*

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## *Offer of Help to Drowning-Men.*

Imprimatur THO. GATAKER.

and ſore-ſeeing the ſad effects of mens crying down *Books*, *Learning*, *Miniſtry*, *Sanctification*, &c. if this their deep and deviliſh deſign do meet ſtop: and ſeeing we ſhould ſpecially prepare for *defence*, where *Satan* prepares for *offence*. Conſidering alſo the *numberleſs number* of thoſe profeſſing themſelves *Proteſtants*, diſcredit the *Proteſtant Religion:* Who they have been *Chriſtened*, as *Simon Magus* was, received the *Sacrament* of *Supper*, like *Judas*; and for company go to *Church* alſo as *Dogs* do, are *Chriſtians*, as we call the *Heathen Images gods:* yea, and (*being blinded by the of darkneſs*, 2 Cor.4.4.) think to be ſaved by *Chriſt*, though they take *againſt* him: and are no more like *Chriſtians*, than *Michol's Image* of *was* like *David:* Who make the *world* only their *god*, & *pleaſure* or *pro-* their *Religion:* Who are ſo graceleſs, *that God is not in all their thoughts*; *blaſpheme* him, and to ſpend his dayes in the *Devils ſervice:* Who be- *ians in name*, will ſcoff at a *Chriſtian indeed:* Who *honour* the *dead* a *cold profeſſion*, while they *worry* the *living Saints* in a *cruel perſecution:* *hate* Holineſs, that they will hate a man for it; and ſay of *good living*, (as *great learning*) *It makes a man mad:* whoſe *hearts* will riſe at the ſight

of

of a *good man*, as ſome *ſtomacks* will *riſe* at the ſight of *ſweet meats*: Whoſe *ligion* is to oppoſe the power of *Religion*; and whoſe knowledge of the *Truth* know how to argue againſt the *Truth*: *Who juſtifie the wicked, and condemn juſt*: who call *Zeal*, *madneſs*; and *Religion*, *fooliſhneſs*: Who love their *ſins* ſo m above their *ſouls*, that they will not only *mock* their Admoniſher, *ſcoff* a means to be ſaved, and make themſelves merry with their own *damnation*; even hate one to the *death*, for ſhewing them the way to eternal *life*: who condemn all for *Round-heads*, that have more *Religion* than an *Heathen*, or *ledg* of heavenly things, than a *child* in the womb hath of the things of this or conſcience than an *Atheiſt*, or care of his ſoul, than a *Beaſt*, and are mo of all that march not under the pay of the *devil*: Who with *Adam*, will bo *Satans* bondſlaves for an *Apple*; and like *Eſau*, *ſell their birth-right of Grace* and their *Bleſſing of Glory* hereafter *for a meſs of Pottage*: Who preſer the ſing of their *palates* before the *ſaving of their ſouls*: who have not only *Religion*, that ſhould make them *good men*; but *reaſon* alſo, that ſhould make *men*: Who waſte *virtues* faſter than *riches*, and *riches* faſter than any *virtue* get them: Who do nothing elſe but *ſin*, and make *others ſin too*: who ſpend time and patrimonies in *Riot*; and upon *Dice*, *Drabs*, *Drunkenneſs*; who all their felicity in a *Tavern* or *Brothel-houſe*, where *Harlots* and *Sycophants* their Eſtates, and then ſend them to rob: Who will *borrow* of every one, bu ver intend to *ſatisfie* any one: *Who glory in their ſhame*, and are *aſhamed* o which ſhould and would be their *glory*: Who deſire not the reputation of neſty, but of good fellowſhip: Who in ſtead of quenching their thirſt, dro their ſenſes; and had rather leave their *wits*, than the *wine* behind them: W place their *Paradiſe* in their *throats*, *Heaven* in their *guts*: and *make their b their god*: who pour their *Patrimonies* down their *throats*, and throw the b ſo long out at *windows*, that at length their *houſe* throws them out of *doors*: W think every one exorbitant that walks not after their Rule: Who will *tra* all whom they cannot *ſeduce*; even condemning with their *tongues*, what *commend* in their *conſciences*: Who, as they have no *reaſon*, ſo they will *hear* Who are not more *blind* to their own faults, than *quick-ſighted* in other m Who being diſpleaſed with others, will flie in their *Makers face*, and tear t *Saviours Name* in pieces with *oaths* and *execrations*, as being worſe than any *dog* that *flies in his Maſters face* that keeps him: Who *ſwear* and *curſe* even of *cuſtom*, as *Curs bark*; yea, they have ſo *ſworn away* all *grace*, that they co a *grace* to *ſwear*; and being reproved for *ſwearing*, they will *ſwear* that *ſwore not*.

Or perhaps they are *covetous Cormorants*, *greedy Gripers*, *miſerly Muck-w* all whoſe *reaches* are at *riches*: Who make *gold* their *god*, and commodity ſtern of their *conſciences*: Who hold every thing *lawfull*, if it be *gainfull*: W prefer a little baſe pelf before *God*, and their own *ſalvations*; and who b fatted with *Gods bleſſings*, do ſpurn at his *precepts*: Who like men *ſleeping* *Boat*, are carried down the *ſtream* of this *World*, untill they arrive at their *Gre end* [Death] without once *waking* to bethink themſelves whether they are *ing* [to Heaven or Hell.]

Or *Ignorant* and *Formal Hypocrites*: who do as they ſee others do, without ther *conſcience* of ſin, or guidance of *reaſon*: Who do what is morally good, m

*the Law*, then for *love of the Gospel*: Who fear the *Magistrate* more, fear *God* or the *Devil*; regard more the *blasts of mens breath*, than the *wrath*; will tremble more at the thought of a *Batliff*, or a *Prison*, *Satan*, or *Hell*, and everlasting perdition: Who will say, they *love God* yet hate all that any way resemble him; are *flint* unto *God*, *wax* to have their *ears* alwayes *open* to the *Tempter*, *shut* to their *Maker* and *Redeemer*; will *chuse* rather to *disobey God*, than *displease great Ones*; fear more *mens scorns*, than *His anger*; and rather than *abridge themselves* of their *sins*, will incur the *displeasure* of *God*: Who will do what *God forbids*, yet vainly hope to escape what *He threatens*: Who will do the *Devils works* and yet look for *Christs wages*; expect that *Heaven* will meet them at their *end*, when all their *life* long they have *galloped* in the *beaten road* towards *Hell*: Who expect to have *Christ* their *Redeemer* and *Advocate*; when their *consciences* tell them, that they *seldom remember* him, but to *blaspheme* him; and more *name* him in their *Oaths* and *Curses*, than in their *Prayers*: Who will persecute the *strictest* and *Orthodox Christians*; and say, they mean *base* and *dissembling Hypocrites*: Who *think they do God service in killing his servants*, Joh. 16. 2. Who will *boast of a strong faith*, and yet fall short of the *Devils in believing*, Jam. 2. 19. *turn the grace of God into wantonness*; as if a condemned person should head the train of *Rebellion* with his *Pardon*; resolving to be *evil*, because *God* is *good*: Who will not *believe* what is *written*, till they *feel* what is *written*; and whom nothing will *confute*, but *fire* and *brimstone*: Who think their *villany* is *unseen*, because *unpunished*; and therefore *live like beasts*, because they think they shall die *like beasts*.

Considering the swarms, Legions, Millions of these, I say, and many the like, which I cannot stand to repeat. As also in reference to *Lev.* 19. 17. *Isa.* 58. 1. And out of compassion to their precious souls; there are above twenty several Books exactly composed, wherein are *proper remedies* (of the same alloy) for *each soul* that is *afflicted*; to be had without any *expence*: which *Books* (like *glasses*) shew them (from *Gods Word*) the very *faces* of their *hearts*: And (like *Peter Zelius*, Act. 11.) *tell them words whereby* (with blessing from above) both he and their *Associates* (by their means) *may be saved*, ver. 14.

That they might the better recompence the *Readers* pains; whether he intend to himself *pleasure* or *profit*: they are (as many *Reverend Divines* can tell) a brief *Collection* of the most winning and convincing Arguments out of the *choicest Authors*; very pithily, orderly, and elegantly conveyed, and embellished with much both variety of graceful and delightful illustration. Yea, if such a one be concern, shall be pleased to make use of them; they may (with *Gods blessing*) not only have their vices lessened, their knowledge increased, and their soul cheered and comforted: but probably they shall find in them the flower, or quintessence, of what would otherwise cost them twenty years *reading* to extract.

Remains only, that the *Patients*, for whom this *Physick* is proper, be prepared withall to *take it*. For although here is all necessary *provision made*, and they lovingly *invited*, yet (of themselves) they will *refuse to come*, as in the case of *the Lords Supper*, Luk. 14. 16. to 25. Because, as *good meats* are unsavory *to sick persons*; so *is good counsel to obstinate sinners*. Here is light, but the

*they love darkneſs rather than light, leſt their deeds which are evil, ſhould be re-*
*ved.* Only *they that do well, and love truth, will come to the light, that their de-*
*may be made manifeſt,* Joh. 3.19,20,21. Alſo many *young novices* in ſin, will e-
tain them, as *Lot* did thoſe *Angels*, that came to fetch him out of *Sodom*, Gen.
And probably ſome *Parents* and *Maſters* will deſire them, to prevent the ſpre-
ing of theſe *Gangrenes* in their *children* and *ſervants*. But as for the parties p-
cipally concerned and invited, and that ſtand in the greateſt need, and are
to be pitied; they will even *ſtorm* at this very *offer of help*, and *hiſs* like *ſer-*
becauſe it troubles their *neſts*. Being like him, *Luk.* 8.27.28. who having bi-
*ſeſt with devils a long time*, was at length very loath to part with his *Gueſ-*

Indeed ſome, whoſe hearts *God* hath already changed, would put
into their hands, and uſe their beſt Art to make them reliſhed: (For
*Babes*, *meat* muſt not only be given them, but *prepared* too, and *put into*
*mouths*,) ſome return of good might happily come thereof. As weak m-
ſhall ſerve the turn, where *God* intends ſucceſs. Even a word ſeaſonably
ken (*God* bleſſing it) like a *Rudder*, ſometimes *ſteers* a man quite into an-
*Courſe*. *Antiochus* by hearing from a poor man, all the *faults* which he and
*Favourites* had committed, carried himſelf moſt virtuouſly ever after. *Au-*
amended his future life and manners, by only hearing what the people ſp-
of him. The very *crowing of a Cock occaſioned* Peters *repentance*. *Auguſtine*
famous Doctor, was converted, by only reading that Text, *Rom.* 13.13.
*to walk honeſtly, as in the day-time*, &c. Learned *Junius*, with reading the
*Chapter* of St *Johns Goſpel*, was won to the Faith of *Chriſt*. And *Melan-*
much after the ſame manner. I have read of two famous *Strumpets*, that w-
ſuddenly converted by this only Argument, That *God* ſeeth all things, e-
the dark; when the *doors* are ſhut, and the *curtains drawn*. And *Mountaign*
of a libidinous *Gentleman*, that ſporting with a *Courtizan* in a *houſe of ſin*,
pened to aſk her name, which ſhe ſaid was *Mary*; whereat he was ſo ſtr-
with reverence and remorſe; that he inſtantly both caſt off the Harlot,
amended his whole future life. *Bilney*'s Confeſſion converted *Latimer*: yea
*Adrianus* was not only converted, but became a *Martyr* too, by only hear-
*Martyr* at the *Stake* alledge that Text, *Eye hath not ſeen, nor Ear heard*, &c.
2.9. Yea, it was an obſervation of Mr *John Lindſay*, that the very ſmoke of M-
*Milton* converted as many as it blew upon. Yea, even thoſe *Jews* that cru-
*the Son of God*, were converted by hearing thoſe few words of *Peter*, Act.
And it pleaſed *God*, when I, my ſelf, was in as hopeleſs a condition, as a-
thoſe *Senſualiſts* before-mentioned; (I mean, as much fore-ſtalled with p-
dice againſt *Religion*, and the *Religious*) that a *poor mans* perſwading me to
reading of *Poetry*, and fall upon the *Bible*, was a means of changing my li-
before I had read out *Geneſis*, being but twenty years of age: whom I more
*God* for, than for my *Parents* from whom I received life. And this (becau-
know no better way to expreſs my thankfulneſs to him, who hath freed
from frying in *Hel-flames* for ever and ever, than by endeavoring to win ot-
from *Satans ſtandard* to *Chriſts*) makes me do the like to others. For I ſcl-
hear any one *ſwear*, or *ſcoff*, or ſee any *drunk*, or the like, but I preſent th-
with one of theſe fore-mentioned Meſſages, from that *God*, whom they ſo
*ingly* and *audaciouſly provoke*. Nor do I alwayes miſs the mark at which I

…because many *discreet ones* are apt to wonder, that I so make my … *gazing stock to fools:* Though I shall never think it a shame to me, … the only glory of him, *that was a man after Gods own heart*, as you often hear him profess, as in *Psal.*50.15. & 71.17,18,19,24. & 51.14. …& 22.22.& 35.18. and many the like; See *Luk.*8.38,39.

…ention it, that I may (if possible in this *covetous, cold* and *dull Age*) …thers to do the same; or at least something for the saving of these poor, …d impotent wretches; that are neither able nor willing to help them-…ough as one would think (for I speak to *enlightned souls*) they should …spurring, nor prompting to this Duty: For what *heart* would it not …*ed*, that hath any *Christian blood in his veins*, to see what multitudes …that go blind-fold to destruction; and no man offer to stop or check …e they arrive there, from whence there is no Redemption. *Mat.*7. …*Joh.*5.19.*Rev.*20.8.& 13.16.*Isa.*10.22.*Rom.*9.27. 2 *Tim.*2.26. 2 *Cor.* …1,to 4, *Phil.*3.18.*Joh* 8.44. & 14.30.

…should it not make all, that are themselves got out of *Satans clutches*, …& contrive all they can; to draw others of their brethren after them. …that *Andrew* was no sooner converted, and become *Christs Disciple*, …ly he drew others after him to the same *Faith*, Joh.1.41.& the like of …45.and of the *woman of Samaria*, Joh.4.28,to 41. And of *Peter*, Luke …2.41.& *Chap* 3.& 4.4.and so of all the Apostles. Yea, *Moses* so …he salvation of *Israel*, that rather than he would be saved with… …*desired the Lord to blot him out of the book of life*, Exo.32.32. And *Paul* …pose saith, *I could wish my self to be separated from Christ, for my brethren, …kinsmen according to the flesh*: meaning the *Jews*, Rom.9.3. And indeed …*hearts are charitable*. Neither are we of the *Communion of Saints*, if …not the blessedness of others: it being an inseparable adjunct, or rela-…tion; for none but a *Cain* will say, *Am I my brothers keeper?* Yea, where the …thankful, and *inflamed* with the *love of God, and our neighbour*, this will be …our aim: *As* by *my sins*, and *bad example*, I have drawn others *from God*, …will, all I can, draw others with my self *to God. Saul* converted, *will build* …as ever he *plucked down*, & *preach* as *zealously* as ever he *persecuted*. And …what thankful for our own salvation, if we do not look with *charity* and …the gross *mis-opinions* & *misprisions* of our Brethren. And what though …we do *what we would?* yet we must labour to do *what we can*, to win o-…ur merit by it, but to express our thanks. Besides, it were very dishe-…on *Christ* not to do so. Did you ever know that *wicked men, thieves, drun-…kards, persecutors, false prophets*, or the like, would be *damned alone?* no …made all they can, as desiring to have *companions*. Yea, *the Pharisees* …*great pains, compass sea and land, to make others two-fold more the chil-…dren themselves*, as our *Saviour* expressly saith, *Mat.* 23. 15. which …a blush upon our cheeks, who are nothing so industrious to win souls …And what a shame is it, that our *God* should not have as *faithfull* …as he hath *unfaithfull enemies?* That wicked men should be at more …pains to please an *ill master*, than we can afford to please so *good a* …*Lord*, and so *loving a Father?* Shall they labour so hard, for that …*enhance their damnation?* And shall we think any pains too …much

much for that, which will *add to the weight of our eternal glory* [illegible]

And what though their caſe be not only deſperate, but almoſt hopeleſs? [illegible] reaſon, that ſin is paſt cure, which ſtrives againſt the cure: nor would theſe [illegible] *ing men* refuſe help, were they not *wilful murtherers* of their own *ſouls*) yet [illegible] is a *mercy* due even to them: And it is our *duty* to uſe the *means*; leaving [illegible] *ſue* to him, who is able *to quicken the dead, and to make even of ſtones children* [illegible] *braham*; Witneſs *Manaſſes* in the *Old Teſtament*, and *Paul* in the *New*. Yea [illegible] poſe, that this their ſad *condition*, cals for our more than ordinary [illegible] Since they have precious ſouls, that muſt everlaſtingly live, in bliſs, or [illegible] hence it is, that the *Angels* are ſaid *to rejoyce more at the converſion of ſuch* [illegible] *then for the building up of ninety and nine*, that are already *converted*, Luk. 15. cauſe he to whom *God* hath given a *new heart*, and *ſpiritual life*, will be [illegible] ſeek out for, and uſe the means of *growing in grace, and in the knowledg of* [illegible] *and Saviour Jeſus Chriſt*. Whereas the former are not only *dead in ſins* [illegible] *ried* in the *grave* of long *cuſtom*, that they cannot *ſtir* the *leaſt joint*; no, [illegible] much as *feel their deadneſs*, nor *deſire life*; but *reſiſt all means* tending the [illegible] Inſomuch, that the *converſion* of ſuch an one is, held by *Divines* a greater [illegible] or *Miracle*, than the *creating of the whole World*: For in every *New creature* [illegible] number of *Miracles*; *A blind man is reſtored to ſight: A deaf man to hearing* [illegible] *poſſeſt with many Devils, diſpoſſeſt*; Yea, *A dead man raiſed* from the [illegible] in every one a *ſtone* turned into *fleſh*: in all which *God* meets with no [illegible] *oppoſition*, which in the *Creation* he met not with.

Wherefore you, that (by calling to mind your own *former blindneſs* [illegible] *dage*) are able to know how it fares with them; and accordingly to pity [illegible] you that fear *God*, or have any *bowels of compaſſion* towards their [illegible] uſe your utmoſt indeavour to reduce them; *earneſtly admoniſh them; draw* [illegible] *hear ſome* Boanerges, *that preaches with power and authority, and not as the* [illegible] Perſwade them alſo to *read Books* that are *convincing*, &c. So ſhall you diſ- [illegible] your *Duty to God*, ſhew your *love to them*, your *thankfulneſs to your Redeemer* [illegible] not a little *pleaſure your ſelves*. For if you do gain them, *you ſhall ſhine as* [illegible] *in Heaven, for ever and ever*, Dan. 12.3. Or in caſe you cannot reclaim them [illegible] he who requires it at your hands, *Will return the ſame into your own boſom*, [illegible] 49.4,5. Prov. 11.18. & 25.22.

But I were as *good knock at a deaf mans door*, as *preſs* or *perſwade* the moſt [illegible] *duty*, though thus *neceſſary*: for thoſe *two Idols, Diſcretion* and *curſed Cowardize* [illegible] bear a *greater ſway* with the *common Profeſſors of this age*, than either their [illegible] or *Redeemer*: Though confident I am, others *will do more than I ſay*, Philip [illegible] *Melanchon* having found the *Word*, moſt eaſily to prevail with him, did [illegible] not but his *Preaching* ſhould do *wonders upon others*: but having tried, he [illegible] and confeſt, That *old Adam*, was too ſtrong for *young Melanchon*.

*Many Lepers were in Iſrael, in the time of Elizeus the Prophet, but none* [illegible] *was cleanſed, ſaving Naaman the Syrian*, Luk. 4.22. to 29.

*Many are called, but few are choſen*, Mat. 22.14.

*FINIS.*

Printed by *A. M.* and are to be ſold by *Henry Crips* in *Popes-head-alley*, and [illegible] *Crump*, in *Little-Bartholmews Well-yard*, who will alſo ſhew the [illegible] Books, and tell the place where any one may borrow them [illegible]

# E SEDUCED

## VL *reduced, and reſcued from the*

*y, and* Slavery *of* Satan, *that bloody devouring Dra-*
nd vowed *Enemy* of all *Mankind.* Together with *Pro-*
*ſion that none may be diſappointed of their end, by*
miſtaking *their way:* would men but now *hearken*
*unto Chriſt,* as they would have *Chriſt* ano-
ther day, *hearken unto them.*

*Junius,* in reference to *Levit.* 19.17. *Iſa.* 58.1. *Prov.* 1.20.
the end, and 14.12. *Acts* 11.14. 1 *Tim.* 4. 16. *James*
1.21. *Jude* 23.

*ian* brings in *Satan,* triumphing over *Chriſt* in this manner; As
my followers, ſaith he, I never laid down my life to redeem
em, as *Chriſt* hath done for his; I never promiſed them ſo great
as *Chriſt* hath done to his: and yet I have more followers then
and they do far more for me, then his do for him. And indeed,
*we yield our ſelves as ſervants to obey, his ſervants we are to*
*obey; whether of ſinne unto death, or of obedience unto righteouſ-*
*om.* 6.16. And in caſe we do *the Devils works,* we are *the Devils*
as our *Saviour* affirms, *John* 8.34,44. Again, it is the abſtract
ion, to imitate him whom we worſhip. Neither are we worthy
led Chriſtians, except we *imitate Chriſt,* and ſquare our lives ac-
to the rules he hath given us, *Luke* 14. 26. 2 *Pet.* 2. 19. 2 *Cor.* 5.
.2.19. Who then ſhall compare mens lives with *Chriſts* life,
*rules* ſet down in his *Goſpel,* but muſt be forced with *Lynaere* to
That either the *Goſpel* is none of *Chriſts,* or very few amongſt
*ſtians.* Obſerve it I pray, for it falls heavy on many thou-
at think they are *Chriſtians* beyond all exceptions.
to bring this point more cloſe, and home to mens conſciences.
That *the greateſt number go the broad way to deſtruction, and*
*the narrow way that leadeth unto life,* Matth. 7.13,14. That *the*
*ld lieth in wickedneſſe,* 1 John 5. 19. That *the number of thoſe*
*at ſhall deceive, is as the ſand of the ſea,* Rev. 20. 8. That *many*
*, and but few choſen,* Matth. 20. 16. & 22. 14. That *though the*
*the children of Iſrael are as the ſand of the ſea; yet onely a rem-*
*ſhall be ſaved,* Rom. 9.27. *Sad predictions!* How then does
every man of us, to be-think our ſelves, whether we be of that
ber, and to miſtruſt the worſt, as all wiſe, and *ſound-hearted*
uſe to do, *Matth.* 26.21,22. And indeed, they are *Texts of*
that would make the moſt in theſe dayes *to tremble;* Yea, they

could not (without *Gods* great mercy) but be ſwallowed up of their ow
confuſion, were they not ſpiritually *blinde* and *deaf*, and *dead*. For e
perience ſhews, that amongſt thoſe that call themſelves *Chriſtia*
ſcarce one of an hundred, whoſe *knowledge*, *belief*, and *life*, is anſwe
ble either to the *Goſpel*, their *Chriſtian profeſſion*, or the *millions of m*
*cies they have received.*

Yea, notwithſtanding the *Holy Ghoſt* tels us in the *word*; and we h
the ſame daily; That *every man ſhall be judged according to his wor*
*be they good or evill*, Rev. 20. 13. & 22. 12. That *we ſhall give an acco*
*at the day of judgement for every idle word we ſpeak*, Matth. 12. 36. T
there needs no other cauſe of our laſt and heavieſt doom; then *Ye*
*not given, ye have not viſited, &c.* Matth. 25. 41. to 46. That *the ri*
*teous ſhall ſcarcely be ſaved*, 1 Pet. 4. 18. That *many ſhall ſeek to en*
*at the ſtraight gate, and ſhall not be able*, Luke 13. 24. That *no unr*
*ous perſon ſhall inherit the kingdome of God; but ſhall have their par*
*portion in that lake, which burneth with fire and brimſtone, which is the*
*cond death*, 1 Cor. 6. 9, 10. Gal. 5. 21. Revel. 21. 8. That *except*
*righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſees* (
were no mean men for outward and formal performances) *we ſhall*
*caſe enter into the kingdom of heaven*, Math. 5 20. And that *without*
*neſſe, no man ſhall ſee the Lord*, Heb. 12. 14. (which *Scriptures* if the
true, *what manner of perſons ought we to be? in all holy converſation*
*godlineſſe*, as the *Apoſtle* ſpeaks, 2 *Pet.* 3. 11.) Yet moſt men live
the *Goſpel* were quite contrary to the rule of the *Law*: As if *God*
neither to be *feared*, nor *cared for*: As if they were neither *beholden*
*him*, nor *afraid of him*, both out of his *debt* and *danger*; Yea, as if
were no *God to judge*, nor *Hell to puniſh*, nor *Heaven to reward*, I
not think of it without aſtoniſhment.

But to all theſe, let me add one *thunder-bolt* more out of *Gods*
*lery*, which you ſhall finde, *Deut.* 29. where he expreſly tels us, t
*will not be merciful* (I pray mark it) *unto ſuch as flatter themſel*
*an evill way*, but *that his wrath and jealouſie ſhall ſmoak againſt*
*and very curſe that is writ in his Book ſhall light upon them*, &c.
19, 20. And that *if we will not regard, nor hearken unto him when*
*upon us for repentance: He will not heare nor regard us, when in*
*ſtreſſe and anguiſh we ſhall call upon him for mercy; but even laugh*
*deſtruction, and mock when our fear cometh*, Prov. 1. 24. to 33. N
is *ſalvation* more *promiſed* to the *godly*, in any part of the *Bible*,
*Teſtament*, or *New*, then eternal *death* and *deſtruction* is *threatned*
*wicked*. For though to all repentant ſinners he is a moſt merciful
yet to all wilful and impenitent ſinners, he is *a conſuming fire*,
*jealous God*, Heb. 12. 29. Deut. 4. 24. Theſe are dreadful threat
the mouth of *an Almighty*, and *terrible God*, who is Truth it ſelf, and
not lie. Nevertheleſſe, mens obdurate and *adamantine hearts*, bra

…rdned with the cuſtome of ſinne, will tremble and relent no … the hearing of them, then the *ſeates they ſit on*, or the *ſtones they* …n. Their ſupine ſtupidity is no more capable of excitation then …a *Rocks* are of motion, or the *billows* of compaſſion. They are …e *Catadupans*, inhabitants of the *Cataracts*, who hear not the *roar-* …*Nilus*. As *Drums* and *Trumpets* (we know) and that loud rupture …e aire with *Ordnance*, is but like ſoft *muſick* to the *eares* of ſome …*ſouldiers*, *hardned* with often *ſucceſſe*. And the reaſon is, they …rather hearken to their own *deceitful hearts*, and *believe* Satan, that …gull them of their *ſoules*, and plunge them into *eternall tor-* …, then they will hearken to, or believe the *God of Truth*. And the …of this reaſon is, when men reject all good meanes, and refuſe …e the *true God*, he in juſtice gives them over to the *falſe* to be …, and governed by him; for which you have an expreſs place, …2.10,11,12. And likewiſe an example thereof in *Ahab*, 1 King. 22. …23. Yea, how could I here inlarge? as would you know, why …men in this, and other ages before us, have been ſuch ſuperlavive …*in wickedneß*, as ſtriving after *perfection of evill*, counting it …*greateſt honour* to commit the *greateſt ſinnes*, and being ſorry, as it …that they could not commit a ſinne beyond preſident, and be like …*father the Devill*, Such as blaſphemous and impudent *Pharoah*, …being bloodied with his unreſiſted tyranny, could belch out defiance …face of heaven, ſaying, *Who is God?* Or *Nicanor*, who being per- …d from cruelty upon the *Sabbath-day*, in that *God* had appointed …; anſwered, if *God* be mighty in *Heaven*, I am alſo mighty on …: Though the ſame tongue that ſpake it, was cut into little pieces …flung to the Fowls: and the ſame hand that ſmote, was cut off, and …before the *Temple*. Or as *Pope Hildebrand*, who asked the *Sacra-* …*of Chriſts body* before all the *Cardinals*, how he ſhould deſtroy *Hen-* …*Emperour*; and having no anſwer, flung it into the fire, ſaying, …the *Idoll gods* of the *Heathens* tell them what ſhould ſucceed in …enterprizes, & canſt not thou tel me? how others could wholly ſpend …imploy their *time*, & *ſtrength*, and *meanes*? how they ſhould take ſuch …, and be at ſuch *coſt*, to commit *robberies*, *rapes*, cruel *murthers*, …*ons? blow up* whole *States*? depopulate whole *Towns*, *Cities*, *Coun-* …? Seduce millions of ſoules, as *Mahomet* and the *Pope* have done? …open War againſt the *Church* of *God*, as *Herod*, *Antiochus*, and o- …have done? perſecute the known truth, as *Julian* the *Apoſtate* did? …all new *vices* they could, and deſtroy the memory of all an- …*vertues*, as *Heliogabalus* did? make it their trade to ſwear and for- …, if any wil hire them, as our *Poſt-knights* do? Not unlike thoſe *Tar-* …*Prieſts*, called *Seitie*, and *Cagi*, who for a double *Ducket* will make a …and falſe oaths before the *Magiſtrate*, and take it to be no ſinne, but …deſerving praiſe, by lies, ſwearing, and for-ſwearing, to dam-

nithe *Chriſtians* what they can. Or would you know why our Land (notwithſtanding we excell all Nations under heaven, for meanes of light and grace) hath ſuch monſters? as upon an hours warning will ſend *Jezabel* an oath, to rob poor *Naboth* of his *life* and *vine-yard*? Such *Vultures*, *irreligious Harpies*, that have *conſciences like a Barn-door* that ſeldome awake but to do miſchief. Some men and women, that will be *Bawds* to their own *wives* and *Daughters*? (But, O that the Sun ſhould ſhine upon her, that will ſell for gain unto *Hell* that body which ſhe brought forth, with ſo much pains and danger to this *earth*. Certainly, there was never woman more deſerved to be call'd the *Devils Dam* then ſhee,) Why, there are ſome that dare the day to witneſſe their ungodlineſſe, and do their villanies to be ſeen of men? That *Zimri*-like, dare bring *whores* to their *Tents* openly. Yea, like *Abſalom*, dare ſpread a *Tent* on the top of the *houſe*, and go in to their *Concubines* in the ſight of all men. I have my ſelfe heard a cauterized Gallant boaſt of his lying with women of all conditions, ſave *witches*, and proteſt that ſhould be his next atrempt. Yea, how often ſhall you hear old men glory of their *fore-paſt whoredoms*, boaſt of their *homicides*, *cheats*, and the like? Yea, if it be poſſible, make themſelves worſe then ever they were: and rather then want matter of oſtentation, they will boaſt of their fouleſt vices; For their *excrements*, they account *ornaments*, and make a *ſcarfe* of their *halter*.

Again, others there are, who like them of *Gibeah*, Judg. 19. and the *Sodomites*, Gen. 19. are not content with the common way of finning; but are mad with a prodigious luſt; *Bring forth the men, that we may know them*, verſ. 5. Let any reaſonable man judge, whether they could be thus deſperately wicked, if the juſt and *true God* had not for their rebellious and damnable wickedneſſe, in rejecting him, given them up to be ruled by the falſe; namely, the *god of this world*; and all wicked men in it. Even as a juſt *Judge* having *paſſed ſentence* upon ſome heynous *Malefactor*, gives him up to the *Jaylor*, or *Executioner*, as you may ſee by ſundry places, 2 *Tim.* 2. 26. *Epheſ.* 2. 2. *John* 13. 2. *Acts* 5. 3. 1 *Chron.* 21. 1. *Gen.* 3. 1. to 6. *Rev.* 2. 10. *Gen* 3. 15. *John* 8. 44. & 12. 31. & 14. 30. 2 *Cor.* 4. 4. *Epheſ.* 2. 2. But to enlarge yet more, how many amongſt us have their *conſciences* ſo *ſeared up with the cuſtome of ſin*, that they had rather be *confounded*, then *reformed*: That will grudge to be ſtayed in their way to *Hell*? (whereby they become *wilfull murtherers* of their own ſouls.) Yea, they will flie upon thoſe that ſhall oppoſe their perdition, and more then ſpurne at *Chriſts Meſſengers*, that are ſent to ſave them, (which is to ſtrike at him, whoſe meſſage they bring:) And others ſo reprobate, that their utmoſt endeavour is, to *damn others ſouls* with their own. Theſe are your *ſeducing drunkards*, deviſers and *broachers of damnable errours*; *Projectors of* unknown *villanies*, exemplary *leaders into wickedneſſe*; who *Jeroboam*, or *Mahomet*-like, ceaſe not to *ſinne*, and *tempt*, and *damne*, though they ceaſe to live: For though they

, they leave their ſinne behinde them, and that propagates, emble a *malicious man ſicke of the plague*, who runs into the to diſperſe his *infection*; whoſe ſinne ſeems to out-weigh all pe-

hers there are, that through a *preſumptuous confidence*, think they *upon ſcore with Satan*, and ſin boldly and freely, becauſe *Chriſt* to pay all; ſo making *Chriſt a bolſter*, or *Patron of ſin*. Yea, they alſo boaſt, what a *ſtrong faith* they have; when yet they fall ſhort of *Devils* in believing: For *they believe* the threats that are written Word, *and tremble* for feare, *Jam.* 2.19.

in, others you have, ſo *civilly righteous*, that they ſee no need ave of a *Saviour*: and the *leſſe ſenſible* they are, the *more ſick* they for as nothing is *more eaſily broken*, then thoſe things that are *moſt ſo notorious offenders* are nothing ſo hard to be convinced and con- as the *civilly righteous*, that ſeem to *live un-reproveably*.

ly, to paſſe by thoſe many *millions of ſoules*, who are ſo *invincibly* , that remaining ſo, it is impoſſible they ſhould be ſaved; for o not know wherein they have broken this or that *Commandement* icular; what *wicked hearts* they have by nature, nor what need ave of a *Saviour*. Nor to ſay any thing of that, which coſt the of ſo *many thouſand Iſraelites*, I mean *murmuring*, and *unthankfull-* which is the ſin of almoſt who not; and ſuch a ſinne as *few*, even *better ſort* of *Chriſtians* have the wit to *conſider*. To paſſe by theſe (I ow many through *prejudice*, ſo *blinde their own eyes*, that they *ſcoff* every thing the godly do or ſay *into poyſon*: Yea, they will ely *pick ſtrawes, to put out their own eyes withall*; but they even *againſt their own converſion*, as eſteeming, and accounting all , and *Devotion* meer *fooliſhneſs*. Yea, they will ſcoffe at the to be ſaved, and make themſelves merry with their own dam- So that *good counſel to them*, is but offering *Aqua-vitæ to the dead*. would *admire* and *wonder* how mens *ſoules* ſhould be ſo *drowned* *ſenſes*; how any one that is endowed with a *reaſonable ſoule*, be of ſo *reprobate a minde*, as moſt men are; did not the *frequen-* take away the *ſenſe of ſin*. As ô how the ſoule, that takes a de- n lewdneſſe, is gained upon by *cuſtome!* do not all cauterized ſin- *drunkards, blaſphemers, defrauders*, and the like? Yea, and *civill* , account it a crime to be holy? or to have *a tender conſcience?* or o careful to ſerve their *Redeemer?* as themſelves are induſtrious to the *Devill*, and ſatisfie their own hearts *luſts*. Yea, and cuſtome ſo bleared them, that they cannot diſtinguiſh nor diſcern the true *of things*. Yea, the moſt of men amongſt us ſo delude themſelves *miſtakes*, and falſe *ſurmiſes*, againſt *Religion*, and the *religious*, that *goodneſſe* is ſo *deſpiſed*; *looſeneſſe* and *prophaneſſe* ſo *ſet by*, and , by ſome *ignorantly*, by others *maliciouſly*: and this alſo by

reaſon of long cuſtome runs ſo deep and ſtrong, that wee can never le
to have it mended, untill *Chriſt* comes *in the clouds*. What this may br
upon us, onely the *Lord knows*, and *knows to prevent*: But ſure I a
it hath already been ſo long neglected, and ſo little oppoſed and l
to heart; that it hath almoſt over-grown both *corn* and *good hearbs*,
ſomuch that the *wickedneſſe of the greater part*, hath brought ſuch a ſe
*dall upon the better part*: That our *Religion* is even abhorred of the H
*then*. And how can it other, then cut the hearts of thoſe that have
the love of *Chriſt*? to heare him ſo *wounded at home with* oathes
*blaſphemies*, *abroad with reproaches*; who is the *life of their lives*,
the *ſoul of their ſouls*. *Speake* we *muſt*, *endeavour* what we *can*. *Cr*
*loud*, *ſaith God*, *ſpare not*, *lift up thy voyce like a trumpet*, *and ſhew*
*people their tranſgreſſions*, *and the houſe of Jacob their ſins*, Iſa. 58.1.

But alaſſe, little comes of it; For let all the *Miniſters* unanimo
ſay what can be ſaid, blinde ſenſuall-iſts will confute all that can be
leadged; with *God is mercifull*. And *Chriſt died for all*. *Onely bel*
*and thou ſhalt be ſaved*; no matter how they *live*: a *reprobate*, *yet com*
*errour*: as thinking with *Eunomius*, that *faith without works* will ſer
Inſomuch that every *drunken beaſt*, and *blaſphemer*, thinks to ſpee
well, and goe to *Heaven*, as ſoon as the beſt.

One *mindes* nothing but his *cups*, another nothing but his *coyne*,
third onely his *Curtizan*; yet all theſe promiſe to *meet in Heaven*. T
*Jewes* thought we may put away our wives, we may ſweare, we m
hate our enemies, we may kill the *Prophets*, ſubject the *word of God*
our *traditions*, and follow our own wayes. Why? *Abraham* [illegible]
*ther*, John 8.39. But by their leave, *Chriſt* calls them *baſtards*,
findes out another *father* for them, ver.44. *Ye are of your father the D*
*will*, *and the luſts of your father ye will do*. *Prophane Libertines*, ſ
as accouut not themſelves *well*, but when they are doing *ill*. Yea,
moſt *covetous oppreſſors*, who may ſay as *Pope Leo* did, I can have
*place in Heaven*, becauſe I have ſo often *ſold it upon Earth*. Every
of them hopes to have *benefit by the Goſpel*, when they will not be
to the *leaſt tittle of the Law*. But if *Chriſt* be not our *King to govern*
he will neither be our *Prophet to fore warn*, nor our *Prieſt to expiate*.
cept we *forſake* our ſins, *God* will never *forgive* them. Yea, he h
ſworn by an oath, that *whomſoever he redeemeth out of the hands of th*
*ſpirituall enemies*, *ſhall ſerve him in holineſſe and righteouſneſſe all*
*dayes of their lives*. Neither can it conſiſt with his Juſtice to pardon ſi
as continue in an evill courſe of life. Nevertheleſſe, there is ſcarc
wicked man upon *Earth*, but he thinks to go to *Heaven*.

But what's *the reaſon*? conſider that, and you will ceaſe to wond
For what the *Apoſtle* ſpeaks, 2 Cor. 3. is applicable unto all *natural m*
*Their mindes were blinded*; *For untill this day remaineth the ſame vaile u*
*on their hearts*, *un-taken away in the reading of the Old Teſtament*, wh
ſ. ve

…when they shall turne to the Lord, shall be taken away in Christ, vers. 16. Here you see they have a *vail or curtain drawn over their* …which keeps them from the knowledge of *Gods word*: But that's …They have so hardned their hearts with a customary sinning, e- …their infancy, that a man were as good speak to *a stone*, as …them, *Jer.6.10. & 5.3. Zach.7.12. Jude 12. Ezek. 11.19.* …dly, the *Gospel is hid unto them*, because *the god of this world hath …their mindes, lest the light of the glorious Gospel of Christ should …them*, as the same *Apostle* speaks, 2 *Cor.* 4.3.4. Finally, they …Pharaoh's *curse* upon them, a *hard heart*, and a *seared conscience*: …they are no way capable of *yielding to*, or *hearing God* speak by …*Ambassadors*, say they what they will. Whence it is, that St. *Cy- …leth* these words: It is as much lost labour (saith he) to preach …en the things of *God*, before they are humbled with the sight of …rants, as to offer *light* to a *blinde* man, to *speak* to a *deaf* man, or …ut to make a *brute beast wise*. See Revel.3.17. In the mean time …hts of *Eternity never trouble* them; They are at peace with *Satan*, …*rld*, and their own *consciences*; have made *agreement with Hell*, …*Death*; they *satisfie their lusts* to the full: So like *men sleep- …a Boat*, they are carried down the *stream* of this *world*, untill they …at their *Graves-end* [*Death*] without once *waking* to be-think them- …s, whether they are *going* [to *Heaven* or *Hell*.] They *slumber*, and …e themselves *good Christians*; their *faith* is but *a dream*, their *hope …dream*, and so of their *obedience* and whole *Religion*, all is but *a …*. They have *repentance* in *conceit*, they *serve God* well in *conceit*; …ey shall, if they look not to it *goe to Heaven* onely in *conceit*, or …*eam*, and never *awake*, until they feel themselves in the *burning* …For he that makes a *bridge* of his own *shadow*, how can he choose …*ll into the water*.

…which case, what *heart* would it not make to bleed, that hath any …*an blood in his veins*, to see what *multitudes* there are that *go blind- …destruction*, and no man offer to *stop* or *check* them; before they …there, from whence there is no redemption. I remember St. *Ber- …*seth these words; Had we stood by, saith hee, when *Adam* was …en the *perswasion of his wife*, and the *precept of his God*, when the …said, *Adam eate*, and the other said, *Adam eate not*; for if thou …*thou shalt die the death*, and all thy posterity. Had it been an ill …to have cryed out, and said, ô *Adam*, take heed what thou doest! …would he have had cause to complain of being prevented? I trow …Yes, I think it had been a seasonable piece of high friendship, and …can deny it.

…remember also what a *Merchant* once did; he comes to his friend up- …the *Exchange*, and fals to boxing him, with these words; I have oft- …enough told you of your whoring, but you will never leave it.

Know

Know you not, that it will prove your ruine in the end? He was held to be a little *crackt in brain*, & perhaps you will think ſo too. But as oft times, from the rareſt and quickeſt agitations of our mindes, enſue moſt diſtempered and out-ragious *frenzies*, there wanting but *half a turne* to paſſe from the one to the other: So in *mad mens actions*, we how fitly *folly* ſuiteth, and meets with *the ſtrongeſt operations of our mi* Yea, who knows not, how un-perceivable the neighbour-hood is betw *folly*, and the livelieſt elevations of ſome mens *wits*. And indeed, w I conſider, how our carnal friends will curſe us (when they come in h that we did not our utmoſt endeavour to ſtop them. I could afford to hands upon a *Drunkard*, a *Blaſphemer*, or a *Murtherer* to ſtay him, f the evill he is going to commit. Yea, to kneel down upon my knees, beg of him, that he would not ſo deſperately damn his own ſoul. indeed could, a man ſave his friends ſoule by ſo doing (as poſſibly might, *Jude* 23. *Jam.*5.26. 1 *Tim.*4.16.) he needed not much to c though the *world reputed* him *a mad man*, or *ſpent their verdicts* on h O my brethren think of it, before it be too late! and ſeriouſly conſi what *one ſoule is worth*, and what you would take to be in that cond on with them, as you were once. (For I ſpeak to *enlightened ſouls*) Y how ſhould not the very thought of it, make all that are *got out of tans clutches*, to plot, ſtudy, and contrive all they can, to *draw others* their brethren *after them?*

We read, that *Andrew* was no ſooner converted, and become *Chr Diſciple*, but inſtantly he drew others after him to the ſame *faith*, John 41. and the like of *Philip*, verſ. 45. And of the *woman of Samaria*, Jo 4.28. to 41. And of *Peter*, Luke 22.32. Acts 2.41. and 3 Chap. & And ſo of all the *Apoſtles*. Yea, *Moſes* ſo thirſted after the ſalvation *Iſrael*; that rather then he would be ſaved without them, *he deſired Lord to blot him out of the book of life*, Exod. 32.32. And *Paul* to t purpoſe ſaith, *I could wiſh my ſelf to be ſeparated from Chriſt, for my thren, that are my kinſmen according to the fleſh*: meaning the *Jew* Rom 9.3. And indeed, *all heavenly hearts are charitable*. Neither are of the *Communion of Saints*, if we deſire not the bleſſedneſſe of other it being an inſeparable adjunct, or relative to grace; for none but a will ſay, *Am I my brothers keeper?* Yea, where the heart is thankf and inflamed with the love of *God*, *and our neighbour*; this will be t principal aime: As by *my ſins*, and bad *example*, I have drawn oth *from God*; ſo now I will all I can, draw others with my ſelfe *to G Saul* converted, will *build up* as faſt, as ever he *plucked downe*; a *preach* as zealouſly as ever he *perſecuted*, and we are no whit thank for our own ſalvation: if we do not look with *charity* and *pity* upon t groſſe *miſ-opinions*, and *miſ-priſions* of others, and at leaſt do ſom thing for the ſaving of thoſe *poor, ignorant, & impotent wretches*, that a either *able nor willing to help themſelves*. Neither needs there (as o

would

) any *ſpurring* or *prompting* of the thankful or charitable to

though we cannot do *what we would?* yet we muſt labour
*we can* to win others; not to deſerve by it, but to expreſſe
. Beſides, it were very diſhonourable to *Chriſt* not to do ſo:
er know, that wicked men, *Thieves, Drunkards, Adulterers,*
*ſ, falſe prophets*, or the like, would be *damned alone?* no, they
ll they can, as deſiring to have companions. Yea, *the Phari-*
*take great pains, compaſſe ſea and land, to make others two-*
*the children of hell then themſelves*, as our *Saviour* expreſſly
, *Matth.* 23.15. which may caſt a bluſh upon our cheeks, who
g ſo induſtrious to win ſouls to *God*. Therefore what a *world-*
*l do, to get himſelfe an hundred pounds*, that *a Chriſtian ſhould*
*a ſoule to Chriſt*: Or he is unthankful to his Redeemer, that
, and *ſuffered* ſo much for him. But I have known a very ſmall
(with *Gods bleſſing* upon the *meanes*) as the lending of a *Book*
uaintance, or towling him to hear an efficacious *Sermon*, prove
g of his ſoul. And that hath been a greater cauſe of rejoycing
rties; then others have, *when their corn and their wine increa-*
lm 4. 7. Weak means ſhall ſerve the turne, where *God* intends
Even a word ſeaſonably ſpoken (*God* bleſſing it) like a *Rud-*
etimes *ſteers* a man quite into another *Courſe*. *Antiochus* by hea-
a poor man, all the *faults* which he and his *Favourites* had
d, carried himſelf moſt vertuouſly ever after. *Antoninus* a-
his future life and manners, by onely hearing what the people
him. The very *crowing of a Cock occaſioned* Peters *repentance*.
, that famous Doctor, was converted, by onely reading that
m. 13.13. *Let us walke honeſtly, as in the day-time, &c.* Learn-
, with reading the *firſt Chapter of* Saint Johns *Goſpel*, was
the faith of *Chriſt*. And *Melanchthon* much after the ſame man-
ave read of two famous *Strumpets*, that were ſuddenly convert-
his onely Argument, That *God* ſeeth all things, even in the
hen the *doors* are ſhut, and the *curtains* drawn.
Confeſſion, converted *Latimer*: yea, *Adrianus* was not onely
d, but became a *Martyr* too, by onely hearing a *Martyr* at the
leadg that Text, *Eye hath not ſeen, nor eare heard, &c.* 1 Cor. 2 9.
n thoſe *Iewes* that *crucified the Son of God*, were converted by
thoſe few words of *Peter*, Acts 2. And it pleaſed God, when I, my
s in as hopeleſſe a condition, as any; That a *poor mans* perſwa-
e to leave reading of *Poetry*, and fall upon the *Bible*, was a
of changing my heart, before I had read out *Geneſis*, being but
years of age. Whom I more bleſſe *God* for, then for my *Parents*,
hom I received life. And this (becauſe I know no better way, to
my thankfulneſſe to him, who hath freed me from frying in

*Hell-*

*Hell-flames*, for ever and ever; then by endeavouring to win others ſ
*Satans Standard* to *Chriſts*) makes me doe the like to others. And
is by *giving* and *lending* well-choſen *Books*, fit and proper for the
ties condition, whether he be meerly *civill*, or *vicious*; a *Scoffer*, S
rer, *exceſſive Drinker*, *Miſer*, *Oppreſſor*, *Prodigal*, or the like. And
ſometimes found the ſame ſo ſucceſsful, that it hath put me upon a
generall, and publique piece of ſervice, that may extend it ſelf to
ſands, if men have but halfe that affection to *ſpirituall*, and *eter*
*ches*, namely, *wiſdome*, *grace*, and *glory*; as they have to *tempora*
*tranſitory*. I know well, that a great many will ſpend more t
*money* in an *Alehouſe* in *one day*, then in *Gods ſervice*, or upon their
in *many moneths*. Yea, (as if the *beſt part*: were *leaſt* to be *cared for*,)
many thouſands will beſtow more upon their very *Hair*, or upon
*leſſe*, *Indian wanton weed*, in *one moneth*, then upon *God*, a
*ſouls in a whole yeare*. A ſigne how they *love him*, who *laid d*
*life to redeem them*! And how *wiſe*, and *thankfull* they are, though
alſo *dream they are good Chriſtians*, *true Proteſtants*; and p
accounted by the moſt. As he that hath but *one eye*, may be
*mongſt the blinde*, and the *commonneſſe of offenders*, may even *bea*
*ſenſe of offending*. And I take this their little regard of *God*, their
*ſoules*, and *honeſty* withal, not onely to be the *cauſe* of mens pro
no better, but likewiſe of their *ſadneſſe*, *complaining*, *melancholy*,
*diſcontent*, (as one of theſe two (poverty, or melancholy,) is co
the lot of every impenitent perſon.) For how ſhould they ha
*hearts*, that have not *good conſciences*.

But all are not alike, *blinde*, *ſenſuall*, *ingrateſull*: For though
by loſſe of conſcience, are become Atheiſts; and by loſs of reaſon,
and though they that *have no reaſon*, will *hear none*, (whereof y
a lively inſtance or *preſident*, at the concluſion of this diſcourſe, p
ly ſet there to be *ſunn'd* and *ſcorn'd*) yet others there are, will b
ingenuous, I meane, they have not been too long ſick to be reco
to whom a word or two by way of advice.

Such therefore as had not rather live in the *Darkneſſe of Egy*
in the *light of Goſhen*: Such as would not (with thoſe *fooliſh*
Matth. 25.) *loſe* their *inheritance*, to ſave charge of the *conveyance*
(with that *Rich fool*, Luke 12.) be diſappointed of their *end*, by
king their *way*, let them at leaſt, lay out the third part of a ſhill
on theſe three new *Books*.

*An Experimental Index of the Heart.*
*A ſhort and ſure way to Grace and Salvation.*
*The Tryal of true Wiſdome.*

ing upon the moſt *needful ſubjects*, and being purpoſely pro-
ed *contrived* for their eternall wel-fare, that are altogether
e of their own: And poſſible it is, that many thereby may re-
ore good, then at preſent they have the wit to wiſh for, or deſire:
ſage, ſeaſonable, and wholſome *Inſtruction*, to prevent *De-*
.

that no man may imagine it a matter of *benefit*: the *Projector*
ry to other *Projectors*) will not onely loſe thereby; but in
ſhall repent their *bargain*, the *Venders* of them (*Henry Cripps* in
ad *Alley*, and *Iames Crump* in *Little Bartholmews Well-yard*)
turn them their money when they pleaſe.

# *Charge* drawn up againſt *Drunkards*, in a clearer print, that themſelves alſo may read it.

THe *Drunkard* is a ſtrange *Chymæra*, more prodigious then *Monſter*; Being in Viſage a *an*, but a *Brotheus*: in Heart, a *ne*: in Head, a *Cephalus*: in tongue, *Aſpe*: in Belly, a *Lump*: in Appe-e, a *Leech*: in Sloth, an *Ignavus*: a *ff*, for exceſſive devouring; a *Goat*,

*Goat*, for *Luſt*; a *Syrene*, for Flatter
a *Hyæna*, for Subtilty; a *Panther*, fo
Cruelty. In envying, a *Baſilisk*
in Antipathy to all good, a *Lex*
in hindering others from goo
a *Remora*; in Life, a *Salamander*;
Conſcience, a *Oſtrich*; in Spirit,
*Devill*; 1 In *ſurpaſſing* others in ſi
2 in *tempting* others to ſin. 3
*drawing* others to Perdition. Eve
the moſt deſpicable piece of
humanity, and not worthy to
reckoned among the Creatur
which God made.

These being ſmall pieces, are ſold onely by *James Crump*, *Little Bartholmews*, wel-yard; And by *Henry Cripps*, *Popes-head Alley*.

*FINIS.*

# *The Prevention of*

# Poverty,

## *Together with the Cure of*

# Melancholy,

## *Alias* Diſcontent.

*The beſt and ſureſt way to Wealth and Happineſs: being Subjects very ſeaſonable for theſe Times; wherein all are Poor, or not pleaſed, or both; when they need be neither.*

---

By *Rich. Younge*, of *Roxwel* in *Eſſex*, *Florilegus*.

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Imprimatur *Joſeph Caryl.*

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*LONDON*

Printed by *R.* & *W. Leybourn*, and are to be ſold by *James Crumpe*, a Book-binder in *Little Bartholomews Well*-yard, 1655.

# the Prevention of Poverty.

## By *R. T.*

VErtue *is distributive, and loves not to bury benefits, but to pleasure all she can: And happy is he, that leaves such a president; for which both the present and future Ages shall praise him, and praise* God *for him.* no *small comfort (I suppose) to* Cuthemberg, Anaximenes, Ptolemus, Columbus, *and other the like; whose happiness was to finde out* Printing, *the* Dial, *the* Plough, *to enrich the World with the* best of Metals, *with the* Loadstone, *and a* hundred *the like: But had they* smothered *their conceptions, as* men lights under a bushel; *and not* communicated *the same* to publick, *it had argued in them a great dearth of charity: whereas now (to the glory of* God,) *all men are the better for them.*

*Nor is any employment so honorable, as for a man to serve his generation, and be profitable to many: When like the* Moon, *he shows the benefits received from* God; *to the profit and commodity of others. It is the* Suns *excellency, that his* bright *rays and* beamns, *are dispersed into every corner of the* Universe.

The Tragick, Buskin (*as they say*) *would fit all, that would put it on: Here is that will much benefit thee, being made use of*) *be thy condition* good *or* bad, rich *or poor,* learned *or* unlearned, mental *or* manual. *The which mortal, would argue in the* Authour, *either* too much lucre, *or* too little love. *Even the* Physician, *that hath a* sovereigne *receipt, and dieth unrevealing it: robs the world of many blessings, which might multiply after his death: leaving to all posterity this collection, that he once* did good to others, *but to himself a greater.*

C. E.

# Of the Prevention of Poverty.

## By R. T.

# e Prevention of Poverty,

ether with the Cure of Melancho-
, *Alias* Discontent. Or the beſt
d ſureſt way to *Wealth* and *Happineſſe*: Being
Subjects very ſeaſonable for theſe Times, where-
in all are Poor, or not pleaſed, or both;
when they need be neither.

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## *THE PREFACE.*

### Sect. 1.

Hen a Gentleman in *Athens* had his plate taken away by *Abaſſu-*
*erus* as he was at dinner, he ſmiled upon his friends, ſaying, I
thank *God* that his *Higneſs* hath left me any thing. So whatever
befals us, this ſhould be our meditation: *It is of the Lords mer-*
*we are not conſumed, Lam.* 3.22. Or this, He that hath afflicted me
me, could have held me longer; he that hath touched me in part,
ve ſtricken me in whole; he that hath laid this upon my name, or
th power to lay a greater rod both upon my body and ſoul, without
me the leaſt wrong. And indeed if we but think of our deliverance
e fire of *Hell*, or that our names are writ in *Heaven*, it is enough to
s both patient and thankful, though the trifles, we delight in, be taken

moſt men are ſo far from this, that if *God* does not anſwer their deſires
*thing*, they will take pleaſure in *nothing*; they will ſlight all his pre-
cies and former favours, becauſe in one thing he croſſes them. Like
, they are more diſpleaſed for one thing they want (or rather fain
nd they want, or at leaſt have no right unto) than they are thank-
a thouſand things they enjoy; though the leaſt mercy they injoy is
their beſt merit. They are ready to receive all, while they return
, but ſin and diſobedience, wherein they more than abound; for
ve done more againſt *God* in one week, than they have done for
r ſince they were born: Yea, ſuch ſotts they are, that if another diſ-
em, they will be revenged on themſelves, grow melancholy and diſ-
, like fooliſh *Children*, who will forbear their meat, and grow
the ſullens, if never ſo little croſt. Yea, though men have all
ts can wiſh, and might (if they would, and had but the wit and

grace) be as happy as any men alive, yet some small [illegible] make them weary of themselves and every thing else, as it fared with *Haman*, *Esther* 5. 13. More particularly, if their *purses* grow light, their *hearts* grow *heavy*; yea, as if men did delight to vex themselves; many are there, that of happy make themselves miserable? or more miserable than they need, by looking upon misers in multiplying glasses, opinion onely of being poor, or fear that they may be so when they old, makes them never injoy a merry day, when they neither want, nor like to doe; and every man is so miserable as he thinks himself. The goods or evils does greatly depend on the opinion we have of them.

SECT. 2.

Thus millions are miserable, melancholy, discontent, by their conceit; when thousands would think themselves happy, had they piece of their happiness. Which discontent or melancholy occasions murmuring amongst us, than ever there was among those *Israelites* *Wilderness*; an unthankfulness able to make or keep them poor and ble, and that everlastingly.

Indeed, *because judgement is not executed speedily*, *Eccles.* 8. 11. they no sin at all, such is their ignorance. Otherwise they might know, the *Israelites* was, so their murmuring is, against even *the holy One* as *Isaiah* affirmed of *Sennacherib*, 2 *King.* 19. 22. And *David* of 1 *Sam.* 17. 36, 45. *The Lord* (saves *Moses* to the people, when they bled for want of bread, and also to *Dathan* and *Abiram*) *heareth* *murmur against him*, *and what are we? your murmurings are not* *but against the Lord*, *Exod.* 16. 8. *Numb.* 16. 15, 21. Onely difference; multitudes of them were destroyed suddenly (even *thousand and seven hundred* at a clap) yea, they had all been consumed moment for their murmuring, had not *Moses stood up in the gap*, and ceded for them, *Numb.* 16. 41. to 50. and 32. 10. to 14. and 16. 65 and 11. 12, 33. and 14. 12, 22, 23. and 21. 5, 6. Whereas ong among us do the like, and are not stung with *fiery Serpents* were: because they are reserved without repentance, to *Serpents* in *Hell*. Nor stricken with *death temporall*, because reserved *death eternall*. But *God* is the same *God* still, and as just now as ever, now under the *Gospel*, instead of *corporall* judgements he inflicts many *spirituall*, as *blindness of mind*, *hardness of heart*, and *finall impenitency*, fore-runner of eternal destruction of body and soul in that burning *Revel.* 19. 20. For why is their ruine recorded? but *for our learning* *warning*, 1 *Cor.* 10, 11. Neither is forbearance any acquittance; yet be let go on in a continual repeating of so great a sin (under such means of light and grace) uncontrouled, is the greatest unhappiness, the heavier curse, because such seldom rest, untill they come to that evill, from which there is no redemption. *God* owes that man a grievous payment, who suffers to run on so long unquestioned, and his punishment shall be great when he comes to reckon with him for all his faults together. O that men would but seriously consider this, before it proves too late! and efore

be taken up, for favours bestowed, and deliverances from dan-
gratitude; or else the more bonds of duty, the more plagues for
The contribution of blessings require retribution of obedience, or
distribution of judgements.

gue with all the world, and they will conclude, that there is no vice
titude; and meer ingratitude returnes nothing for good, but
rn evill for good, yea, the greatest evill for the greatest good, be-
ingrateful to *God* and *Christ*, than can be expresst by the best *Ora-*
. *Our Redeemer* hath done and suffered more, or would do (did
so daily provoke him, for which read *Gods goodness and Englands un-*
*kindness*) more for us, than either can be expresst, or conceived by any
re it as deep as the Sea.

*God* hath removed so many evils from us, and conferred so many
ings upon us, that they are beyond thought or imagination. And
whole *Heaven* turned into a *Book*, and all the *Angels* deputed
herein, they could not set down all the good which *Gods* love in
th done us. As consider, if we are so bound to bless *God* for his
, temporal, inferiour, earthly, perishing benefits (as *food, rayment,*
*friends, fire, air, water, health, wealth, life, limbs, liberty,*
and a thousand the like) what praise do we owe him for the lasting
his eternal love and mercy? and how thankful should we strive to
d as much do we owe unto *God*, for the dangers from which he de-
; as for the great and many mercies he hath bestowed upon us.
could we possibly be unthankful, if we seriously thought upon what
*es*, and what he forgives. Besides (which would also be thought
what should we have if we did truly love and serve *Christ*? who
e all this for his enemies, neglecting and dishouncuring him.

## SECT. 3.

can any one in common reason meditate so unbottomed a love, and
y and strive for an answerable thankful demeanour: yet, as if
Christ hath done for us were nothing to move us, we are so far
ing thankful, that our whole life, language and religion is nought
one continued act of muttering and murmuring! this is the case,
the case of almost who not.

is this a small matter? Is it *Gods* unspeakable mercy, that we
at this present frying in *Hell flames*, never to be freed, and do we
for want of a trifle? O that we might, as we ought, lay this to
and that *Gods Heralds* would be often, and ever minding men of
sordid and base condition, and their grievous provoking the *Lord*,
*a consuming fire*, *Heb.* 12. 29. For to me it is a wonder, that
ther sins, this is the least preacht against. And me thinks it should
ery hearts of those, that have felt the love of *Christ*, to hear him
noured, who is the life of their lives, and soul of their soules, and
those who profess themselves *Christians*. Nor do I think I could
upon a Subject more serious, publick and profitable, whe-
consider the generality of the *disease*, or the necessity, commo-

dity and common good that I hope, and is likely to come by
cure.

As tell me, will it be any deserviesse office, to find out a way to
all this? and to make the most poor and melancholy the richest and
piest men alive? for that is my drift; it is a Theam that perhaps hath
hitherto been thought of, at least not handled: but you will grant it as
sitable a Project, when once it is effected, as was *Columbus* his *discovery*
*West Indies*, yea, and I hope will extend it self to as many; for like a
ning *Angler*, I have *baited* my *hook* with that, at which every *fish* will be
to *bite*. As who, or where, is the man that desires not to be rich and
py? I dare say, if the *Great Cham*, who is said to have *a tree full of*
*banging by clusters*, should but make proclamation, that whoever wou
pair to him should have plenty of gold, he might drive such a trade, as
soon make him a Bankerupt: For as the *Prophet* observes, *every one*
*from the least unto the greatest, is given unto covetousnesse*, *Jerem.* 6. 13.
gape after gain, and how to get is each mans thought from *sun* to *sun*,
much that it is to be feared, nineteen parts of all the men in *Christ*
are *worshippers of the golden Calf*. And let this serve by way of Pr
least the *porch* or *entry* prove too big for the *house*: Or least it should b
of me (as once *Nebuchadnezzar* objected to the *Inchanters* and *Ast*
*gians*) that I do but while away the time, because I cannot tell them
thing, they so much expect and long for, *Dan.* 2. 8.

## Sect. 4.

As what will some *Momus* say? Here are great words, but no deed
Its well if all prove not like the *Indian Fig-tree*, whose *leaves* are a
as a *target*, when the *fruit* is no bigger than a *bean*. Many an *Alchym*
projecting the *Philosophers stone*, have been so confident to find that
should do all the world good, that they have *distilled* away great estates
own and other mens, to whom they have promised before-hand g
whole scuttles, but at length their *glasses* have broken together with
selves and all their adherents.

*Answer*: I know it is no unusuall thing with *Projectors*, to lift
pectation so high, that she not seldom over-thinks the birth: But I h
ther men should find more than they expect, than look for more than
shall find. Nor do I ask any more, than that you will hear all before
censure, which is no unreasonable request; for so far as we see, we
believe a *suspected* or *discredited person*; and there are some *dishes* t
may eat, even from *sluttish hands*. Neither shalt thou after the per
It (in case I should fall short of what I pretend) have occasion, as
*buyers*, to cry out with him in the *Comedy*, *pol ego & olcum*, & q
*perdidi*.

Yea, these two things I will peremptorily promise thee:

First, That whosoever can shew thee the way better, yet none can
thee a better way to grow rich and happy.

The second is, that if thou be'st not wanting to thy self, if thou wilt but

...rules and directions which I shall produce from the mouth of ... (who never yet deceived the trust of any, that had the wit or grace to ... him, and obey his Precepts, thou shalt become of *poor and mi...* *both rich and happy*. Wherefore be at leasure to hear what ... say, and call your best thoughts to counsell touching this great ...

## CHAP. I.

NOw for the better discharge of what I have undertaken, you may please to take notice, that a *poor* and *melancholy man* is like a *City in...* *fested* with two *Enemies* (the one *forreign*, the other *domestick*) ... never injoy *peace* and *safety*, unless the one be *kept out*, and the ... *out*, or which is better, both subdued. The *domestick*, or in-bred ... to be *cast out* is *Melancholy*; the *forreign* foe to be *kept out*, is *Po...* of these two I will chuse to set upon the last first, and the rather, for ... being kept out, or vanquisht, the other will the sooner yeild, or with ... be overcome.

...ching *Poverty*, (for that error in practise proceeds many times, ...lly and dangerously from error in judgement; and because a sound ... and a right understanding of things will much advantage a man in ...aining and injoying of a good and happy estate (for the one *layes ...dation*, as the other *raiseth the walls* and *roof*) and lastly, because ...course may inrich the soul, settle the heart, and with *Gods* blessing ... the will, as well as increase wealth (*an ignorant rich man*, being no bet... *a sheep with a golden fleece*) that so *God* in all may have the glory; ...ith shew *what it is*, and *what it is not*, to be rich; and then acquaint you ... poor you may become rich. As touching the first of these, it is to ...ved, that most men are much mistaken in judging who are poor, ... are rich; as strongly perswading themselves, that a man is so much ...ier, by how much he more he is wealthier, which is as gross a de... as possibly can be; for there are some cases, wherein men are *never the ...er their wealth*, and others again, wherein they are *much the worse*, ...

...giveth to every man a stock or portion of this worlds goods (as well ...ace and wisdom) more or lesse to occupy withall; yea, I perswade ... there are few men, that have not once in their life a golden opportu... ...ered them, whereby, if they neglect it not, they may live comfortably ... dayes, and to him who is thankfull, and useth the same well, *viz.* to ...glory, and profit of himself and others, he giveth more, as *to the servant ...ho his talents well, he doubled them*; but to such as are unthankful, ... the same to their own hurt and *Gods* dishonour, or distrustfully ... up, he either taketh from them that which he had formerly given, ... *away the ad talent from the servant*, which had but one, and *did not ...y the same*, *Luke* 19. 24. Or else, which is worse, he gives them all

outward blessings, without his blessing upon them, and then they w
better miss than had, and will do them more hurt than good, Eccles. 5:
Or thirdly, which is worst of all, he bestowes riches upon them in wra
as he gave a *King* to the *Israelites* and *Quailes*: of these severally an
order.

Onely it will be necessary, that I first give you an account in briefe, h
sordidly and *ingratefully they deal with God*, that so you may the better
*how God again requites* and payes *them* back in their own coin, without
least tincture of injustice or severity.

## CHAP. II.

GOD hath bestowed more blessings upon many men, than they h
haires on their heads, yea, *God* hath given them far larger portio
this worlds wealth, than he hath done to millions of their brethren; du
grow and increase in substance, as if they had found out the *philos
stone*, and had the art to *turn copper into gold*; or as if with *Thales* they ha
faculey to fore-see what commodities will be cheap, and what dear: and
more *God* hath bestowed upon them, the greater is their debt of thank
ness, and the greater their duty of obedience: But alass,

*They are like the hog, that acornes feed upon,*
*But never look up from what tree they come:*

Or they more regard the *gifts* than the *giver*, as *Martia*, *Cæsars* daug
found it to fare with her *Suitors*, who being asked why she did not m
made answer, that she could not meet with a man that would love her
than hers.

Perhaps they will profess they love *God*; and afford him a kind of re
thanks; so resembling the *Elder-tree*, whose flour is more worth than
the tree besides. Or *Nazianzens Country of Oriçala*, which *abounded w
gay flowres*, but was *barren of corn*; for their thanks is a meer complem
and their *lip-love* no other than *self-love*; as any one may see by these
signs. As observe but how easily they are moved at their own injuries,
patient at *Gods*: let their own credits or riches be troubled, they rage
*Lions*, let *Gods* honour be questioned, they are as tame as *Lambs*: If
aspersion of scandal lights upon their names, there is sute upon sute,
Court to Court, all to begger the raiser of it; let the *Lords* dreadful n
be blasphemed, they are so far from spending a penny, that they will
spare a syllable: like *Jonah* they are more moved for the losse of their g
than for all *Nineveh*; which could not be if they did in the least love G
or were thankful, as they say they do and are.

Yea, it were well if this were the worst, if they were onely negative, if t
did return nothing for all the loving kindness of *God*, and good they h
received from him for they return evill; as may not *God* say to these, I m
all unholy and unmerciful rich men, as *Sarah* spake to *Abraham* concerni
*Hagar*, *I have given thee mine handmaid, and now I am despised in thine ey
And commonly this is the return that rich men make to *God*, so as ofte
times he who *lendeth money* unto his *friend*, loseth both *money* and *friend* too

obſerves; ſo fares it between *God* and the ingrateful. As our ſ are uſually *worſt* in *ſummer*, ſo are our appetites to grace-wards in time of proſperity and peace. And as the *Moon*, when ſhe is *light*, is ſtill *fartheſt from the Sun*, ſo the more wealth men have, ther commonly they are from *God*. Too much *rankneſs* layeth the *trees* overladen with *fruit* are their own ruine. *God* hath thrown little white and red earth upon thee, and thou art like ſome vain *y*, that is *proud of his borrowed chain*. It had been happy for many a *God* had permitted them to be poor ſtill; for as *Saul* was *changed to man* preſently upon his *aneynting*, ſo are men commonly upon their ferment, and according to our ordinary proverb, their *good* and their *ſes* together: As if you obſerve, what ever they were before, if they but a little croſſed, they will ſwell like the *Sea in a ſtorm*, and be roubled at *an affront* from their inferiour or equall, than for *death*

how many with their *greatneſs* have ſuch *great thoughts* of themſelves, himſelf muſt not diſpleaſe them; for if an unſeaſonable ſhower croſſe their recreations, they are ready to fall out with *heaven*, and el with *God* himſelf (like *Mrs. Minkes* riding to *Ware*) as if they ronged, becauſe he did not take his times, when to rain, and when , reſembling therein the *Horſe*, that being over-much *pampered* will eroe, and *kick*, and not abide *his rider*. Or the *Mules Colt*, who he hath *ſucke* her fill, and hath enough of her *dames milk*, taſteth up and *kicks* unkindly. But he is a very quarrellous *curr*, that barks *horſe*, and in the ſilent night the very *moon ſhine* opens his clamour- . Now how do we not then wonder and bleſſe our ſelves, that ſuch joy ſo much ſomething, any thing! yet hear all, and you will confeſs ers are more beholding to *God*, whom he denies, and keeps ſhort of ching baits of wealth and greatneſs.

I have not told you one half of their baſe ingratitude, for common they have been *fatted with Gods bleſſings*, they not onely *ſpurn at his* but as if they ſtudied to be ſuperlative in their provoking of him; *turn the greateſt* and moſt malitious evill *for the greateſt* and moſt *love*, even hating *God* and his people, *John* 15. 24, 25. yea, they ightfully and maliciouſly *fight* on *Satans* and *ſins ſide* againſt and perſecute his *members*, and the *truth*, with all their might, perſwa- and as far as they can, inforcing others to do the ſame; and all this nowledge and conſcience, as I have upon another occaſion made it appear, though the *Devill* ſo blinds them, that there is no convincing hereof.

theis ſin is many degrees beyond ingratitude it ſelf; it is a of that nature, that there is no name ſignificant enough to ex- Yea, to receive ſo many, ſuch good things at the hands of *God*, turn ſuch, and ſo much evill, is a deſperate wickedneſs not to be

## Chap. III.

But observe what they get by it, and how *God* (even here) *payes them again in their own coin*; whereof I will give you several instances, *God* does not deal alike with all in this case, but is various in these kinds of retaliation. If I be large upon this point, consider of what consequence and concernment it is, and you will not blame me for prolixity: admit it should be supposed a digression, yet would I hope to have this for it.

First, How many are there, to whom *God* gives abundance of wealth, and after some few years (for their abusing the same, and their great unthankfulness) taketh from them again, even that which he had formerly given them? Yea, how many hundreds are there every year, even in this City, reputed good men, yea, formerly known to be so, which all on a sudden have shut up their shop windows, and broke for thousands. Neither was the *talent* onely taken from him in the *Gospel*, that evill *servant* was but the type of many, that should have their talents taken away.

The *Hind in the Fable* (O that it were but a fable) being *hunted* by the *Dogs*, hid her self under a *vine*, whose broad *leaves* covered her, when receiving many *sweet grapes*, she in requital began to *eat* them, but by breaking and pulling them, she made such a *noyse* and shaking of the leaves that she was soon perceived by the *hunts-men*, and so taken and devoured by the *Dogs*; such is the gain of unthankfulness. The ingratefull forfeits all *Gods* favours, even what he hath, and what he might further give, meerly for want of paying that small quit-rent of *thankfulness*.

*Strabo* reports in his 8. *Book*, that the *Sea*, raised by an *earthquake*, overflowed the *City* of *Helice*, distant twelve furlongs from it, and drowned all the Inhabitants thereof for their inhospitality to the *Ionians*.

The Lords *impost* for all his blessings is our *thankfulness*, if we neglect to pay this impost, the *commodity* is *forfeit*, and *God* will take it back, our returns are expected according to our receits.

So that it is hard to determine, whether the *ingratefull* person be more *wicked*, or *simple*; for what man is so mad, as to purchase *barren land*, that will bring forth nothing but *weeds*, *bryars* and *thornes*? Or who will be willing to *sow* plentifully, where he shall *reap* plentifully?

The best meanes to get more, is to be thankful for what we have, *God* loves to *sow much* where he *reapes much*. Thankfulness for one benefit inviteth another, but to do good to an unthankful body, is to *sow corn in the sand*, and such speed thereafter. For *the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs, meet for him by whom it is dressed, receiveth blessing from God; but that which beareth thornes and bryars is rejected, and is neer unto cursing, whose end is to be burned*, Heb. 6. 7, 8. Whence arises this conclusion, that *want* of *piety* is the *conviction* of *folly*.

## Chap. IIII.

Secondly, admit *God* is pleased to continue or increase the unthankful and unmercifull mans meanes, yet he denies to add his blessing withall, for

…ld as good be without it; for no outward blessing proves a blessing, …*Gods* blessing upon it, *Mal.* 2. 2.

…*ealth of* Crœsus, *were it to be given,*

…*not thanks-worthy, if un-blest by Heaven.*

…r blessing upon all we have or do is all in all, and that without it …thing, is easie to prove. The *diligent hand,* saith *Solomon, maketh …ver.* 10 4. but withall, the *blessing of God makes rich,* sayes the same …, *ver.* 22. not diligence without *Gods* blessing, for without it all …*ing of great wages, is but putting money into a bag with holes:* Haggai …*e have sowen much, and bring in little; ye eat, but ye have not enough, …but ye are not filled with drink, ye cloath you, but there is no warmness, …hat earneth wages, earneth wages to put it into a bag with holes*; and …deal of the like in verse the ninth: and why all this? they were all …selves, and sought not the *glory of God*, and therefore he did *blow …and blast all their blessings,* as the whole book shews. And the same …see; for have not many men great *fees,* great *offices, great revenues, …stings*, and yet they can scarce keep themselves out of debt? Yea, …re needy, and who run more in debt than those, that have hundreds …usands a year? whereas others that have very little, but small means, …maintain themselves and their families well, yea, and help their poor …and neighbours also. Onely *the word that proceedeth out of Gods …akes the difference,* his blessing sets forward the one, which he justly …lds from the other for their wicked unthankfulness.

…ough *Laban changed Jacobs wages ten times*, yet he could not one time …that blessing of *God* which was alwayes with him. *A little thing …the righteous injoyeth is better than great riches to the wicked, Prov.* 16. …ar, though it have a vertue to nourish, Medicine, though it have a …to heal, rayment, though it can both adorn and defend the body …the injury of air and cold, wealth, though it can make rich, yet …*eth not by bread,* physick, rayment, &c. *onely, but by every word …eedeth out of the mouth of God does a man live,* as *our Saviour* speaks, …4.

…, without *Gods* blessing the very use of their meat is taken away, for …not satisfie, as it fell out with them, *Hosea* 4. 10. And the like …things, *Except the Lord build the house, they labour in vain that build …the Lord keep the City, the keeper watcheth in vain. It is in vain for …se early, and to lye down late, and eat the bread of carefulness,* Psal. 127. …And again, *Paul may plant, and Apollos may water, but it is God that …he increase,* 1 *Cor.* 3. 6, 7. as in temporal, so in spiritual food, it is …Teacher, but the divine operation of *Gods Spirit* working with the …which converteth the soul; and for want of this blessing, and divine …on from *God*, even the best of outward blessings, as *health, strength, …honours, beauty, wit, learning, &c.* prove but the bane of the owners; …*Absalons hair* proved his *halter*. And nothing so soveraign, which (be-…ed by sin) may not of a blessing become a curse.

…wh…n he pleaseth, can make *wine* infatuate, not exhillerate. He

can

can *rot* the *grain* in the *ground*, blaſt it in the *ear*, wither it in the *blade*, ſmite it with unſeaſonable *ſhowers*, when it is ripe cauſe vermine to devour it in the *barn*, yea, when it hath paſt the *flayl*, the *mill*, the *oven*, he can make *gall* in the *mouth*, in the *ſtomack poyſon*. He can either give a man meat and no ſtomack, or a ſtomack and no meat. And the ſame *God*, that can break *the ſtaffe of bread*, *Ezek.* 4. 16. can alſo break the ſtaffe of friends, riches, promotion, wit, learning, and all other meanes that we truſt to, or put confidence in, as he did the ſtaffe of *Phyſick* to *Aſa*, 2 *Chron.* 16. 12. as he reſtrained *the fire from burning*, Dan. 3. 27. and *the water from drowning*, Exod. 14. 21, 22. and *the Lions from devouring*; Dan. 6. Whereas if he pleaſe to give his bleſſing, a man ſhall be happy, have nothing or nothing.

Even a word out of his mouth can either ſuſtain us without bread, as it did *Moſes* and *Elias*; or with a miraculous bread, as it did *Iſrael* with *Manna*, or ſend ordinary meanes after a miraculous manner, as food to the *Prophet* by the *Ravens*, or multiply ordinary meanes miraculouſly, as that of meal and oyle to the *Sareptane widdow*; or make a little meanes go a great way and perform much, as thoſe two mean meales of the *Prophet*, when in the ſtrength thereof he travelled forty dayes 1 *King.* 19 5. to 9. Unto which we may refer the ſtrength of *Moſes*, who *being one hundred and twenty years old, had not his naturall ſtrength abated*, *Deut.* 34. 7. and the like of *Caleb*, *Joſhua* 14. 10, 11. All things are ſuſtained by his almighty word, else ſhould the whole *Globe of the earth and ſea* hang in the middle of the air, and have no other ſupporter?

The onely means for *graſſe*, and *herbs*, and *trees*, and *fruit* to grow is *rain*, yet *God* provided for *Adam* all theſe things before ever it had rained on the *earth*. The uſual meanes of *light* is the *ſun*, howbeit *God* provided light before he made the ſun, *light the firſt day*, *the ſun the fourth day*, and onely ſaid, *let there be light, and there was light*, Gen. 1. 3.

There is no reaſon in the world, that *ſeven loaves*, and *a few little fiſhes* in the *Goſpel*, ſhould *feed four thouſand*, much leſſe, that *five loaves* and *two fiſhes* ſhould *feed five thouſand*, meanes very inſufficient to natural reaſon, yet *God* ſpeaking the word to them, they did it. The like whereof we may read 2 *King.* 4 43, 44. So for the *apparell of the Iſraelites*, which they had when they were young and *children in Egypt*, to ſerve them till they were *grown men*, even forty yeares together *in the wilderneſs*, without being worn out, *Deut.* 29 5. and the like of that *water and pulſe*, which by *Gods* bleſſing made *Daniel*, and his companions, *fatter and fairer than the children, which did eat the portion of the Kings meat*, Dan. 1. 15.

We live by food, but not by any vertue that is in it without *God*; for without the concurence of his providence bread would rather choak than nouriſh us: if he withdraw his word and bleſſing from his creatures, in their greatreſt abundance we periſh. A man can receive nothing, except it be given him from heaven, *John* 3. 27 All which ſhould teach us confidently to truſt in *God*, what ever our extremeties be; for if *God* needs not his own *lawfull*, much leſſe thy *unlawful meanes*. Again, if no meanes will

...rth, or do us any good, without the bleſſing of *God* upon it, let ...ſeit his bleſſing by our vile ingratitude, but rather deſire his bleſ... though we want the meanes.

...dly, If it be the bleſſing of *God* that makes rich, and not any thing ...e can do, let us take heed of aſcribing the ſame to our wit and in... *ſacrificing to our net, and burning incenſe to our yarne*, as the *Prophet* ...*Hab.* 1. 16

...thly and laſtly, ſay not as many do, O that I were ſo rich, that I had ...uch as ſuch a man! then ſhould I be happy: but rather deſire *God*, ...will bleſs and ſanctifie unto thee what thou haſt, that he may have ...y ſelf and others good by the ſame: or elſe *God* may give thee thy ...ea, more than thy heart can wiſh, as the *Pſalmiſt* ſpeakes of the wick... *Pſal.* 73. 7, 9. but it ſhall be to thy grief and ſorrow: as it was ſaid ...s *Mother* about her ſons being *Emperour*: or as *Bacchus* granted the ...of *Midas*, whoſe deſire was, that whatſoever he touched might in... be converted into *gold*; which was little to his comfort, when even ...d, *wine*, the *feathers of his bed*, his *ſhirt-garments*, and every thing elſe ...into that hard mettal, as *Fulgentius* delivers it: he had his deſire, but ...e would gladly now have unpray'd his prayers. Alaſs, how often ...hes, without *Gods* bleſſing upon them, prove or become the owners ...Many a *young Heir* hath a great and *fair eſtate* left him, and is cryed up ..., but it proves to him within a while, even like the *Ark* to the *Phi*... which did them more hurt than good; and ſo fares it with all that ...*God*, and are unthankful to him for what they have. Neither is this ...,

## Chap. V.

...dly, there are abundance of men that *God* doth not onely with... his bleſſing from them, but ſends his curſe with the riches he ...

...ppoſe a man growes never ſo rich by indirect meanes, as ſome care ..., but what and how much they get; for to get *one ſcruple of gold*, ...l make *no ſcruple of conſcience*; they care not to *make many poor to ...ſelves rich*: for they have conſciences like a *barn door*, as loving ...etter than themſelves: yea, they care not, ſo they may *get* ...they looſe their *ſoules*. Now *God* not ſeldom ſuffers ſuch to grow ..., but together with their riches, they have the curſe of *God*, whereby ...me the worſe, and not the better, for them.

...*an evill ſickneſs*, ſaies *Solomon*, *that I have ſeen under the ſun, ...ches reſerved to the owners thereof for their hurt*, Eccleſ. 5, 13. To ...cords that of the *Prophet Malachy*, *If ye will not hear it, nor conſider ...heart, to give glory to my name, ſaith the Lord of hoſts, I will ...e curſe upon you, and will curſe your bleſſings; yea, I have curſed ...dy, becauſe ye do not conſider it in your hearts*, Mal. 2. 2. Their ...ſeeming benefits, *very curſes*. even gifts given in wrath, as a *King* ...*I gave them a King in my wrath, ſaith the Lord*, Hoſea 13. 11.

And

And so of their *Quailes*, *He gave them their desire, but he sent leanness into their soules*, Psal. 106. 15. *They did eat and were well filled, yea they were not from their lusts; but the flesh was yet between their teeth, while it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague*, Numb. 11. 33. 78. 29, 30, 31. And in another place, *Let their table be a snare and their prosperity their ruine*, Psal. 69. 22. They had better have had none then *such sauce* withall.

The covetous Cormorant, and unthankful wretch, deales with God a *dog* does with his master, who devoureth by and by whatever he can and gapeth continually after more: and it were a marvel, that God should answer him with such abundance, and as it were, be still pouring more into that *vessel* which already runs over, considering his monstrous unthankfulness; were it not to rot the *hoops* and *shines*, that so the whole *cask* may fall in pieces, were there not poyson mixt with it, I mean *Gods* secret curse, which shall suddenly shew.

We well know, that a *Ship* may be so *laden*, as that her very *freight* may be the cause of her *sinking*. *Demonica* having betrayed *Ephesus* (wherein all her friends and kindred were) to *Brennus* of *Senona* for the love of gold, was brought to a great heap of gold, and loaded so heavy therewith, that she dyed under the burthen. *Tarpeia* for the desire she had of all the *bracelets* which the *Sabines* wore about their left armes, when they came to besiege *Rome*, sold the Fort or *Castle* of the *City* (wherein there was a strong Garrison, of which her Father *Tarpeius* was *Captain*) to the *Sabines*, and asking for reward of her treason, *Tatius* the *Sabines General*, according to his promise, when she had opened them a *gate* in the night and let them in, commanded his whole *Army* to do as he did, who taking the *bracelets* from himself wore on his left arm, and his *target*, did hang them about her neck, and so all the rest, untill she being bowed down to the ground with the weight of them, was pressed to death under the burthen. And much after this manner does *God* deal with unthankfull misers, and all wicked and ungracefull men. As see the sad condition of a man, to whom God gives riches in wrath; it is so well worth your knowledge and observation, that *David* was very inquisitive with the *Lord* about it, *Psal.* 73. 3. to 11. likewise the *Prophet Jeremy*, chap. 12. *Righteous art thou, O Lord, when I speak with thee, yet let me talk with thee of thy judgements; wherefore the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root, they grow, yea, they bring forth fruit; thou art neer in their mouth, and far from their reines*, ver. 1, 2, 3. Yea, it is admirable to consider, how the tabernacles of robbers do prosper, how secure they are that provoke God, and how abundantly God giveth into their hands, Job 12. 6. *They increase in riches, wax fat, they shine*, Jerem. 5. 28. *They are not in trouble as other men, neither are they plagued like other men; their eyes stand out with fatness, they have more than heart can wish, yea, there are no bands in their death*, Psalm 73. with many the like places. But hear all, and ye will never envy their prosperity

will your teeth water after their dainties: as what is ever the
end? their felicity and happineſs is no ſooner mentioned, but it fol-
lowes. *And thou diddeſt ſet them in ſlippery places, thou caſteſt them down
deſtruction, they are brought into deſolation, in a moment they are utterly
conſumed with terrours,* Pſalm 73. 18. to the 21. verſe. *Pull them out like
ſheep for the ſlaughter, and prepare them for the day of ſlaughter,* Ierem. 12.
3. *They ſpend their dayes in wealth, and in a moment they go down into hell,*
Iob 21. 13. *Becauſe they have no changes, therefore they fear not God,* Pſal.
55. 19. But no greater judgement, then thus to be free from judgements.
*Ephraim is joyned to Idols, let him alone, ſaith God,* Hoſea 4. 17. And the
reaſon, *I will not viſit your daughters when they are harlots, nor your Spouſes
when they are whores,* ver. 14. and hereupon all they do is well.

Think it not an argument of *Gods* favour or diſpenſation, that thou
ſeeſt thouſands more do proſper in their wickedneſs, that ſome eminent
judgement is not executed ſpeedily upon them, while they are contriving
their deep and diveliſh plots: For though *proſperous wickedneſſe* is one of
the *ſtrongeſt chaines*, yet there cannot be a greater unhappineſs, an
greater curſe, than to proſper in ill deſigns and ungracious courſes. Such
a *preſervation* is but a *reſervation*, as it fared with *Sodom and her*
ſiſters which were preſerved from the ſlaughter of the *four Kings*, that *God*
might rain down *hell from heaven* upon them. And *Sennacherib*, who
eſcaped the ſtroak of the *deſtroying Angell*, that he might fall by the ſword of
his own Sons, *Iſai.* 37. 37, 38.

Wicked men are not wiſe enough to conſider, that uſually *God* doth *moſt*
*good* to thoſe whom he *beſt affecteth*; dealing with his children, as the *good*
husband deales with his *trees*, thoſe in the *garden* he is ever and anon *medling*
with, either *lopping* off the ſuperfluous *branches*, or *ſcraping* off the *moſs*,
or digging of the *root*, or *digging* and *dunging* about them, ſo uſing all good
means to make them *fruitfull*; whereas he lets them alone which grow in
the *hedge-row* or *forreſt*, till at the length he comes with his *Axe* and cuts
them down for the *fire*. Fatted ware, you know, is but fitted for the ſham-
bles. *God* puts *money* indeed into theſe earthen *boxes*, that have onely one
hole to let in, but none to let out, with purpoſe to break them when they
are full. What was *Haman* the better for all he had, when the *King*
frowned upon him? or the happier for being lift up the *ladder*, when he was
faine down again with a *rope*? And for ought thou knoweſt, this very
night thou mayeſt looſe both thy gold, thy life, and thy ſoul too. And there-
fore what ever thou makeſt choiſe of, let me rather beg with innocent
*Lazarus*, then abound with unjuſt *Ahab*, or unmerciful *Dives*, ſo
my turn be ſoon over, whilſt theirs is to come and continue ever-
laſtingly.

My purpoſe is not ſo much to ſhew you, what will be the end of un-
juſt and ungrateful men, as how their riches proves a curſe to them.
That they had better be without their wealth, than that *God* ſhould
give them upon ſuch termes as he does, I ſhall demonſtrate in theſe ten
particulars. I pray mind them.

CHAP.

FIrſt, How many are there, that by an intolerable *care*, and *paine* *greif*, and *ſting of conſcience*, and *loſſe of credit*, and undergoing *perils*, get great eſtates, and when they have obtained all that heart can by a juſt judgement of *God*, they have not power to partake of what have, or be a farthing the better for all. As obſerve but what wiſe ſpeaks *Eccleſ. 6. There is an evill which I have ſeen under the ſun, common among men; a man to whom God hath given riches, wealth, and ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God him not power to eat thereof*, ver. 1, 2. And again, *There is one alone there is not a ſecond, yea, he hath neither child nor brother, yet is there all his labour, neither is his eye ſatisfied with riches, neither ſaith he, do I labour and bereave my ſoul of good: this is alſo vanity, yea, this travell*, Eccleſ. 4. 8.

Yea, how many ſuch could I nominate, that are *baſer* by being that are no other than *rich beggers*, or *beggers in the midſt of* (as *Cain* was a vagabond upon his own land) upon whoſe eſtates ſet *a ſpell*, inſomuch that their wealth ſayes to them in effect, *touch not, handle not.*

It is *the miſers curſe*, want in the midſt of abundance, hunger in the of plenty, he *freezes by the fires ſide*, and is like an *unhappy boy*, that *great truſſe of points to play with*, and but *one at his breeches* to tye them ther, or rather he reſembles *a dog in a wheel*, that toyles all day to *for others eating*, as the *wiſe man* ſhews, *Eccleſ. 6. 1, 2.*

The covetous Miſer *covers without end*, but all *to no end*; he *his eyes with that which ſhould feed his belly*, and cloth his back. that *Horace* tells of in *Room*, called *Untde*, who was ſo rich, that measure his gold by the buſhell, and yet went almoſt ſtark naked, and would fill himſelf half full of meat. They are like *Tantalus*, who up to the chin in water, and hath all kinds of fruits hanging over his but is not ſuffered to taſt of the one, nor drink of the other: O *Aſſe*, that is *laden with gold*, or dainty cates, but *feeds upon thiſtles*: the *Indians*, who though they have all the *gold* amongſt them, yet *moſt beggerly* and naked people alive.

For as if they were ſuch *fooles*, as not to know that their money them all neceſſaries of meat, drink, apparel, and the like, they ſcarce good garment, or eat a liberal meal, or take a quiet ſleep, but are ever minting themſelves to get that, for getting whereof they ſhall be torm Like a true *Chymiſt*, he *turnes every thing into gold*, both *what he ſho* and what he ſhould wear. He is like *a man rob'd, hurt* and *bound*, who he hath meanes to relieve himſelf, yet hath not liberty to go where he releived.

As *a proud man* is *ignorant in the midſt of his knowledge*, ſo is the *man poor*, and needy, *in the midſt of his wealth*: Yea, *a poor begger* is in eſtate than *a rich miſer*, for whereas the poor begger *wants many things* rich miſer *wants every thing.*

rew his *money* into the *Sea*, resolving to *drown it*, least it should
The drunkard casts his mony into a deluge of drink, both
it and himself with it: wherein the *Miser* and the *Rioter* are op-
the one so *loves money*, that he will not afford himself good drink,
so loves good drink, that he *scornes money*. But in severall respects,
ers case is worse than the Prodigals, for the prodigall shall have *no-*
*hereafter*, but the covetous man hath *nothing here*, nor shall *here-*

, saith *Seneca*, are the *wise mans servant*, but the *fooles master*: and
er makes himself a slave to his servant. Riches are good when the
that possesseth them can tell how to use them; but as *instruments* are
se unto them that are ignorant of *musick*, so are riches of no use to
ous. So that in my judgement, that *rich fool* in the *Gospel* was far
an these blocks, for he having attained his purpose, got a great estate,
ter all afford himself the comfort of it, for these are his words to
, *Thou hast much goods laid up for many yeares, live at ease, eat,*
*take thy pastime*, Luke 12. 19.
, to abound with all things, and to be never the better for them, not
e of them, what *fool or mad man* hath been known so senseless? yea
latter his pretended prudence, no beast will *starve in a fat pasture*; if
an shall pinch his guts when *God* hath afforded him affluence; the
*so very an Asse* as he. Nor do I know any beast like him, save
*seven lean and evill favoured kine*, and to them he is very like: For
s large and greedy conscience hath devoured or eaten up many Cu-
or Clients estates, as they did the *seven fat and well favoured kine*,
nnot be known by any reall amendment, that he hath eaten them,
s food, raiment, satisfaction of his mind, &c. he is as ill favoured
beginning. He doth not more lock up his goods from the *theif*
*himself*: So that I cannot more fitly compare him to any thing, than
*doll*, for as an *Idoll* hath *eyes but sees not*, so he hath *a reasonable soul,*
*understands not* And most just it is, that he who is *unjust to all others,*
*most unjust to himself*. And as a covetous man is good to no bo-
is worst of all to himself.
depth of misery to fall under the *curse of Cham, a servant of servants,*
*servi, maxime servi*, no thraldom to the inward and outward bon-
So that if there be any creature miserable, it is the miserable
uch worm; and yet he is least to be pitied, because he makes him-
miserable.
this may move wonder to astonishment! that they should take such
paines, and cast away their soules to heap up riches, and when they
e, to be never a penny the better for them. Yea, what can any wise
nk of them, are they not *stark mad*? are they not *fooles in folio*?
take so much *care* and *paines*, indure so much *greif*, *sting of conci-*
*se of credit*, *deprive themselves of heaven*, *damn their own soules*,
ulah, and when they have got it, not to be the better for it: yea, they
isfied and contented than before, meanlier accommodated than

mean

mean men, and could this possible be so, if God did not give them their
in wrath? nor would he otherwise deny them the use of their own; to
wise man hath given it as a rule, That to whom God hath given riches
blessing, he also giveth him to eat, and drink, and to take pleasure, and delig
soul with the profit of his labours, wherein he travelleth under the sun:
which see Eccles. 2. 24. and 3. 12, 13. and 5. 17, 18, 19. and 8. 15.
so you have one particular to prove what I promised. But

## CHAP. VII.

SEcondly, To this is added as another judgement, let the ingrateful
Scilesse miser have *never so much*, *he is* never the more, but the *lesse cont*
As how many have mighty estates, their *houses full*, *their shops and*
*houses full*, their *coffers full*, their *purses full*, and their *pastures full*,
as if their *hearts were bottomlesse*, that is, still as lank and empty thro
excessive desire of more, as if they did indeed want all things. Th
morants *desires* are rather *sharpened by injoying*, and *augmented by*
*tion*.

For *wishing still*, *his wishes never cease*,
*But as his wealth*, *his wishes still increase*.

To shew that covetous men belong to *hell after they dye*, they are
*while they live*: *Hell is never filled*, and *they are never satisfied*, covetou
*drink brine*, which increaseth *thirst* rather than quenches it. And thou
*devil* should say to them as he said to *our Saviour*, touching the whole w
and glory thereof, *all these will I give thee*, (though he needs not
them all, for they will serve him for less) yet all would not content de
more than *heaven* it self contented *Lucifer*: For as the *rich glutto*
desired a *drop* of water, and yet a *river* would not have satisfied him;
his desire had been granted in the first, he would have required more,
then more to that, never ceasing to ask, never having enough, nor bei
better when he had it: so it fares with the covetous man, his *abu*
no more *quencheth* his *lust*, than *fuell does the flame*. For as *oyle* k
*the fire*, which it seemes to quench, so riches come as though they
make him contented, but they make him more covetous. And is n
thy very case that art covetous? No man more happy, in respect o
ward things, then thy self, couldest thou but see it; thou hast all thing
heart can wish, and shouldest thou but come to want what thou now inj
and thinkest not worth thanks; when it were past thou wouldest say,
wast most happy, and after a little miss, wish withall thine heart, thou
est the same again: yea, a world for such a condition and content wi
Onely the *devill* (by *Gods* just permission) bewitches thee to think,
thou hast not enough, when thou hast too much, and more than thou ne
or knowest what to do withall.

Nor is it possible for a worldling to be contented: for whereas n
*desires* are *soon satisfied*, those that are *unnaturall are infinite*. Hung
soon apeased with *meat*, and *thirst* allayed with *drink*; but in burning
vers, *quo plus sunt potæ plus sitiunt aquæ*, they still love, *amore co*
*sce*

never *amore complacentiæ*. If covetous, or ambitious men ever ntent in theſe tranſitory things, it is no otherwiſe then as *itching* do in *clawing* and *ſcratching fingers*. And indeed how ſhould in-rate deſires be ſatisfied with increaſe, according as they are re-ſhed, when theſe appetites are not capable of ſatiety?

n in this caſe, are like *poyſoned Rats*, which when they have of their *bane*, cannot reſt untill they *drink*, and then can much reſt till they *drink again, ſwell and burſt*. Covetouſneſs is like the *e called the Woolf*, which is *alwayes eating*, and yet keeps the *lean*. *A moderate water* makes the *Mill* goe merrily, but *too much* not ſuffer it to go at all.

condly, another reaſon is, Nothing can *fill the heart* of man, but *made it*: The heart ſhall be ſatisfied *with gold*; when the body e contented *with winde*. The whole *world is circular*, the *heart* n is *triangular*; and we know a *circle* cannot fill a *triangle*. Yea e not *filled* with the *three perſons in Trinity*, it will be *filled with rld*, the *fleſh*, and the *devil*. The heart is the ſeat or receptacle *ritual* things; and the things of the world are *corporal* and carnal: carnal and corporal things, can no more fill our *hearts*, then al things can fill our *Coffers*. *Viſible light* will not cleer the *inviſi-derſtanding*; nor will corporal food feed the ſoul. *Bleſſed are they, our Saviour, who thirſt after righteouſneſs, for they ſhall be ſatisfied*, 6. not they that thirſt after riches, or honor, or pleaſure; for d of being ſatisfied, they thirſt more. Yea theſe *Mammoniſts* are ite *in deſiring*, that could ſuch a one ſwallow the *whole earth* that ws all, and will ſwallow him ere long, it might choak him, t ſatisfie him, as abundance of examples that I could give you, ſuf-ly prove: namely *Alexander*, and *Craſſus*, and *Licinius*, and *Craſſus*, and *Ahab*, and *Haman*, &c. But,

## CHAP. VIII.

irdly, to this is added as a further judgement, that as the more hath the more he coveteth, ſo the neerer he is to his journeys he more proviſion he makes for it. Other vices are weakned ge and continuance, onely *covetouſneſs* (and that odious ſin of neſs) grows ſtronger. As the covetous wretch increaſeth in ſo he increaſeth in covetouſneſs. What *Pline* writes of the e, is fitly appliable to the miſerly muckworm: other creatures p to their height, and then decay and dye, onely the *Croco-s to her laſt day*. The aged worldling, though he have one e grave, yet his appetite to, and purſute of gain, are but new. Yea, though he hath out-lived all the *teeth* in his *gums*, the his *head*, the *ſight* of his *eyes*, the *taſt* of his *palate*; have he much, yet he hath not enough, and therefore would live to and *covets*, as if he had *a thouſand generations* to provide for.

He ſo *lives*, as if he were *never to dye*; and ſo dyes, as if he were never *to live again*. He *fears* all things, like a *mortal* man, ſayes *Seneca*, but he *deſires* all things, as if he were *immortal*. Had it not been for *ſin*, *death* had never *entered into the world*: and were it not for *death*, *ſin* (eſpecially the Miſers ſin) would *never go out of the world*. *Luſt* is commonly the diſeaſe of *youth*, *ambition* of *middle age*, *covetouſneſs* of *old age*: And *Plautus* maketh it a wonder to ſee an old man benefi-cent. But what ſaith *Byas*, covetouſneſs in old men is moſt monſtrous: for what can be more fooliſh and ridiculous, then to provide more mony and victuals for our journey, when we are almoſt at our journeyes end?

Wherefore remember thou, O old man, yea O remember! that your *Spring* is *paſt*, your *Summer over-paſt*, and you are arrived at the *fall of the leaf*; yea *winter colours* have already ſtained your head with white and *hoary hairs*. Remember alſo, that if *God* in juſtice did not leave *you*, and the *Prince of darkneſs* did not *blinde you*, and your own heart did not groſly *deceive you*; you could not poſſible be ſo ſenceleſs as you are in theſe three laſt mentioned miſeries.

Thus three of the covetous mans woes are paſt, but behold more are coming; for God inflicts more plagues upon him, then ever he did upon *Pharaoh*. I'le acquaint you only with ſeven more.

## CHAP. IX.

FOurthly, his thoughts are ſo taken up with what he wants (or other deſires, for he wants nothing but wit, and a good heart) that he not once mindes or cares for what he hath, as you may ſee *Ahab*, 1 Kings 21.4. and *Haman*, Heſter 5. 13. and *Micha*, Judges 18.

What the covetous man hath, he ſees not; his eyes are ſo taken up with what he wants; yea the very deſire of what he cannot get torments him, and it is an heart-breaking to him, not to add every day ſomewhat to his eſtate: beſides, not to improve it ſo many hundreds every yeer, will diſparage his wiſdom more to the world, then any thing elſe he can do, as I have heard ſuch an one allege, when I have told him my thoughts, about perplexing himſelf.

But ſee the difference between him, and one that hath either wit or grace: whoſe manner it is, even in caſe of the greateſt loſſes, to look both to *what he hath loſt*, and to *what he hath left*; and inſtead of *pining*, to be thankful that he hath loſt no more, having ſo much left that he might have been deprived of. But ſottiſh ſenſualiſts have a duller feeling of *many good turns*, then of *one ill*: they have more ſenſible a feeling of their *whole bodyes health*, as they have of the *fingers aking*; not are they ſo thankful for *twenty yeers jollity*, as they are pleaſed for *one dayes miſery*. Whereas an *humble* and good *man*, will ſee *matter of thankfulneſs* there, where the proud and ingrateful finds *matter of murmuring*. And ſo much of the fourth particular, onely

ld as a ſure rule, He that in *proſperity* is *unthankful*, will in *ad-* be *unfaithful*.

## CHAP. X.

ly, the *Devil*, by *Gods* juſt permiſſion, prevails by his *temptations*, o make them think that the *forbidden fruit* is the *ſweeteſt* of all , as he did *our firſt parents*. Nor will any other content him; each pleaſeth him better that is not his own. And as *Publius* ob- , other mens goods are far more eſteemed by him.

*ves Woolf* is a true emblem of this avaritious beaſt: whoſe na- it is when he is eating his prey, though never ſo hungry, if he nother beaſt feeding, to forſake that which he is about, to take ey from the other. *Ahab* was ſuch a Wolf, who could not con- himſelf with his own, though he injoyed a whole *kingdom*; but he reſt *Naboths inheritance* from him. The commandment is expreſs, *ſhalt not covet thy neighbors houſe, thou ſhalt not covet thy neighbors ſervant, Ox, Aſſe, nor any thing that is thy neighbors*, Exod. 20. nd all that fear *God* obſerve it; but nothing more croſs to the grain wicked mans heart, to whom *ſtoln waters are moſt ſweet, and hid the moſt pleaſant*, Prov. 9. 17. For one ſo inſatiably covets after a- r mans *eſtate* or *office*, that he is never the better for his own. Ano- ſo loves his neighbors wife, that he even loaths and contemnes wn. *Thy neighbors wife to thee, to him thines faireſt*, ſayes the Hence hath that curſed ſpeech iſſued from one too great to That he could love his wife above any other, if ſhe were not ife, a word ſufficient to *rot out the tongue* that ſpake it.

*mon* was a wiſe man, and had tryed all things. Oh that men d be ſo wiſe as to take his counſel, and *injoy their own with joy and s of heart*; *drink waters out of their own Ciſtern, and rejoyce with fe of their youth, ſo as her breſts may ſatisfie them at all times, and raviſht alwayes with her love*, rather then deprive themſelves happineſs, by *imbracing the boſom of a ſtranger*, and coveting hich is anothers, *Prov.* 5. 15. to 21. Oh that thou wouldſt be con- , that thy preſent condition what ever it is, is the beſt for thee, hou but the wit to ſee it; and that onely good uſe gives praiſe to poſſeſſions: that there are no riches comparable to content (for the gift of *God*) then ſurely *thou wilt not much remember the dayes life, becauſe God anſwereth the joy of thine heart*, Eccleſ. 5. 17.

matter, they love miſery (loſe the comfort of their own nd all outward bleſſings, together with the tuition of *God*) ſhall have it; for he that makes his fire with hay, hath *much* nd but a little heat, which leads me to the firſt particular.

## CHAP. XI.

SIxthly, another ſore judgement which God inflicts upon the m ciles mnckworm, for his monſtrous unthankfulneſs, is, he injoy not a merry day, no not a pleaſant hour in ſeven yeers, ye if y obſerve it, he reſembles *Agelauſtus*, Grandfather to *Craſſus*, who ver laughed in all his life, ſave once when he ſaw *a mare eating thiſtles*: or rather *Anaxagoras Clazoenius*, who was never ſeen laugh or ſmile from the day of his birth. Joyes never ſo much look in at the door of his heart; *worldly delights* to him, are but *delicate meates* to him that hath *loſt his taſt*.

But O the *cares*, *fears*, *anxieties*, *ſighs*, *ſorrows*, *ſuſpitions*, *ſad thoughts* *reſtleſs deſires*, the *horrors*, *troubles*, *tortures*, *torments*, *vexations*, *diſtractions*, *griefs*, *girdes*, *gripes*, *grudgings*, *repinings*, *doubts*, *dolors*, *deſperation*, that are the ordinary companions of the covetous. How is hurried with *deſires* to get, diſtracted with getting, vexed for what cannot get, tortured for what he loſeth, or another gaineth, troubled with fear of loſing what he hath already gained? yea his labor to ther riches is *reſtleſs*, his care to keep them *boundleſs*, his *ſorrow* if chance to loſe them *endleſs*, and his fear leſt he ſhould hereafter *cureleſs*.

Of all *plagues* ſent into *Egypt*, that of the *Flies* was one of the troubleſome, for they *never ſuffered men to reſt*, for the more they were beaten off, the more they came upon them: ſo of all miſeries and vexations that *God* layes upon worldlings; this is not the leaſt, to be continually vexed and tormented with cares, which they neither (nor indeed would) beat off by any means they are able to devise for they ruſh in upon them in the *morning* ſo ſoon as they *awake*, company them in the *day*, forſake them not at *night*, they follow them to *bed*, and will not ſuffer them to *ſleep*: their thoughts will not mit them to ſleep, nor their ſleep permit them to *reſt*. They them in their *dreams*, as giving them no quiet either by day, or night *God* threatneth to wicked men by the Prophet *Jeremiah*, Jer. 6. I could give you a large bill of particulars; but fear of cloying is always hand to curb me: wherefore take theſe few for a taſte. Want not break ſo many ſleeps for proviſion the next day, as *abundance* for increaſe. His *nights* are as troubleſome and unquiet as his *dayes*, his *dayes* as the *dayes of Babylons downfall*. Never is more *watchneſs*, then where is moſt purpoſe of wickedneſs: ſee *Micha* 2. 1. 16.8. *Pſal.* 36.4. *Eccleſ.* 8.12. Twas *Chilons* ſentence, *Miſery* and go commonly together.

If his plot be croſſed, and his hand cannot act that wickedneſs day, which his head hath deviſed by night, he is taken with a of melancholy, ſick of the ſullens, as was *Ahab*. He thinks it a that he cannot be ſuffered to dye; it is *a hell* to him, that the *gates* *hell* are *ſhut* againſt him.

*ingrossed a commodity*, if he cannot have his *expected price* for
prevail not in his sute, or cannot recover what he expected, or
one breaks in his debt, or if he hear of a Taxe, or some un-
able payment, and an hundred the like, every of them adds
care and grief of his heart, which was ready to burst with care
ief before; for he had rather be damned, then damnified; and
he cannot have his will of another, he will be revenged of
f, like *Nauplius* King of *Euboea*, who when he could not revenge
his death upon *Ulysses*, cast himself into the *Sea*. Yea in case he
any great loss, he is ready to make himself away: as *Menip-*
*Phenicia* did, who having lost his goods, strangled himself.
*Dinarcus Phidon*, who at a certain loss, cut his own throat,
the charge of a cord. At least he feels more *sorrow in losing*
ny, then ever he found *pleasure in getting it*: nor will any con-
content him; for the *lightness of his purse*, gives him an *heavy*
which yet filled, doth fill him with more care. His *medicin* is
*lady*. These rich men, are no less troubled with that they
(lest they should lose it) then poor men are for that they
In the day time, he dares not go abroad for fear of robbing;
y at home for fear of killing. His thoughts are so troubled with
*thieves*, that he cannot, that he dares not *sleep*: yea he fears a
worse then the *devil*, therefore will he be *beholding to the devil*
*hell* to save him from the *thief*; which once obtained, a little
may *rock his cares asleep*, and help him to a golden dream; for
minde and heart is to get mony; if waking, he *talks* of nothing
rth, if *sleeping*, he dreams of it. Lastly, as if all his delight
to vex himself, he pines himself away with distrustful fear of
nd projecting how he shall live hereafter, and when he is old: re-
g *Ventidius* the *Poet*, who would not be perswaded but he should
begger. And *Apicius* the *Romane*, who when he cast up his ac-
, and found but *an hundered thousand crowns* lest, *murthered*
f for fear he should be *famished* to death.

## CHAP. XII.

nthly, To the former miseries which a cruel Miser is justly pla-
d withall, this may be added; the *dolefulness of his conscience*;
e sin of *oppression* lyes upon the soul *as heavy as lead*; yea as the
does ever follow the *body*, so fear and desperation in all places,
all times, do wait upon an *evil conscience*. Sin armes a man
himself, & our peace ever ends with our innocency. A *Pithagorean*
a pair of shoos upon trust, the *Shoomaker* dyes, he is glad, thinks
gained, but a while after his conscience twitches him, and becomes
nual chider; he hereupon repairs to the house of the dead, casts
money with these words, There take thy due, thou *livest to me*,
*dead to all beside*. *Micha* stole from his mother *eleven hundred*
*shekels*,

*shekels of silver*, but his complaining *conscience* made him to accuse him-
self and *restore* it again, *Judg.* 17. *Ill gotten goods* lye upon the *consci-*
*as raw meat upon a sick stomack*, which will never let a man be well
at ease, untill he hath *cast it up again* by restitution.

Means ill gotten, is to the getter, as the *Angels book* was to Saint *Jo*
*When he eat it, it was in his mouth as sweet as hony, but when he*
*eaten it, it became in his stomack as bitter as gall*, Rev. 10. 10. The wh
is notably illustrated *Job* 20. 12. to 20. which together with
whole Chapter, is marvellous good for cruel and unmerciful men
read; for I may not stand here to repeat it. *Sweetness* is *promis*
the *bread of deceit*, but men finde it as *gravel, crashing between*
*teeth.*

Nor will his troubled conscience suffer him to steal a sound sleep
yea he sleeps as unquietly, as if his *pillow* were *stuft with Lan*
*pen-knives.*

I may give ye a hint of these things from the word, but only
and he can tell, how the remembrance of his forepast cozenages
oppression, occasions his guilty conscience many secret wrings
pinches, and gives his heart many a sore lash, to increase the fear
horror of his soul every time he calls the same to remembrance, wh
is not seldom: As, O *poor wretches*! what do they indure? how
they immerged in the horrors of a vulned conscience! there is more
in a *nest of Hornets*, then under the sting of such a *tormenting con*
He that hath this plague, is like *a man in debt*, who suspecteth that
very *bush* he sees, is a *Sergant* to *arest and carry him away to prison*. It w
*Geds* curse upon *Cain*, when he had slain his brother *Abel*, to suspect
fear, *that every one he met would kill him*: yea it makes him so
of every thing, that a very *Maulking frights him*, and it is much,
he dares trust his *Barber to shave him*. *Dionysius* was so troubled
fear and horror of conscience, that not daring to trust his best
with a *razor*, he used to *singe his beard with burning coals*, as *Cicero*
cords. He is much like a *Malefactor in prison*, who though he
well, yet is tormented with the thought of ensuing judgement.
the *hand-writing on the wall*, that prints bloody characters in *Belshazz*
*heart.*

So that if any should deem a man *the better*, or happier, for being
*richer*, he is very shallow; as many looking on the outer face of thi
or see but the one side (as they used to paint *Antigonus*, that they m
conceal his deformity on the other side) see not how they smart in
cret, how their consciences gripe them. Nor does any one kno
how the *shoo wrings the foot*, but he that wears the same.

Or admit the best that can come, as suppose they *can stop conscie*
*mouth* for a time, or *with the musick of their mony play it asleep* for
present; yet when they lye upon their death-beds, it will sting them
the quick. For when *death besiegeth the body, Satan* will not fail to
*leagure the soul*; yea then he will be sure to lay on load; for as *all co*
*rup*

*mours, run to the diſeaſed and bruiſed part of the body*; ſo when ce is once awakened, all former ſins, and preſent croſſes joyn r to make the bruiſe or ſore more *painful*. As every *Creditor* on the poor man, when he is once *areſted*. Or let it be gran- his conſcience never troubles him on *his ſick bed*, and that he *bonds in his death*, as the *Pſalmiſt* ſpeaks *Pſal.* 73. ---- but de- like a *Lamb*, which is not onely poſſible but probable; for more y thouſands go to hell like *Naball*, then like *Judas*; more dye *in ſecurity*, then in *deſpair* of conſcience: yet all this is no- for the ſting of conſcience here, though it be intollerable, is but ting to that he ſhall endure hereafter, where *the worm of conſci- eth not, and where the fire never goeth out.*

is part of *ſins wages*, and *Satans reward: We have ſinned, therefore rts are heavy*, Iſa. 59. 11, 12. *The ſorrows of them that offer to another* (as do the covetous) *ſhall be multiplyed, ſays holy David*, Pſal. 16. 4. *Seneca* an *heathen* could ſay, that an evil life cauſeth an unquiet ; ſo that *Satans* government, is rather a bondage then a go- ent, unto which *Chriſt* giveth up thoſe that ſhake off his own. hat his government is, you may partly gueſs at by the ſervile ſla- he puts his ſubjects upon. As O the many *hard ſervices* which puts his ſervants upon, and what a *bad Maſter* is he: when we that *Origen* at his onely appointment, made himſelf an *Eunuch*. *ritus* put out his own eyes, *Crates* caſt his *money* into the *Sea*, cut down all the *Vines*, whereas *David* did none of theſe; *made his ſon to paſs through the fire*, Jephta *ſacrificed his onely ter*, as the text ſeems to import. Wicked men *think they do God rvice in putting his children to death*: but where do we finde any ious *Iſraelite*, or ſervant of *God*, at ſuch coſt? or when did *God* re this of his ſervants? The *Prophets* and *Apoſtles* never *whipt* not themſelves, but *Baals Prieſts* did this and more. And ſo of the , thoſe *hypocrites* of late yeers, and the *Phariſees* of old. How ſleepleſs nights, and reſtleſs dayes, and wretched ſhifts, treache- and bloody plots and practiſes, does covetouſneſs and ambition men? which the humble and contented *Chriſtian* is unacquainted How does the covetous mans *heart droop wish his Mammon?* How he turmoile and vex his ſpirit, torment his conſcience, and make lf a very *map of miſery*, and a *ſink of calamity*? it is nothing th Chriſts ſervants.

## CHAP. XIII.

ve much more to enlarge of the miſeries of unmerciful and in- full Miſers, but before I ſpeak of them, I will give you the and *uſes* of theſe already diſpatcht, wherein I will be as brief be.

ſee that God may give men *riches in wrath*; and ſo as they ſhall

be never the better for them, but the worse. Now that you may not think it any strange thing, observe the reasons why, and how justly they are so served.

The first Reason is, the unmerciful Misers monstrous unthankfulness, for those millions of mercies he hath received from God (of which I shall give you an account in the second part) this causes God either not at all to give him, or in giving him riches, to add this you have heard as a curse withall. He is unthankful for what he hath, therefore have he never so much, it shall not be worth thanks. He is cruel to the poor, therefore he shall be as cruel to himself. The poor shall have no comfort of what he hath, therefore himself shall have as little.

The covetous are cozen Germans to the *nine leapers*, thankless persons. They are so much for receiving, that they never mind what they have received. *He deals with God, as a dog doth with his master, who as* Austine *observes, devoureth by and by whatever he can catch, and gapeth continually for more.* Nor hath covetousness any thing so proper to it, as to be ingrateful. A greedy man is never but shamefully unthankful; for unless he have all, he hath nothing. He must have his will, or *God* shall not have a good look from him; yea, as the *Mill* if it go *empty*, makes an *unpleasant* and *odious noise*, so the covetous man, if the Lord does not satisfie his desires in every thing, he will most wickedly murmur and blaspheme his providence; and if ever he sustaines losse, he will never forget it. He *writes benefits received in water*, but what he accounts *injuries in marble.* And for this his great ingratitude, *God* gives him riches, but withdraws his blessing. For as *Jacob* gave *Ruben* a *blessing*; but added, thou shalt *not be excellent*, *Gen.* 49. 4. so God gives the worldling riches, but sayes, thou shalt not be satisfied. *He that loveth silver, shall not be satisfied with silver*, Eccl. 5. 10. Yea no man more unsatisfied; for let him have what his heart can wish, he is not yet pleased, like the *Israelites*, who *murmured* as much when they had *Manna*, as when they had none.

Secondly, the merciless Miser, never sued or sought to *God* for his riches; neither does he acknowledge them as sent of God, but ascribes the increase of his means to his *wit* and *industry.* Nay he dare *not pray the Lords prayer, forgive us our debts, as we forgive our debtors*, lest he call for a curse upon himself. Nay if he be (as probably he is) an *Usurer*, then in respect of other men, he hath no need to pray at all, for as one observes,

*Each man to heaven his hands for blessing reares;*
*Onely the Usurer needs not say his prayers.*
*Blow the winde East or West, plenty or dearth,*
*Sickness or health, sit on the face of earth,*
*He cares not, time will bring his money in,*
*Each day augments his treasure, and his sin.*

Or admit he ever calls upon God, his prayer is that some one may die, that he may have his *office*, or break his day, that the beloved for-

…re may be obtained. His *morning exerciſe* being onely to peruſe …ds, look over his *baggs*, and to worſhip them, as *Marcus Cato* …pped his *grounds*, deſiring them to bring forth in abundance, …keep his *Cattel* ſafe.

…d as touching hereafter, if he ſhall finde in his heart to pray, …will not hear him, *Prov.* 1. *The ſacrifice of the wicked, is an abo-…ion to the Lord*, Prov. 21.27. *What hope hath the hypocrite ſaith* Job, …*he hath heaped up riches; will God hear his cry when trouble com-…upon him?* Job 27.8,9. *When you ſhall ſtretch out your hands, ſaith …ſuch, I will hide mine eyes from you, and though you make many …ers, I will not hear*, Iſa. 1.15. *God* will turn him off to his gold and …for help, as he did *Jehoram to the Prophets of his Father, and the …ets of his Mother*, 2 Kings 3. 13. And it is but juſt and equal, that …which we have made the comfort and ſtay of our peace, ſhould …relief and comfort of our extremity. If our proſperity hath …the *world our God*: how worthily ſhall our *death-bed* be choaked …ſuch an exprobration?

*God* do anſwer ſuch an ones prayers, it is as *Archelaus* anſwered …requeſt of a covetous *Courtier*, who being importuned by him for …*of gold*, wherein he drank; gave it unto *Euripides* that ſtood …ſaying, Thou art worthy to ask and be denied, but *Euripides* is …thy of gifts, although he ask not. And indeed good men many …s receive gifts from *God*, that they never dreamt of, nor durſt pre-…to begg, which others extreamly ſtrive after and go without. As …feigned of *Pan*, that it was his good hap to finde out *Ceres*, as he …hunting, little thinking of it, which none of the other *gods* could …though they did nothing elſe but ſeek her, and that moſt indufri-…

…ow, if he *neither prayes to God* for what he would have, *nor gives …hanks* for what he gives, *nor deſires a bleſſing* upon what he *receives*, …that he may be content, and ſatisfied therewith, How ſhould …beſtow this great bleſſing of contentation upon him, and a true uſe …his riches?

…hirdly, he cares not for *grace* but for *gold*, therefore *God* gives him …without *grace*. He longs not after *righteouſneſs*, but *riches*, there-…he ſhall neither be *ſatisfied* nor *bleſſed*; whereas both are their …on that thirſt after the former, *Mat.* 5,6. He deſires riches with-…*Gods bleſſing*, he ſhall have it with a *curſe*; he loves *gold* more then …and deſires it rather then his bleſſing upon it or grace, therefore …hall have it and want the other. Whereas if he did *firſt ſeek the …dom of heaven, all things elſe ſhould be added thereunto*, Mat. 6.33. But …worldlings appetite ſtands not towards the things of a better life; …des *no taſt in heavens treaſure*; let him but glut himſelf on the fil-…*garbage of ill-gotten goods*, he cares not for *Manna*. He ſings the …of *Curio, vincat utilitas*, let gain prevail, he had rather be *a ſin-…n a begger*. The *Apoſtle* Saint *Peter* ſaid, *ſilver and gold have I …non*,

none, Act. 3. 6. The devil says, *all these are mine*, Luk. 4. 6. The *Rich man have much goods laid up for many years*, Luk. 12. 19. Now ask the covetous muckworm, whether had you rather lack with those Saints, abound with the *devil* and the *rich man*? his heart will answer, give me money, which will do any thing, all things, *Eccles.* 10. 19.

Now if he prefers *gold*, before either *God*, *grace*, or *glory*, no marvail if *God* grant him his desires to his hurt, as he did a *King* and *Quailes* to the *Israelites*.

## CHAP. XIIII.

FOurthly, he puts his trust in his riches, & not in God, loves & serves *Satan* more then *God*, therefore he shall have his comfort, & reward from them and not from *God*. Yea *Satan* shall have more service of him for *an ounce of gold*, then *God* shall have for the *Kingdom of heaven*, because he prefers a little base pelf before *God* and his own *salvation*. *He loves God well*, but his *money better*, for that is *his summum bonum*, yea he thinks him a fool that does otherwise. What part with a *certainty* for an *uncertainty*? if he can keep both, well and good, if not, what ever betides he will keep his *Mammon*, his money, though he lose *himself*, his soul. And yet the Lord gives far better things for nothing then *Satan* will sell us for our souls; had we the wit to consider it, as we may see, *Isa.* 55. 1, 2.

Again he loves his children better then the *Lord*, oppressing God's children to inrich his own, for so his young ones be warm in the nest, let Christs members shake with cold, he cares not. He loves the Lord, as *Laban* loved *Jacob*, onely to get riches by him, or as *Saul* loved *Samuel*, to get honor by him. He will walk with *God*, so long as *plenty*, or the like does walk with him, but no longer; he will leave *Gods* service rather *then lose* by it.

That the *Mammonist* loves not *God*, is evident; for *if any man love the world, the love of God is not in him*, 1 John 2. 15. yea the two poles shall sooner meet, then the love of God and the love of money.

Nor is this all, for he not onely loves *Mammon* more then God, but he makes it his god, shrines it in his coffer, yea in his breast, and sacrificeth his heart to it; he puts his trust, and *placeth his confidence in his riches*, makes it his hope, attributing and ascribing all his success thereunto, which is *to deny God that is above*, as we may plainly see *Job* 31. 24, 28. Nor ought covetous men to be admitted into *Christian society*. We have a great charge to *separate* from the covetous, *Eat not with him*, sayes the *Apostle*, 1 *Cor.* 5. 11. and also wise *Solomon*, Prov. 23. 7.

Covetousness is flat *idolatry*, which makes it out of measure sinful and more hanious then any other sin, as appears, *Col.* 3. 5. *Ephes.* 5. 5. *Job* 31. 24, 28. *Jer.* 17. 5. 1 *Tim.* 6. 9, 10. *Fornication* is a foul sin; but nothing to this, that pollutes the body, but covetousness defileth the soul

and the like of other ſins. Yea, it is ſuch a ſordid and damnable that it ought *not once to be named among Chriſtians*, but with de- *n, Epheſ.* 5.3.

a ſound Concluſion in Divinity, That is our *God*, which we love nd eſteem moſt; as *gold* is the covetous mans *god*, and *belly*, the voluptuous mans *god*, and *honor* the ambitious mans *god*: theſe they will do more, then they will for *God*. Yea all men make *the devil their god*; for why does *Saint* Paul call *the god of this world*? but becauſe wordly men do believe him, him, and obey him above *God*, and againſt *God*; and do love his and commandments better then the wayes and laws of God. e all ſay, that we ſerve the *Lord*, but as the *Pſalmiſt* ſpeaks, *other rule us*, and not the *Lord of heaven* and earth. The covetous oniſt does inſatiably thirſt after riches, placing all his joyes, and delights thereon; does he not then make them his *God*? yea ayes, lend, clothe, feed, harbor; The *devil* and *Mammon*, ſay, take, extort, oppreſs, ſpoil; whether of theſe are our gods? but they e moſt obeyed? *Know ye not*, ſaith, *Saint* Paul, *that to whomſo- give your ſelves as ſervants to obey, his ſervants ye are to whom ye* om. 6. 16. the caſe is plain enough, that every wilful ſinner makes *evil* his *god*; he cannot deny it. I wiſh men would well waigh The *goods* of a worldling are his *gods*, *Ye have taken away my* ſays *Micha, and what have I more to loſe*, Jud. 18. 24. He makes of his *coyn*, as the *Egyptians* did of their treaſure: *They have tur- e truth of God into a lye, and worſhipped and ſerved the creature, for- the Creator, which is bleſſed for ever, Amen*, Rom. 1. 25.

e greedy Wolfe, Mole, or Muckworm, who had rather be *dam- hen dammified*, hath his *Mammon* in the place of God, loving it all his *heart*, with all his *ſoul*, with all his *minde*, making gold his and ſaying to the wedge of gold, Thou art my confidence; and all men alive, he is leaſt contented when he hath his hearts de- yes more then he knows what to do withall; the iſſue of a ſecret For in outward appearance they are as happy as the world can them, they have large poſſeſſions, goodly houſes, beautiful ſpouſes, children, full purſes; yet their life is never the ſweeter, nor hearts ever the lighter, nor their meales the heartier, nor their the quieter, nor their cares the fewer; yea none more full of aints among men. Oh curſed Ciatifs, how does the *devil* ch them! Generally, the *poorer* the *merryer*, becauſe *having d raiment, they are therewith content*, 1 *Tim.* 6. 8. They obey the *Heb.* 13, 5. and *God* gives his bleſſing. But for thoſe that make their god, how ſhould not *God* either deny them riches, or his bleſſing upon them; and inſtead thereof, blaſt his bleſſings curſe, and give them *their riches in wrath*, ſo that they had bet- without them.

e put our truſt and confidence in God, he *hath promiſed not*

to

*to fail nor forſake us*, Heb. 13, 5. But *this is the man that took not God for his ſtrength; but truſted unto the multitude of his riches, and put his ſtrength in his malice*, Pſal. 52. 7. Yea *he ſaith in his heart, God hath forgotten; he hideth away his face, and will never ſee*, Pſal. 10. 11. He puts his *certain* truſt in *uncertain* riches, 1 *Tim.* 6. 17. And not for want of knowledge, for to truſt to *God*, and not to any creature or carnal policie is the greateſt ſafty. A leſſon yet to be learned of many, that do in a good meaſure truſt in *God* (which this muckworme not ſo much as minds) But ſhall we *truſt God* with *our jewels*, *our ſouls*, and not with *the box*, *Mat.* 6. 30? Take we heed, leſt whiles he doth grant us that wherein we do not truſt him (worldly riches) he take away that wherein we do truſt him (everlaſting joy and happineſs.)

Fiftly and laſtly, let a *graceleſs and ingrateful cormorant*, an *unmerciful miſer* have never ſo much. he neither intends to glorifie God, nor *do good* to others with his riches: he will not change *a peece* without profit, ſcarſe let another *light a torch* at his *candle*. He will not loſe a groat to gain a mans life, nor ſpeak a ſillable for *God* were it to ſave a ſoul. And *God* cares for none, that care for none but themſelves making *themſelves the center* of all their *actions* and *aimes*. Whereas he is abundantly bountiful to *publike ſpirits*, that aime at his glory, and others good. And ſo ye have the Reaſons, the Uſes for the preſent, and in this place, ſhall be onely

## CHAP. XV.

Three { 1. Of *Information*, 2. Of *Exhortation*. 3. Of *Conſolation*.

A Word of theſe but a word. Firſt for Information; let the premiſſe teach us this leſſon, That whatſoever is given to any one, if *Chriſt* and a ſanctified uſe thereof be not given withall, it can be no good thing to him. Did the *ſtalled Ox* know that his Maſter *fatted* him *for the ſlaughter*, he would not think his great plenty an argument of his maſters greater love to him. The *Phyſician* letteth that *ſick perſon* have what he will, of whoſe *recovery* he deſpaireth; but he reſtraineth him of many things, of whom he hath hope. We uſe to clip and *cut ſhorter the feathers* of *Birds* or other fowle, when they begin to *flye too high*, or *too far*: So does God diminiſh the riches and honors of his children, and makes our condition ſo various, that we may not paſs our bounds, or glory too much in theſe tranſitory things. All if we well obſerve it.

Firſt, ſome have the world and not *God*, as *Nabal*, who poſſeſſed a world of wealth, not a dram of grace or comfort.

Secondly, ſome have God and not the world, as *Lazarus*: his heart was full of grace, and divine comfort, whiles his body lacked crumbes.

Thirdly

Thirdly, some have *neither God nor the world*, nothing but misery, nothing but torment hereafter; for the *poorest* are not seldom *the wickedest*.

Fourthly, some have *both God and the world*, as *Abraham*, who was rich while he lived on earth, and dying was glorious in *Heaven*. Yea oftentimes they that are dearest to *God*, do with great difficulty work out the blessings, which even fall into the mouthes of the careless. That wise disposer of all things, knows it fit many times, to hold us short of those favors which we sue for, and would not benefit, but hurt us. Unlovely features, have more libertty to be good, because freer from Solicitors; and though it be not a curse, yet tis many times an unhappiness to be fair (aswell as to be strong and witty) *Helena*, daughter to *Jupiter* and *Leda*, for her excellent beauty, was ravished at the age of nine yeers, by *Theseus*; and once again by *Paris*, which caused the ruine, and utter ruine of *Troy*.

*Plutarch* observes, that *Lisander* did more hurt the *Lacedemonians*, in bringing them store of riches and precious movables, then *Sylla* did the *Romans* in consuming the reveneues of their treasure. And as *Bonfinius* relates, the liberallity of Princes, and especially of *Metilda* a Princess *of* Italy, who at her death made the Pope her heir, begat ambition in the *Bishops of Rome*, and ambition destroyed Religion.

*These things are such as the possessors minde,*
*Good if well us'd, if ill, them ill we finde.*

For even *evil things* work together for *the good of the good*; and even *good things* work together *to the evil of the evil*.

*Lucian* feigneth, that riches being sent by *Jupiter* from heaven, come lamely and slowly, but from the *infernal god* comes flying apace. And the other Poets feign *Pluto* to be the *god of riches* and of *hell*, as if hell and riches had both one master. And indeed he that resolves to be evil, making no conscience how he comes by it, may soon be rich, but the blessings of *God* in our ill getting, or unworthy carriage in their use, prove but the aggravations of sin, and additions to judgement. And thus much serve for the first use.

Secondly, Let what hath been delivered touching the miseries of unmerciful, miserly, muckworme, serve to make us take heed and beware of all sin, but especially of the sin of covetousness; yea let us look to it, lest while we *hunt after the worlds* venison *with Esau*, we *lose our Fathers blessing*. Can we not warm us at the Sun, but we must make an Idoll of it to worship? must we needs either *hide* our head, or *bow our knees*; either renounce all profits and pleasures, or be their slaves. This is a second use.

Thirdly, this, if we seriously consider it, may serve for a use of great comfort to the godly and conscientious: For if worldlings are so many times perplexed and distracted with cares and fears, about getting, keeping, and losing their riches and great estates; how happy are the servants of *God*, that are not acquainted with any of them? *He*

*that*

man, ſayes the Apoſtle, that warreth entangleth himſelf with the affairs this life, becauſe he would pleaſe him that hath choſen him to be a ſouldier 2 Tim. 2.4. They caſt their care upon *God*, and he careth for them who will ſee that they ſhall never want what is good and fit for them *Mat.* 6. 25, 30. But *in the tranſgreſſion of an evil man is his ſnare*, ſayes wiſe *Solomon*, Prov. 29. 6.

But of this by the way onely, for there are other plagues yet behinde, which *God* uſually inflicts upon the mercileſs miſer: nor would one of them be left unconſidered.

## CHAP. XVI.

THe eighth is the *loſs of his credit and good name*, which he ſeldom or never ſcapes, which is not a light puniſhment, however he eſteems it: *The memorial of the juſt ſhall be bleſſed: but the name of the wicked ſhall rot*, ſayes *Solomon*, Prov. 10. 7. Yea the cruel, and unmerciful mans name ſtinks worſe then a new *opened grave*. His evil actions have been ſo many and notorious, that (like *Vitellius*) as he waxeth daily more *mighty*, ſo he grows daily *more odious*, ſo that in a few yeers, his credit proves a banckrupt with all men; for as the *Eagle* by loſing a *feather* at every *flight*, hath never an one left by that ſhe is old; ſo it fares with him touching his credit; When he dyes, he alwayes *goes away in a ſtink*, as is uſually reported of the devil.

Nor will this his infamy dye with him, for ſaith the Lord by his Prophet to ſuch, *I will bring an everlaſting reproach upon you, and a perpetual ſhame that ſhall never be forgotten*, Jer 23. 40. It hath been proverbially ſpoken of him that would ſuddenly be rich, he muſt have *much greedineſs, much diligence, little credit, and leſs conſcience, blame* enough he cannot miſs of. For as *ſhame* is the fruit of *ſin*, Rom. 6. 21. and *diſtruſt* the juſt gain of *unfaithfulneſs*, ſo it is the juſt judgement of *God*, that this cruel and hard-hearted wretch ſhould be *marked as it were* with the letter *Taw*, or *Cains* mark, to make him hateful. That as the fig-tree, becauſe it had *no fruit*, was ſpoiled of his leaves: ſo they who have made *ſhipwrack of honeſty*, ſhall make *ſhipwrack of credit* too: that *that which he ſeemeth to have, ſhould be taken from him*. His name ſhall go with a *brand upon it*, like *Cain the murtherer*, Simon *the ſorcerer*, Judas *the traytor*. Thus *Demas had for* his *title*, *Demas that imbraced this preſent world*. Thus *Eſau* was called *Edom*, which ſignifieth *red*, to keep his wicked act in remembrance, becauſe he had *ſold his birth right* for a meſs of red pottage. And thus an *extortioner* ſhall not onely be diſhoneſt and hard-hearted, but known to be ſo: like a *rogue* that is burned in the hand or hath loſt his ears; and he ſhall not be able to diſguiſe himſelf ſo with the ſoberneſs of his countenance and ſmooth tongue, but as though his life were *writ in his forehead*, whereas he ſcarſe thought he had been known to *God*, every one ſhall point at him as he goes in the ſtreet.

An

not ſeldom, does ſome of his infamous *actions* ſtand upon re-
poſterity: for as *Chriſt* promiſed that *Maries good work, ſhould be*
*ſpoken of to the worlds end*; ſo he hath cauſed *Judaſſes evil work*, and
*Jezabels* evil work, and *Abſaloms* evil work, and *Jeroboams* evil work,
ſhould be ſpoken of to the *worlds end* too.

For *ſin* and *ſhame* is ſo inſeparable; and God is ſo ſevere in this caſe,
that though a man hath repented him of the ſin, yet ſome blemiſh ſticks
to his name, even as a *ſcar* ſtill *remaineth* after the *wound* is *healed*. *Mat-*
*thew* will ever be called, *Matthew the publican*, and *Rahab*, *Rahab the*
*harlot*; *Mary Magdalen* will not longer be mentioned, then *the devils*
*which were caſt out of her* will be mentioned with her; and the like of
others. How carefully then ſhould we avoid thoſe actions which may
ſtain us?

But all this he values not, for like that wretched worldling in *Ho-*
*race*, he cares not what the people ſay, ſo his *baggs* be full. He drowns
the noiſe of the peoples curſes, with the muſick of his money; as the
*Turks* in a great thunder, ringe their bells, & *ſhoot off* their *Canons*. Nor
hath *pride* ſo great power over him as *covetouſneſs*: He is not like *Simon*
*Magician*, who having got a little wealth *changed his name* from *Simon* to
*Symmides*, for that there were ſo many beggers of his kin, and ſet
*his houſe on fire* wherin he was born, becauſe no body ſhould point at it.
Nevertheleſs, though he prefers gaine before an honeſt reputation;
the word of God informs us, that gain got with an ill name is
but loſs; and certainly that man cannot be ſparing in any thing that is
reprehendable, who is prodigal of his reputation. But herein lies the diffe-
rence, gracious and tender hearts are galled with that, which the
worldly-minded ſlight, and make nothing of.

Secondly, they are not wiſe enough to know what a ſingular bleſ-
ſing it is to have a name ſpotleſs, a report unreprovable, and a fame for
holy and goodneſs, as it fared with *Joſeph*, and *Ruth*, and *David*,
*Samuel*, and *Eſter*, and *Solomon*, and our *Saviour*, and *Cornelius*,
thoſe *worthies* mentioned in the eleventh to the *Hebrews*, who all
*had a good report*, which proceeds of the Lord, and is beſtowed as
a bleſſing upon ſuch as he will honor, *Gen.* 39. 21. *Zeph.* 3. 19, 20.
*Pro.* 10. 22. *Rom.* 16. 19. *Ruth* 2. and 3. Chapters; which makes wiſe
men ſay, that *a good name is better then a good ointment*; *and to be*
*had above great riches*, Prov. 22. 1.

But now well, that this miſerly *muckworm* (this ſordid pinchgut, the
baſeſt of *creatures* that look upwards) does keep up his credit with
baſe & ignoble perſons, ſome *blind Moales* like himſelf, as being able
to diſcern nothing but the barke or dregs of things. For they ac-
count men, as we do of *baggs of money*, prize them beſt, that weigh
moſt, and meaſure out their love and reſpect by the Subſidy Book,
onely by their wealth they value themſelves, and onely by their
load (as Camels by their *burthens*) be they valued. If he have goods
enough, he both thinks himſelf, and others think him *good* enough;

they

they think he is *beſt* that hath *moſt*, and repute him moſt *worthy* th is moſt *wealthy*, and *naught if he be needy*; accounting *poverty* the gre eſt *diſhoneſty*. Yea as if *credit* and reputation were onely *intailed* the *rich*, credit grows juſt as faſt as *wealth* here in the *City*, and the country, *reputation* is *meaſured by the Aker*; and the words wei according to the purſe.

But others that are able to diſtinguiſh between good and evil, kno that either theſe are fools, or *Solomon* was not wiſe. Nor does think himſelf more honorable, then wiſe and good men think hi baſe. And certainly, if ſuch muckworms were as odious to the reſt they are to me, they would appear in the ſtreet like Owls in the d time, with whom no honeſt man would converſe. And why ſhould preſer him before a piece of copper, that prefers a piece of gold be fore his Maker?

God commanded in the old Law, that whatſoever did *go with h breaſt upon the ground*, ſhould be *abomination* to us: how much mo ſhould we abominate the man who is indued with *reaſon* and a ſo that hath glued his heart and ſoul unto a piece of earth? But of th enough.

## CHAP. XVII.

NInthly, the next is, That as the unmerciful Miſer is *all for ſpa* ſo his heir ſhall be *all for waſting*. He *lives poorly* and penuriou all his life, that he may dye rich. *He walks in a ſhaddow* (ſaith th Pſalmiſt) *and diſquieteth himſelf in vain, heaping up riches, not knowing wh ſhall gather them*, Pſal. 39. 6. As he hath *reapt* that which another ſow ſo another ſhall *thraſh* that which he hath *reaped*. *He hordes up, knowing who ſhall injoy it*; and commonly they injoy it who lay it o as faſt. He takes onely the *bitter*, and *leaves the ſweet* for others, pe haps thoſe that wiſh him hanged, upon condition they had his mea the ſooner.

Or poſſible it is he may have *children*, which if he have, he *loves t* ſo much *better then himſelf*, that he will voluntarily be miſerable h and hereafter, that they may be happy. He is willing to go in a thre bare coat, to ſtarve his body, loſe his credit, wound his conſcien torment his heart and mind with fears and cares; yea he can in his heart to damne his own ſoul and go to hell, that he may rai houſe, leave his heir a great eſtate, as thinking his houſe and ha tion ſhall continue for ever, even from generation to gener and call their lands by his name, as the Pſalmiſt ſhews, Pſ 49. 11. He is careful to provide his *children portions*, while he prov no *portion* of comfort *for his own welfare*, either here or hereaf He provides for his *childrens bodies*, not for their *ſouls*, to that he begat not their *ſouls* but their bodies. He leaves a fair eſta for *the worſer part*, nothing for the eſtate of the better part. He de ſires to leave his children *great* rather then good, and is more ambi

have his ſons *Lords on earth*, then *Kings in heaven*. But as *he provides not for their temporal eſtate, is worſe then an infidel*, 1 Tim. 5. 8. that provides not for their *eternal eſtate*, is little better then a which yet is the caſe of *nine parts* of the *parents* throughout the

obſerve how his children requite him again, and how *God* re- him in his *children*; for commonly they are ſuch, as never give thanks, nor in the leaſt lament his loſs; perhaps they *mourn* at his yet not for that he *is dead*, but becauſe he *died no ſooner*. Nor is it rare thing for men to mourn for him *dead*, whom they would by no have ſtill to be alive. Yea for the moſt part, it is but a *faſhion- ſorrow*, which the ſon makes ſhew of at his *fathers death*; as ha- many *a day* wiſht for that *hour*. A ſorrow in ſhew onely, like that *Jacobs ſons* when they had *ſold their brother Joſeph*, who profeſt a deal of *grief* for his loſs, when inwardly they *rejoyced*. Have heard of a *prodigal* young *heir*? that incouraged his compani- with come let us drink, revel, throw the houſe out at windows; man in Scarlet will pay for all; meaning his *father* who was a *Judge*, *adjudged* the parrimony from him to one of his younger ſons more dient; And good reaſon he had for it, for to give *riches* to the *ons*, is all one as to *pour* precious *liquor into a ſeeve*, that will hold *liquid* ſubſtance; which occaſioned the *Rhodians*, and *Lydians*, to ſeveral laws; that thoſe *ſons* which followed not their *fathers* in *vertues*, but *lived viciouſly*, ſhould be *diſinherited*, and their *lands* to the moſt *vertuous* of that *race*, not admiting any *impious heir* ſoever, to *inherit*, as *Varro* well notes. But it is otherwiſe in this , for (in regard of *Gods curſe* upon this unmerciful Muckworm) if ave more *ſons* then one, the *eldeſt* proves a *prodigal*, and he *in- s*.

Every mans own experience can tell him, that for the moſt part *never ſucceeds a gatherer*; one that waſts *vertues* faſter then *riches*, and faſter then any *vertues* can get them; one that is as exceſſive in *ing*, as the other was in *ſcraping*; for as the *father* choſeth to *fill cheſts*, ſo the *ſon* is given to *ſatisfie his luſts*. Nor could the one be cunning at the *rake*, then the other will be at the *pitchfork*. The which were formerly cheſted like *caged birds*, will wing it ily when the young heir ſets them flying. And as *Cicero* ſpeaks, *portuouſly ſpends* that which the father had *wickedly gotten*. The would *have all to keep*, the other will *keep nothing at all*; the *for- gets and ſpends not*, the *latter ſpends and gets not*. Yea the *ſon* being eedy of *expence*, as the *father was in ſcraping*; he *teddeth* that with in *one year*, which was not *gathered* with a *rake* in twenty. Yea oft is that *ſpent* upon *one Chriſtmas revelling* by the *ſon*, which was *ty yeers a getting* by the *Father*? Which *Diogenes* well conſidered, whereas he would ask of a *frugal Citizen* but a *penny*, of a *Prodigal* would beg a talent, and when the party asked him what he meant,

to desire so much of him and so little of others, his answer should be, *Quoniam tu habes, illi habebunt*; because *thou hast*, and *they* will *have*. I shall begg of thee but once, thy estate will so soon vanish, them often, yea give me now *a talent*, I may live to give thee *a groat*. And at another time, hearing that the *house* of a certain *Prodigal* was offered to *sale*, he said, I knew well that *house* was so accustomed to *feteing*, and *drunkenness*, that ere long it would *spue* out the *master*.

Nay in all likelihood he foresees it himself; and therefore as he makes short work with his *estate*, so not long with his *life*, as knowing that if he should live long, he must be a begger.

As seldom but he shortens his days some way; for he gives himself all manner of *vice*, *gluttony* and *drunkenness*, *chambering* and *wantonness*, *pride*, *riot*, *contention*, &c. He even banishes *civility*, and gives himself over to *sensuality*; and such a life seldom lasts long.

They may rightly be called *spend-alls*, for they not onely *spend all they have*, but themselves also; instead of *quenching their thirsts*, they drown both their *bodies*, *souls* and *estates* in drink. They will call drawer give us an *Ocean*, and then leave their *wits* rather then the *wine* behinde them. One cryes to his fellow do me *reason*; but the drinking sowers, I will leave thee *no reason*, no not so much as a *beast* hath; for these *Nabals* cannot *abound*, but they must be *drunk* and *surfet*. They have not onely cast off *Religion* that should make them *good men*; but even *reason* that should make them men; And saving only on the Sea, they *live without* all *compass*; as a *ship on the water*, *so they on the land reel too and fro, and staggar like a drunken man*, Psal. 107.27.

All their felicity is in a *Tavern*, or *brothell house*, where *harlots* and *sycophants rifle* their *estates*, and then send them to *robbe*, or teach them how to *cheat* or *borrow*, which is all one, for to pay they never mean; and *prodigallity* drives them to repair their too great *lavishness* in one thing, by too great *covetousness* and *injustice* in another. The greatest *mispenders* for the most part, are constrained to be as great *misgetters*, that they may *feed one vice with another*.

Now as if they had been bred among *Bears*, they know no other *dialect* then *roaring*, *swearing* and *banning*. It is the *tongue* or *language* of *hell* they *speak*; as men learn before hand the language of that *Country* whether they mean to *travel*.

By wine and surfetings they pour out their whole estates into their bellies. The *father* went to the *devil one way*, and the *son* will follow him another; and because he hath chosen the *smoother way*, he makes the *more hast*. The *father* cannot finde in his heart to put a good morsel into his belly, but lives on roots, that his prodigal *heir* may feed on *Phesants*; he drinks *water*, that his son may drink *wine*, and that to drunkenness. The one dares not eat *an egge*, least he should lose a *chicken*, and goes to hell with *whey* and *carrets*, the other follows after with *Canary*, *Partridges*, and *Potatoes*.

These

are *Epicures* indeed, placing *Paradiſe* in their *throats*, and in their *guts*; their *ſhrine* is their *Kitchin*, their *Prieſt* is their their *Altar* is their *table*, and *their belly is their God.* By *wine feiting*, they pour out their whole eſtates into their bellies; erthele's complain againſt *nature* for making their necks ſo

*ippus* gave to the value of *ſixteen ſhillings* for a *Patridge*; his h neighbor told him, he held it too dear *at two pence*. Why, *Ariſtippus*, I eſteem leſs of *a pound*, then thou doſt of *a penny*: the effect ſayes the *prodigal ſon*, to his *penurious father*; for how ld he ſo ſoon bring a *noble to nine pence*, an inheritance of a *thou-nds per annum, to an annuity of five hundred ſhillings?* beſides, the ains *a thouſand pounds with more eaſe*, then the other did *a thou-nce*; and by how much the leſs he eſteems of money, by ſo much re noble and better man he eſteems himſelf, and his father the ſe; and hereupon he ſcorns any *calling*, and muſt go *apparelled Prince.*

hath *inacted* it as a perpetual *law*, *In the ſweat of thy face* (beit *brain*) *ſhalt thou eat bread, till thou return to the earth*, Gen. 3. 19. r the beſt *Gentleman* to deſpiſe honeſt *callings* (*mental* or *manual*) *de without wit* or *grace.* Even gallant *Abſalom* was a *great ſheep-*: the bravery and magnificence of a *Courtier*, muſt be built up-ground of *frugality.* Beſides, exerciſe is not more *wholſome* for *y*, then it is for the *minde* and *ſoul*; but this *vain glorious* Cox-is all for *ſports* and *pleaſure*, and ſeldom ceaſes *hunting after* (as *Eſau* for veniſon) untill he hath *loſt the bleſſing.* But he ſhould hat he would) conſider, that *medicines* are *no meat to*

n for his *pride in apparel*, you may know that by this; he is like namon tree, whoſe *barke* is of more worth then his *body*; or like *ridge* or Bird of *Paradiſe*, whoſe *feathers* are more worth then *ſh*: Or ſome *Vermine*, whoſe eaſe is better then her *carcaſs.* And ſwells him ſo, and makes him look as *big*, as if the *river of his* ould not be *bancked within his veins*; and ſhift his attire he muſt, e Iſlanders of *Fooſianna the ſicle*; or that *King of Mexico*, who ont to *change his cloths four times a day*, and never wear them a-imploying his leavings and caſt ſuits, for his continual liberalities wards, and who would alſo have neither *pot* nor *diſh*, nor any ent in his *Kitchen*, or on his *table*, be brought twice before

eed he cannot *ſhift* himſelf out of the *Mercers books*, untill he hath other *Lordſhip*; perhaps a *dinner* or *ſupper* at ſome *Tavern*, may im *ten pounds* or more; for he muſt *pay the whole reckoning*, that y be counted the beſt man. Yea when the *ſhot* comes to be *paid*, y man to *draw* in his company, is a *juſt quarrel*; and uſe hath it *unpleaſant* to him *not* to *ſpend*, and yet a *bare head in the*

ſtreets, does him *more good*, then a *meals meat*. He hath the *Wolf-vaine glory*, and that he *feeds* untill himſelf becomes the *food*. Nor it be long firſt, for an *exceſſive* and *ſucceſſive* ſpairing, alwayes im teth *a final diſſolution*. Nor hath he ever the wit to think upon ſpa till he comes to the *bottom of the purſe*, reſembling *Plautus* that fa *comical Poet*, born in *Umbria*, who having ſpent all he had on *pl apparel*, was forced for his living, to ſerve a *Baker* in turning a *mill*. Like an *hour-glaſs* turned up, he never leaves *running* till *out*; He never looks to the *bottom* of his patrimony, till it be quit ravelled; and then (too late) complains that the ſtock of his wo ran *coarſe at the fag end*.

His father had *too good* an opinion of the *world*, and he too much *daines* it: onely herein he ſpeeds (as he thinks) *a little the better*, that thoſe who *barked at his father like curs*, *faune upon him and lic hand like ſpaniels*. He beſtowes upon his inferiors *liberal gifts*, (th it good *gain* to receive for it *good words*, and your Worſhip. Thus b frequent uſe of ſubſtracting *pounds* out of *hundreds*, *ſhillings* out of *pou* and *pence* out of *ſhillings*, the end of his account proves all *Cifers*.

*Ideneſs* is the *Coach*, that brings a man to *Needam*; *prodigality* th *poſthorſe*. His father was *no mans friend* but his own, and he (by the proverb) is *no mans foe* elſe; be he never ſo *old*, *he* never attains to the *yeers of diſcretion*; And in caſe providence do not take h *ward*, his heirs ſhall never be ſought after. His *Veſſel* hath *three holes*, a *laſciwious eye*, a *gaming hand*, a *deified belly*, and to content thefe, he can neither rule his *heart*, his *tongue*, nor his *purſe*. He never pro his *own man*, till he hath no other, and then perhaps when want, good counſel, or time hath made him ſee as much as his father did at laſt he ſues for a *Room* in an *Almeſhouſe*, that his father built; t when he feels want (for till then he never ſees it) he complains greatneſs for ingratitude; that he was not thought of when promo ons were a dealing. Yet ſeeing there is no remedy but patience, w his *laſt Acre lies in his purſe*, he projects ſtrange things, and bu *houſes in the aire*, having ſold thoſe on the ground.

Not that he is a man of parts, for he is onely witty to wrong and doe himſelf, *Eaſe*, *ſaith*, Solomon, *ſlayeth the fooliſh*, *and the proſperity of fools deſtroyeth them*, Prov. 1.32.

## CHAP. XVIII.

MAny an one hath his father unfeathered to warm him, but pride, drunkenneſs, gamming, *&c.* plucks them away again ſo faſt, that he ſoon becomes naked and bare. He is like a *barren* plot of *ground*, for let him receive never ſo much *ſeed* and *manuring*, *Sun* and *ſhowers*, he remaines ever *dry* and *fruitleſs*, and no marvail, when not onely his leud and vicious courſes bring *Gods* curſe upon all he hath or takes in hand; but when he and what he hath, is alſo curſed for his fa-

thers

…e. For whereas the *Holy Ghost* saith of the *just man*, *His seed …ighty upon earth, his generation shall be blessed*, &c. *Psal.* 112.2. …y the like, *Psal.* 103. where God hath promised to bless and re…e children; yea, *the childrens children for their fathers goodness*, … *Isa.* 58,10,11,12. *Psal.* 37.25,26, & 112. 2. to 6. Of which I …ive you examples, not a few. The children of *Noah* were pre… from drowning for their fathers sake, *Gen.* 7.1. *Mephibosheth* fares …er for his *fathers* goodness, the *Kenites* for *Jethroes*, 1 Sam. 15.6. …at some hundreds of yeers after, their *Ancester* was dead; … his seed for his sake, *Numb.* 25.11,12,13. *Solomon* for his father …sake, 2 *Sam.* 1.2. *Ishmael* for *Abrahams* sake, Gen. 17.20. And all …red the better for *Abraham*, *Isaac*, and *Jacobs* sake, *Deut.* 4 37. … 11.12. *The loving-kindness of the Lord*, sayes the Psalmist, *indu… ever, and ever, upon them that fear him, and his righteousness upon … children*, *Psal.* 103.17. *Exod.* 20.6.

…as *God* usually blesseth, and rewardeth the *children* for their *fa*…oodness, so on the contrary, *Exod.* 20.5. *Eternal payments God* uses … *of the persons* only, *temporary* oftentimes *of succession*; as we *sue* …rs and *Executors* of our *Debtors*. *God* hath peremtorily told us, … *will visit the iniquity of ungodly parents, upon their children, unto … and fourth generation*, *Exod.* 20.5. As for the sin of *Haman*, his ten …e *hanged*, *Hester* 9.13,14. And so for *Sauls* sin, his *seven sons* were … *hanged*, 2 *Sam.* 21. 6. and thus for *Achans sin*, all *his sons* and … were *stoned* to death, and *burned* with fire by the Command… *Moses*, who was in *Gods* stead, *Iosh.* 7. Yea *God* hath peremtorily …ed, *Psal.* 109. that the *children* of a cruel and unmercifully man, … *Vagabonds and beg their bread, and that none shall extend mercy or … to them*, ver. 7. to 17. *God* will make those *children beggars*, for …sakes the *fathers* have *made* so many *beggars*; this is a truth … *father* will not *beleeve*, but as sure as *God* is just, the …hall feele. As what common and daily experience have …of, had men but the wit to observe it? for hence it is, that …got, *shift masters* so often. As rare it is, if the *wealth* of an …r doth last to the *fourth generation*, seldom to the *second*; for …nly in this case, as the *father* was *the first* that *raised his house*, by …eam getting and saving, so the *son* proves the *last*, *in overthrowing …e*, by excessive spending and lavishing; as *Tullius Cicero* answer…odigal that told him he came of *beggerly parents*; for no man when … is *gone*, will ever after *trust him* with a *stock* to *begin the world* … the case standing with him, as it did with the unjust *Steward*, …ing *wasted his masters goods* for the *time past*, could not bee …with the like for the *time to come*; and whereas hitherto he hath …, *rejected the blessing* of prosperity, it will be denyed him here…ough he should *seek it with tears*, and which is worse then all, …find him (as is much to be feared) as *banquerout of spirituall*, as …*goods*, it will sen l him to *an eternal prison*: for what can wee …think

think of them, that do not only loſe *cruſts & crummes*, which our Sa
would have carefully *gathered up*, *John* 6. 12. but even laviſh & wh
*away whole patrimonies*; yea, moſt wickedly *ſpend them in riot*, and u
*Dice*, *Drabs*, *Drunkenneſs*? Oh the fearful *account* which theſe unthr
*Baylifs* will one day have to *give up*, to our great *Lord and Maſter*, w
he ſhall call them to a *ſtrict reckoning of their talents*! he was conde
*that encreaſed not* the ſum concredited to him, what then ſhall be
of him that *lawleſſely* and *laviſhly ſpends* and impaires it? bringing
ſuch a reckoning as this; *Item*, *ſpent upon my luſts*, *pleaſures*, *and*
*fourty years*, and *five hundred* or *ten thouſand pounds*, &c. let them
their right ſences, they cannot think that *God will take this for*
*diſcharge of their Steward-ſhips*, though the *devill* may and will
them *believe*, that *Chriſt will quit* all ſcores between *him*, the
and *them*.

And thus I have made it plain, that *want and beggery* is the
*parent to riot and prodigality*, and that he who when he *ſhould not*, ſp
*too much*, ſhal, when *he would not*, have *too little to ſpend*, a good leſ
young gulls. I have likewiſe ſhowne, that what the *covetous* hath
*gotten*, is as *ill beſtowed*, and *worſe imployed*, a good item for old
mudgens to take notice of, that ſo they may not *ſtarve their*
and *damn their ſouls*, *for their ſons*, to ſo little purpoſe.

As O that the *covetous Moule*, who is now *digging a houſe in th*
for his *poſterity*, did but fore-ſee how his *prodigal ſon* will *conſu*
he with ſo much care and induſtry hath *ſcraped* together; for
he have leave hereafter to *come out of hell* for an hour, and *ſee*
would curſe this his folly, yea, if poſſible, it would *double* the
infernall *torment*, as it fares with *Gnipho the Uſurer*, who (as
feigneth) *lying in hell*, lamenteth his miſerable eſtate, that one *R*
*res*, *an inceſtuous Prodiga'*, on earth *conſumed* his goods *waſtfully*,
he by unjuſt means had *ſcraped together* ſo *carefully*; the which
eth to have ſome affinity with the *word of truth*; why elſe is *D*
*ing in hell torments*, ſaid to *lift up his eyes*, *and to ſee Abraham a*
*and Lazarus in his boſome*, parlying ſo ſeriouſly about his *brethren*,
he had left behind him? *Luke* 16. 23, &c. Why elſe doth our
ſay, that *the wicked ſhall gnaſh their teeth for vexation*, *when they*
*Abraham*, *& Iſaac*, *& Jacob in the Kingdom of heaven*, *and themſelves*
*out of doors*, Luke 13. 28.

But that thou mayſt the better *fore-ſee*, or at leſt *fore-think* wh
follow, I will ſhew thee thy caſe in ſundry other perſons.

*Clodius*, *ſon to Eſophus* the *Tragedian*, *ſpent* marvelous great
which his *father left* him. *Epicharmus the Athenian*, having a
*trimony* left him by his *parents*, *conſumed it in ſix dayes*, and all
time after lived a begger. *Apicius*, in banqueting, *ſpent gre*
*nues*, left him by his *parſimonious father*, and then becauſe he would
lead a miſerable life, *hanged himſelf*. *Pericles*, *Callias*, and *Nicius*, by
*digall laviſhing* and palpable ſenſuallity, *ſpent* in a ſhort time very

*nies*, left them by their *parents*, and when all their means was ...ney drank each of them a *poysoned potion* one to another, and *dyed* ... place.

...n, we read that *Caligula*, *in one year of his* reign, *spent* prodi- *sixty seven millions of gold*, which *Tiberius his Predeceſſor* had *ga-* ...rogether, as *Tacitus* tells us, and where as *John* the 22. left be- ...him, (as *Petrarch* reports) *two hundred and fifty tun of gold*; inſo- that an odde fellow made this jeſt of him, *Erat Pontifex maximus ...irtute pecunia tamen maximus.* Pope *Sixtus Quintus*, (called of ...hmen, a by word, for ſelling our *Kingdom* to *Philip of Spain*, *Six* ...,) through his intollerable covetouſneſs, *left* in his *Exchequer five* ...; but his *ſucceſſor Gregory the fourteenth*, *waſted four of them in ten* ... *and leſs*, beſides his ordinary revenues, in riot and prodigality; ...many the like which I could tyre you with; inſomuch that *the curſe* ...*menides* is daily fulfilled, which was, that all the treaſure whord- ... by the *covetous*, ſhould be waſted by the *prodigall*; for, for the ...part the *Miſers meanes* lights into the hands of ſome ſuch *ding-* ... *dearth-maker*, as out of a *laborious Silk-worm*, riſes a *painted But-* ...*.

## CHAP. XIX.

...ND ſo much of the ninth judgement which *God* uſually inflicts ... upon the mercileſs Miſer. I will adde but *one more*, nor needs he ...ore to make him compleatly miſerable; for though the former ... woſull enough, yet this *laſt* is *worſe* then all the reſt, as I ſhall ... demonſtrate in the enſuing pages. For,

...thly, doth covetouſneſs reign in a man? is he bewitcht with the ...f money? is his heart rivited to the earth? and is he once inſla- ...o this ſin? if ſo, there is no *probability*, hardly any *poſſibility*, that ...e ſhould be converted or ſaved; nor is it to any more end to ad- ... him, then to knock at a *deaf mans door*, or a *dead mans grave*.

...etouſneſſe is not more *the root of all evil*, as the *Apoſtle* fitly ſtiles ... it is *the rot of all good*, as is eaſie to prove; it is the *root of all e-* ...*mother and metropolis* of all ſins that can be named; for there is ...whatſoever, *but* it hath *ſprung from this curſed root*, whether it be ...or *ſwearing*, or *curſing*, or *ſlandering*, or *Sabbath-breaking*, or *drunk-* ..., or *adultery*, or *bawdery*; whether *theft*, *murther*, *treaſon*, *cozening in* ...*s*, *breaking of promiſes*, *perfideous underminings*, *contempt of God and* ...*neſs*, *perſecuting the truth*, *oppoſing the Goſpel*, *hatred of Gods Meſſen-* ...*ſleighting of his Ordinances*, *unbelief*, *idolatry*, *witch-craft*, *ante-Cri-* ..., *ſacrilege*, *ſoul-murther*, &c. For whence *ſpring* all theſe, and ...elſe can be named, but from *covetouſneſs*? There is no *evil* that a ...ous man will not put in practiſe, ſo *goods* may come of it; you can- ...ame the ſin, but the Auaritions will *ſwallow* it, in the *ſweet broth* ...*mmodity*,

... that is *greedy of gain*, will *ſell the truth*, ſell his *friend*, his *father*, his

his *maſter*, his *Prince*, his *Countrey*, his *conſcience*; yea, with *Ahab* he will *ſell himſelf* for money, as I might inſtance in a world of examples; yea daily experience hath taught us, ſince our *Civil Wars*, that many to advantage themſelves *five ſhillings*, will indamage another *five hundred pounds*; and to gain *five pounds*, will indanger the loſing of *three whole Kingdoms*; yea, when once men are bewitcht with the love of money as *Judas* was, a ſmall matter would hire them to *ſell Chriſt himſelf*, were he now on the earth to be ſold.

A reſolution to be rich, is the *fountain of infinite evils*; yea, *Covetouſneſs* is the *Index*, or *Epitomy* of, or rather *a Commentary upon all ſin* and wickedneſs. Name but covetouſneſs, and that includes all the reſt, as being a ſin made up of many ſuch bitter ingredients. *All vices rule* where *gold reigns*, at leaſt that heart which hath once inſlaved it ſelf to this ſin, may be wrought by *Satan* to any thing.

*Juſtice is the miſtreſs of all vertues*, and the *trueſt tryal* of a good man, but the *covetous heart*, *is a very mint of fraud*, and can readily coyne *falſehoods* for advantage, upon all occaſions.

And as it is the *root or cauſe of all evil*, ſo it is the *rot or main hinderer of all good*; Covetouſneſs is the *grave of all goodneſs*, it *eats out the very heart of grace*, *by eating grace out of the heart*, Rom. 1. 29. When *Avarice* once gets admiſſion into the heart, it *turns all grace quite out of doors*, as where *ſalt grows*, it makes the *ground* ſo *barren of all other things*, that nothing elſe will breed therein; this is the *curſed devil* that mars all, Covetouſneſs.

No ſuch impediment to *converſion* and *ſalvation* as it; as for inſtance, *Miniſters* wonder that their *Sermons* take no better, that among ſo many *arrows none ſhould hit the mark*: but *God* tells us the reaſon, *Ezek.* 33. *they ſit before thee, and hear thy words, but their hearts go after their covetouſneſs*, ver. 31. Whence is is, that you may ſee *ſwearers*, *drunkards*, *adulterers*, &c. *weep at a ſermon*, where as you *never* ſaw the *covetous* ſhed *a tear*, be the Doctrine never ſo dreadful.

Oh this *golden devil*, this *Diana of the Epheſians*, doth a world of miſchief, it *deſtroyes more ſouls then all other ſins* put together, as the *Apoſtle* intimates, 1 *Tim.* 6. 10. Whence it is, that we ſhall ſooner hear of an hundred *Malefactors* contrition *at the gallows*, then of one covetous *Miſers in his bed.*

The *Children of Iſrael* would not beleeve *Samuel*, that they had ſinned in *asking a King*, before they ſaw a *miracle* from *Heaven*, even *thunder and rain in wheat harveſt*, which was contrary to the nature of that Climate, and then they could confeſſe it, and repent, 1 *Sam.* 12. 17, 18, 19. But the covetous are in *Pharaohes* caſe, whom neither *miracles* nor *judgements* could prevail withall, and of whom *God* ſpeaks to *Moſes* in this manner. *See that thou ſpeak all the words, and do all the wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, and he ſhall not let the people go*, Exod. 7. 1, 2, 3, 4. And certainly, they of all others are the men to whom theſe enſuing Scriptures are applyable;

*Go,*

*ſay unto theſe people, ye ſhall hear indeed, but you ſhall not underſtand, ll plainly ſee and not perceive; make the heart of this people fat, make ars heavy, and ſhut their eys, leſt they ſee with their eys, and hear with ears, & underſtand with their hearts, and convert, and he heal them,* Iſa. 10. *They would none of me, nor hear my voice, ſo I gave them up unto the uſts of their heart, and they walked in their own counſels,* Pſa. 81. 11, 12. *unto Gilead, and take balm, O Virgin daughter of Egypt, in vain ſhalt uſe many medicines, for thou ſhalt have none health,* Jerem. 46.

The precious ſtone *Diacletes*, though it have many excellent *ſove-ties* in it, yet it *loſeth them* all, if *put into a dead mans mouth*; ſo are all ns ineffectuall that are uſed for the recovery of the covetous, as is imployed in thoſe words of *Abraham*, to the *rich Glutton*, Luk. 16. 30, 31. our *Saviour* expreſly affirmeth, that *it is eaſier for a Camel to rough the ey of a needle, then for a rich man* (that is, a covetous rich ) *to enter into the Kingdom of Heaven*, Luk. 18. 25. and the *Apoſtle*, *no covetous man can look for any inheritance in the Kingdom of Chriſt, f God*, Eph. 5. 5. 1 Cor. 6. 9, 10.

ich an ones doom is ſet down, *Deut.* 17. 12. *That man that will do mptuouſly, not hearkening unto the Prieſt that ſtandeth before the Lord miſter there, that man ſhall dye, ſaith the Lord.*

nd again, *Prov.* 29. 1. *He that hardeneth his neck when he is reproved, ſuddenly be deſtroyed, and that without remedy*, implying that there is ope of ſuch a man; and indeed, *he that deſpiſeth Moſes law, dyeth ut mercy*, as the *Apoſtle* concludes, *Heb.* 10. 28. A *covetous man*, is like *patient that cannot ſpit*, whom nothing will cure, or like a *cracke* for which there is no other *remedy* then the fire, or like one that *the plague tokens*, who (as is conceived) is paſt *all hope*, and for m all that can be performed, is to ſay, *Lord have mercy upon him*, 17. 12. Pro. 1. Heb. 10. 28. which makes *Muſculus* ſay, that *Divines* reform this vice, when *Phiſicians cure the gout*, which is incurable. *Mithologiſts* tell us of many ſtrange *metamorphoſes*, of *men turned into* , by *Circe*. Our *Poets* tell of *Licaon*, *turned into a Wolf*, but when *rous Oppreſſor* repents, and turns pious and mercifull, there is a *turned into a man*, yea, a *Devil turned into a Saint*; Whence the *Ghoſt* (ſpeaking of *Zacheus*, and his *converſion*) brings it in with an *behold*, as if it were a wonder that *Zacheus* a covetous man ſhould converted; as let me referre it to the experience of the ſpirituall der, Did ye ever know, or hear, of three ſuch covetous extortio-as *Zacheus* was, that repented and made reſtitution as he did? no, you ſhould, it were as great and as rare a *miracle*, as if at this day *Turk*, Pope, and K. of *Spain*, ware at once perſwaded to *forſake their* *try* and *Superſtition*.

CHAP.

## CHAP. XX.

AND yet it is no wonder, if we consider the *reasons*. For, First, the covetous man is an *Atheist*, one that (like *David's fool*) *sayes in his heart there is no God*; the *Mamonist* is like *Leo* the tenth *Hildebrand* the *Magician*, *Alexander* the sixth, and *Julius* the second who were *all meer Atheists*, who thonght whatsoever was said of *Christ Heaven*, *Hell*, the *day of judgement*, the *immortallity* of the *soul*, &c. to be but *fables*, and meer impostures, dreams, toys, and old wives fables; and being *Atheists* that beleeve not a *Heaven*, *Hell*, or *day of judgement*, *when every man shall be rewarded according to his deeds*, *be they good or evil*; what hope is there of their conversion or salvation? or how should they not preferre *temporal* things, before *cœlestial* and *eternal*?

As, what is the reason that there are few *rich men* that will not rather offend the *Divine Majesty*, then the *Temporal Authority*? and few *poor men* that resemble not the *poor Swedes* in their serving of *God*, who always *break the Sabbath*, saying, it is only for rich men and *Gentlemen* that have means, to keep that day; yea, that almost all men, rich and poor, are for matter of Religion, like Sir *John Kennede*, who in *choosing* of his *wife*, would have her *well born* and *educated*, *fair*, *rich*, *wise*, *kind* with the like accomodations, but quite forgot to wish her *good* and *vertous*, and was accordingly blest in his choise; as King *James* (who made many such Matches) used the matter: the main reason of all is, men beleeve not a *God*, or a *day of judgement*. Whence it is, that amongst all the desired *priviledges* of this life, men commonly leave out *holiness* which sufficiently argues their *infidelity*, which in these times is much propagated and strengthened; for the *plurality of faiths* among *many* hath brought a *nullity of faith* in the *most*.

*Worldly minds*, mind nothing but *worldly things*, their *busines* is thought upon, not *God*, nor their *salvation*, for they make that no part of their business; their *business* gives them no leave, or leisure, to think of their consciences, nor do they go to *Church to serve God*, but the *State*, which they use not as a means to *save their souls*, but *charges*. There is no Religion in them but the love of money; most men have their *souls* as it were *wrapt up* in the *port-mantua of their sences*, and to them all *spiritual*, *cœlestial*, and *eternal* things seem *incredible*, because they are *invisible*. *Machiavil* thought all *piety* and religion, to be nothing but *policy*, *Pharoah* imputed mens *worshiping of God*, *to idleness*; *They be idle*, *saith he*, *therefore they cry*, *let us go offer sacrifice unto our God*, Exod. 5. 8. It is a foolish thing, saith *Cato*, to hope for *life* by *anothers death*; *Seneca* jeered the *Jews* for casting away a *seventh part of their time* upon a weekly *Sabbath*; and of their minds are the most among us, if they would speak out their thoughts. Let the *word* or *Minister* tell them, (that prefer profit before honesty) that *godliness is great gain*, *as having the promises of this life*, *and of that which is to come*; yet their conclusion is, they cannot

unleſs they *deceive*, they cannot *pleaſe* unleſs they *flatter*, they cannot *believed* unleſs they *ſwear*, as *Demetrius* thought he ſhould *beg*, unleſs might ſell *Images*, Act. 19.27.

Nothing will *ſink into their heads*, that cannot be *ſeen with their eys*, *felt with their fingers*: We hate the *Turks* for ſelling *Chriſtians* for ves, what do we think of thoſe *Chriſtians* that *ſell themſelves*, and odious are they? the pooreſt *cheat's ſoul* (if ever he be ſaved) coſt *iſts precious blood*, yet *half a crown*, yea *ſix pence* ſometimes, will ke him ſell it, by *forſwearing himſelf*.

## CHAP. XXI.

SEcondly, another reaſon is, if a covetous man do repent, he muſt reſtore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Eſtate at a clap: which to is as hard, and harſh an injunction, as that of *God* to *Abraham*, Gen. 2. *Sacrifiſe thy ſon, thine only ſon Iſaac.* Or as that of *our Saviours to the g man*, Luk. 18. 22. *Sell all that ever thou haſt, and diſtribute unto the r:* And is there any hope of his yeelding? No, *Covetouſneſs is idola-*, Eph. 5. 5. Col. 3. 5.

And Gold is the covetous mans god, and will he part with his God, certainty for an uncertainty? No, a godly man is content to be poor outward things, becauſe his purchaſe is all inward; but nothing except the aſſurance of heavenly things, can make us willing to part with thly things; neither can he contemn this life, that knows not the er, and ſo long as he *keeps* the weapon (evil-gotten goods) *in his nd*, and reſolves *not to pluck it out* by reſtoring) how is it poſſible he ould be cured?

Beſides, as there are no *colours* ſo *contrary* as *white and black*, no *ele-nts* ſo *diſagreeing* as *fire and water*, ſo there is nothing ſo oppoſit to ce and converſion, as *covetouſneſs*; and as nothing ſo *alienates* a mans e from his *vertuous ſpouſe*, as his *inordinate affection to a filthy ſtrumpet*; nothing does ſo far *ſeparate and diminiſh a mans love to God*, and *hea-nly things*, as our inordinate *affection* to the *world and earthly things*; , there is an abſolute contrariety between the *love of God*, and the e *of money: no ſervant*, ſaith our Saviour, *can ſerve two maſters, for either ſhall hate the one, and love the other, or elſe he ſhall leane to the one and ſpiſe the other, ye cannot ſerve God and riches*, Luk. 16. 13. Here we ſee, ere is an abſolute impoſſibility, and in the fourteenth Chapter and ſewhere, we have examples to confirm it, *All thoſe that doted upon pur-aſes, and farms, and oxen, and wives, with one conſent made light of it, hen they were bid to the Lords Supper*, Luk. 14, 15. to 23. *The Gadarenes at ſo highly priſed their hoggs, would not admit Chriſt within their bor-rs*, Luk. 8. *Judas that was covetous, and loved money, could not love his aſter, and therefore ſold him.*

When *Demas began to imbrace this preſent world, he ſoon forſook* Paul,

*and*

and his soul-saving Sermons, 2 Tim 4. 10. and how should it be other wise with these *Misers?* for they *love* and *serve Mammon*, they put their *trust*, and place their *confidence* in their *riches*; they make *gold their hope*, they set their *hearts* upon it, and *do homage thereunto*, attributing and ascribing *all their successes* thereunto; which is, *to deny the God that is above*, as we may plainly see. *Job* 31:24,28. and as for his love and regard to the *Word of God*, I will referre it to his *own conscience* to determine whether he finds any *more taste in it*, *then in the white of an egge*, yea whether it be not as *distastfull* to him, *as dead beer after a banquet of sweet-meats*. Nor is it only distastfull to his *palat*, for his *affections* being but a little *luke-warm water*, it makes *his religion* even *stomack-sick*. Let him go to the *Assemblies*, (which he does more for *fear of the Law* then for *love of the Gospel*, and more out of *custome* then *conscience*, as *Cain offered his sacrifice*, and so will God *accept of it*:) he sits down as it were at *Table*, but he hath *no stomack to eat*; his *ears* are at *Church*, but his *heart* is at *home*; and though he hear the *Ministers words*, *yet he resolveth not to do them*; *for his heart goes after his covetousnes*, as the *Lord* tells *Ezekiel* touching his *Auditors*, Ezek. 33.30. to 33.

And as is his *hearing*, such is his *praying*, for that also is to serve his *own turn*; he may afford *God his voice*, but his *heart* is *rooted* and *rivited to the earth*; *They have not cryed unto me, saith God, with their hearts, when they howled upon their beds, and when they assembled themselves, it was but for corn and wine, for they continue to rebell against me*, Hosea 7. 14. O that *God* had but the same place in mens affections, that *riches*, *honours*, *pleasures*, & their *friends* have! but that is seldom seen, the more *shame*, *folly*, and *madness*, and the greater and juster their *condemnation*; whence that terrible Text in *Jeremiah*, Chapter 17. *Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord*, vers. 5. And that exhortation, 1 *Tim.* 6. *Charge them that are rich in this world, that they be not high-minded, and that they trust not in uncertain riches, but in the living God, who giveth us abundantly all things to injoy*, vers. 17. And well does that man *deserve to perish*, that *so loves the creature*, as that he *leaves the Creator*.

## CHAP. XXII.

FOurthly, another reason, (were there no other) why it is so impossible to prevail with the covetous, is, they will never hear any thing that speaks against covetousnes, (and their refusing to hear it, shews them to be such, for *flight argues guiltiness always*) *Covetous men will never hear Sermons*, or *read Books* that *press to good Works*, or wherein the necessity of *restitution* is urged; neither had *Satan* any brains, if he should suffer them so to do. A *Faulkner* ye know, will carry divers *Hawks hooded* quietly, which he could not do, had they the use of *their sight*.

Such I say, will not vouchsafe to hear reason, lest it should awake

their

*consciences*, and *convince their judgements*; resembling him that would have his *Physician remove the thirst* which he felt in his *ague*: because he would not lose the *pleasure* he took in *quenching* the same *often drinking*; they had rather have their lusts *satisfied*, then *extinguished*.

Now we know, that *hearing* is the only ordinary *means* of *life and salvation*; if then the soul refuse the means of life, it cannot live. If Cæsar had not delayed the reading of his *Letter*, given him by *Artemidorus*, as he went to the *Senate*, wherein notice was given him of all the *conspiracy of his murtherers*; he might with ease have *prevented his death*, but his not regarding it, made the same *inevitable*: which together with the rest of this Chapter, gives me a just and fair occasion (if I have obtain my purpose) to acquaint the ingenuous *Reader*, why I rather call my Book, *The prevention of Poverty*, and *best way to become Wealthy and Happy*, then *The arraignment and conviction of Covetousness*; for by this means, many a covetous wretch may out of lucre, be touled over to read it, to the saving of their souls; who otherwise would never have been acquainted with a thousand part of their wretchedness, as being not capable of amendment. But

Thirdly, suppose he should be prevailed withall to hear me, alls one; for *an ounce of gold* with him, will *weigh down* whatsoever can be alledged from the *Word*, for though with that *rich man*, Luk. 16. he may have a good mind to *heaven* in *reversion*, yet for all that, he will not endure the parting with his *heaven*, whereof he hath *present possession*. He loves *Canaan* well enough so he may injoy his *flesh-pots* also, and would love *the blessing*, but he will not lose *his pottage*; and in case he should *gain* by being *religious*, his care shall be *not to loose* by it; and that man shall *like him best*, *that is best cheap*, and will cost *him least*; any Christ is welcome to him, but that which beats upon *good works*: he will stick with the *Sages*, *to fall down and worship Christ*, but cannot abide to *present him with his gold*; No, if another will be at charges to serve *God*, he will cry out, *why is this waste?* as *Judas* when *Mary bestowed that precious ointment upon her Saviour*, *which might have been sold*, *and so put into his bag*. The *love of money*, and comings in of *gain*, is *dearer and sweeter* to the Muck-worm, then *the saving of his soul*, what possibility then of his being prevailed with-

other sins *Satan tempts* a man often, but *Covetousness is a fine very upon the purchase*, then he is sure of him; as when a *Goaler* hath *up his prisoners* safe in a *Dungeon*, he may go *play*.

Thus men are *blinde* to all *dangers*, *deaft* to all good *instructions*; *be spotted* with the love of money, as *Birds are with their bain*; resolve against their own conversion. The *Scribes* and *Pharisees* *were covetous*, *shut* their *eyes*, *stopt* their *ears*, and *barricadoed* their *hearts* against all *our Saviour did or said*; yea, they *scoft at his* Luk. 16. 14. and of all sorts of sinners that *Christ* preached un-

to,

to, he was never ſcorned, and mockt, but by them, when he preached against covetouſneſs, *Chriſtianum dogma, vertitur in ſcomma*, and whats the reaſon but this? rich worldlings think themſelves *ſo much the wiſer, as they are the richer.*

Theſe things conſidered, no wonder that our *Saviour* expreſly affirmeth, that *it is eaſier for a camell to go through the eye of a needle, then for a rich man* (that is a covetous rich man) *to enter into the Kingdom of Heaven*; as well knowing, that *no Phyſick* can be found *ſtrong enough* to purge out this *humor*. Well may they *gnaw their tongues for ſorrow, when they ſhall be tormented with fire, and boyl with great heat, and blaſpheme the God of Heaven for their pains, and for their ſoars, but repent of their works they will not*, as it is *Revel.* 16.8. to 12. only others may make ſome good uſe of that evil they ſee in them, at leaſt learn to beware of covetouſneſs.

I grant, that to *God* (who hath commanded us to uſe the means) all things are poſſible, for he is *able, even of ſtones, to raiſe up children unto Abraham*, Mat. 3.9. but in reſpect of ordinary means, it is no more poſſible for a *covetous miſerly muck-worm* to be *converted*, then it is for a *dead man to be raiſed.* And therefore, though I had rather be a *Toad* then a *Drunkard*, yet had I rather be a *Drunkard* then a *covetous Miſer*, and ſhould ſomewhat the more hope to go to *Heaven*, Mat. 21.31,32.

## CHAP. XXIII.

AND ſo much of the tenth plague which *God* inflicts upon the miſerly muck-worm; I might give you many more, for almoſt every thing becomes a deadly ſnare to ſuch men, even every thing they *ſee* or *hear* of, each *thought* that comes into their minds, yea the very *Word of God*, the *mercy of God*, and the *merits of Chriſt*, *become their bane*, and ſhall *inhanſe their damnation*; for as *all things ſhall turn together for the beſt, to thoſe that love God*, ſo all things ſhall turn together for the worſt, unto them that hate *God*, as they do, *John* 15.24. *Rom.* 1.30. Enough hath been ſaid (as I ſuppoſe) to make good what I promiſed, and to prove that the cruell and unmercifull Miſer is never the *better* for his riches, but the *worſe*, and how *God* beſtows theſe outward bleſſings upon him, rather *in wrath* then *in love*, with the reaſons thereof; as you have heard *what it is, not to be Rich and Happy*: ſo in the next place hear *what it is to be ſo.*

For to clear mens judgements, and for the further and fuller diſcharge of what I promiſed in the beginning, that alſo is to be diſcovered, which when I have diſpatcht, I ſhall honeſtly acquaint you *how of poor, melancholy*, and *miſerable*, you may become *rich, happy, comfortable*; now as touching the former of theſe, you are to know That a *competency* of earthly things, is indeed and really *the beſt eſtate* in the world, if we had but the wit to know when we are well; which makes *Agur* pray, *Give me neither poverty nor riches, but feed me with food convenient for me, leſt I be full and deny thee, and ſay, Who is*

L

*or leſt I be poor and ſteal, and take the name of my God in vain*, Pro. 30. He prayes againſt riches, as well as poverty, and that which we are to pray againſt, we may not deſire; and what is it *our Saviour* teacheth us to pray? but *Give us this day our daily bread*, Mat. 6. 11. We never ſo happily fed, as when we wait upon God for our daily bread, and are therewith content; and leſt *our Saviours words* ſhould not be enough, he teacheth us this leſſon no leſs by his own *practice*, then by *precept*; for though he was owner of all things in the *univerſe*, yet he would have no more then juſt what he needed, as when he wanted money to pay *tribute*, he ſent for no more then he was to diſpoſe preſently, *Matth.* 17. 27. he might have commanded *twenty pounds* as well as *twenty pence*, but he would not, to ſhew that we ſhould deſire more then will ſerve our turn.

A competent meaſure of wealth to retain an honeſt reputation in the world, ſo that we neither need to *flatter nor borrow*, is ſufficient: *rich enough* ſaith *Jerom*, that lacketh not bread; and *high enough* in that that is not forced to ſerve. I would ſaith another, deſire neither more nor leſs then enough, I may as well *dye of a ſurfeit* as of

*This worlds wealth that men ſo much deſire,*
*May well be likened to a burning fire;*
*Whereof a little can do little harm*
*But profit much, our bodies well to warm.*
*But take too much, and ſurely thou ſhalt burn,*
*So too much wealth, to too much woe does turn.*

A great *skill* to know what is enough, and greater *wiſedome* to deſire no more; if I have *meat*, *drink*, and *apparrel*, I will learn therewith to be content; if I had the world full of wealth beſide, I could but uſe no more then I uſe, the reſt could pleaſe me no otherwiſe then by looking upon, as wiſe *Solomon* ſhews, *Eccleſ.* 5. 11. and why can I not delight my ſelf while it is anothers? It was a dainty diſpoſition of one that owned a *great Lord*, who was often heard to ſay, I bleſs God, I have much in effect as much as my *Lord* himſelf, though I am owner of little or nothing, for I have the uſe of his *Gardens* and *Galleries* to *walk* in, his *Muſick* with as many ears, I *hunt* with him in his *Parks*, *eat* of *the ſame* with him, though a little after, and ſo of other delights which my *Lord* enjoys. And indeed, what great difference is there in the pride and covetouſneſs of a mans mind? for my part, (I ſpeak it to Gods glory, and out of thankfulneſs) I have no ſhare or ſhew of them in theſe delights; I enjoy neither *curious gardens*, nor *ſumptuous muſick*, nor *ſumptuous fare*, my body will ſcarce permit me ſtrong drink, I do not know that I have been free from getting in my head (more or leſs) one whole day this thirty years, my eſtate will not afford me to keep either horſe or man, except with the *Steward*, I ſhould *cozen* my *maſter*, yet I would not change my condition with him or his *Lord*, and I doubt not but there are thouſands

ſands of my mind, as preferring *a retired life, ſpent in converſing w*
*Authors*, before all the *honors*, *pleaſures*, and *profits* that others enjoy; *T*
*is the gift of God*, (Eccl. 5. 15. to the end,) and not unmeet to *be ſpoken*
*the great Congregation*, Pſal. 35. 18, and 119. 46. *Riches* and *Poverty*
more in the *heart* then in the *hand*; we may be as happy and as wa
in *Country ruſſet*, as in *Tiſſue*; he is wealthy that is contented, and
poor that is not, were he as rich as *Craſus*, he only is rich and happ
in regard of outward things, who thinks himſelf ſo, and only the
vetous and uncontented are poor and miſerable. The contented
in covering nothing, enjoyes all things, though he have nothing; e
as *Adam* was *warm*, though he had no *cloaths*. The *eys quiet*, the *thoug*
*medicine*, and the *minds Mitridate*, is content, it is a ſweet *ſauce* to e
*diſh*, and adds *pleaſantneſs* to all we do; how many miſerly muck-wo
macerate themſelves with perplexing *thoughts*, *carés*, and *fears* of wa
when they want nothing but a thankfull heart? theſe are miſera
poor and unhappy, but it is in opinion onely, for otherwiſe were t
but contented, they might be the richeſt and happieſt men a live,
by adding to, or heaping up goods upon goods, but by diminiſhing
taking away from their greedy and covetous deſire of having more.
ſhorteſt cut to riches, is by their contempt; it is great riches not to
ſire riches, and he *hath moſt* that *covets leaſt*, ſayes *Socrates*, and
*Seneca*.

## CHAP. XXIV.

TRue, this ſo tranſeends the condition, or indeed, the capaci
a Miſer or Muck-worm, that he will count theſe but words,
meere bravadoes; but that thoſe lovers of wiſedom, were ſo conte
with a little, that they deſired no more, their practice did ſuffic
prove For when *Alexander* bad *Diogenes* ask what he would, his an
was, Stand aſide, and let the *Sun ſhine* upon me, take not that
which thou art not able to give; further avouching, that he was
then himſelf; for I, quoth he, deſire no more then what I enjoy, w
as thou, O *Emperor*, canſt not content thy ſelf with all the world,
daily hazardeſt thy life and fortunes, to augment thy Poſſeſſions.
all that this *Heathen* poſſeſt, was a *Tub to dwell in*, the peoples *cha*
*maintain him*, and a *Diſh to take up water in*, the which (when h
a *boy* take up with his hand to drink) he threw away, ſaying, I
not that nature had provided every thing needfull, ſo little did h
ſire ſuperfluities. *Abdolomenes*, a poor Gardiner, refuſed a great C
fered him by *Alexander*. *Fabricius*, *a noble Roman*, refuſed a gre
of money, ſent him by *Pirrbus*; albeit, he was ſo poor, that wh
dyed, his daughters were married at the common charge of the
*Apollonius Tianeas*, having divers rich gifts ſent him by *Veſpaſian*, re
the, ſaying, They were for covetous-minded men, and for thoſe tha
need of them, which he had not. *Socrates* being ſent for by *Arc*

to receive ſtore of gold; ſent him word, that a meaſure of flower
in *Athens* for a peny, and that water coſt him nothing. *Themi-*
finding *rich bracelets of Pearl and precious ſtones* lie in his path:
nother take them up, ſaying, Thou art not *Themiſtocles*. *Ana-*
he *Philoſopher*, having received from *Policrates* a great reward,
houſand Duckets; ſoon after repented himſelf: for he entred
h thoughts, and was ſo vexed with fear, care and watching for
ayes and three nights; that he ſent it back again, ſaying, It was
th the pains, he had already taken about it.
*ritus* the *Philoſopher* of *Abdera*, having learned of the *Chalde-*
*ronomy*, and of the *Perſians Geometry*: returned to *Athens*,
he gave infinite wealth to the *City*, reſerving only a little Garden
ſelf. *Crates*, to the end that he might more quietly ſtudy *Philoſo-*
hrew his goods into the *Sea*. *Crates* the *Thebane*, delivered a ſtock
ey to a friend of his, upon condition; that if it ſhould happen
ldren proved Fools, he ſhould deliver it unto them: but if they
e learned, and *Philoſophers*; then to diſtribute it to the Com-
ople, becauſe ſaid he, *Philoſophers* have no need of wealth. Which
les I could parallel with many mentioned in the Word, as *Ja-*
*en*, 28.20. and *Samuel*, 1 *Sam*. 12.3. and *Job* *Chap*. 31. 24, 28. *Mo-*
*ab*. 16. & 15. *Jer*. 15. & 10. *Agar*, *Prov*. 30.8. *Abraham*, who would not
e ſo much *as a ſhoe-latchet of the King of Sodom*: *Gen*. 14.21, 22,
*David*, who refuſed to *have the threſhing-floor of* Araunah, *except*
*bt pay to the full for it*; and whoſe longing was not after the *in-*
*of corn, wine and oil*; *but for the light of Gods countenance*, Pſal. 4.
*ea*, he *more valued Gods word*, *then thouſands of gold and ſilver*,
9.10. and 119.14, 127. *Eliſha* refuſed *Naamans rich preſent of gold*
*thy garments*; though ſo freely offered, and ſo well deſerved,
s 5.16. Saint *Paul* in his greateſt need, was as well content, as
he had the moſt plenty: and rather choſe to work at his trade,
e would be chargeable to any, *Phil*. 4.11. He *coveted no mans ſil-*
*r gold*, Acts 20.33. it was only the *ſaving of ſouls*, that he thir-
ſter, 2 *Cor*. 12.14. *Zaccheus*, when he was once become a *Chri-*
was ſo far from deſiring more, that he was all for diminiſhing what
: for *he gave one half to the poor*, *and with the other he made*
*ld reſtitution*, Luke 19.8. And the like might be ſhewen of all the
s, and laſtly, of *our Saviour Chriſt*.
ll which I might adde *examples* of many *in this age*, and of that
*nt before it*; As Sir *Thomas Moore*, Sir *Julius Cæſar*, The Lord
*gton*, Biſhop *Hooper*, Mr. *Bradford* Martyr, Reverend Mr. *Fox* that
the *Book of Martyrs*, Maſter *Wheatley*, *Miniſter of* Banbury, Doctor
; and others that are yet living: were it fit to name them, that
a ſmall portion, a poor pittance of theſe earthly enjoyments

(in comparison of what others have, and are not pleased with all) c
just enough to make even at the years end, living frugally: yet are t
so contented, that they desire no more, nor would they change their
vate and mean condition, with any men alive, be they never so rich,
ver so great. Nor wouldst thou think it probable, their hearts should
ceive them, if thou knewest what offers they have refused. And I do
not, but there are many such in the land.

Nor can it be thought strange, that *Gods* children (whose affecti
are set upon heavenly things) should be so content with a little; t
they desire no more; when we read of one *Esau*, that could say, *I h
enough my brother, keep that thou hast to thy self*, Gen.33.9. Yea, i
fared so with the *Heathen*, for the love of that wisdome and vertue, wh
shall have no reward, because they wanted faith and saving knowled
how much more should *Christians?* (who *have a more sure word of p
mise, then they had*, 2 Pet.1.19. *with* Mary *make choice of that better p
which shall never be taken from them*, Luke 10.41,42.

True worldly mindes think, no man can be of any other then th
own diet; and because they finde the respects of self-love, and priv
profit, so strongly prevail with themselves: they cannot conceive, h
these should be capable of a repulse from others. Nature thinks it i
possible, to contemn *honour* and *wealth*: and because so many souls
thus taken, cannot believe that any would escape. But let carnal he
know there are those, that can spit the world in the face, and say, *
gold and silver perish with thee*, Acts 8.20. That had rather be *masters
themselves*, then *of the Indies*: and that in comparison of a good c
science, can tread under foot with disdain, the worlds best proffers, l
shadows as they are; and that can do *as Balaam said, If Balack wo
give me his house-full of silver and gold; I cannot go beyond the Comm
dement of the Lord*, Numb.24.13.

*Elisha* and *Gehazi*, looked not with the same eyes upon the *Sy
treasure*; but one with the *eye of contempt*, the other with the *eye of
miration* and covetous desire. Two men see a *Masse* together, one
transported with *admiration and delight*, the other looks upon it with
*dignation and scorn*; one *thinks it heavenly*, the other *knowes it bl
phemy*.

## CHAP. XXV.

NOw why are godly *Christians* so content with a little? that th
desire no more: certainly they could be as rich as the riche
and as wise for earthly things, as they are for heavenly. (As wh
*Thales* was upbraided, that all his wisdome could not make him rich: s
ting but his minde to it, he saw by study, that there would be a gre
*scarcity of oil*, which in the time of plenty he took up upon credit, a
wh

he want came, by his ſtore he became exceeding rich as *Laertius* ſ:) but they are better pleaſed with a *competency* then to trouble elves to get, or indeed to deſire an *opulency*. The *Chriſtians reaſons* eſe.

t, they conſider, that as a *ſhoe fit* is *better* then one either *too big*, *little*; (for one *too big* ſets the *foot awry*, and one *too little* hinde- *egoing*) ſo a mean eſtate is beſt. *Better is a little with the fear of the then great treaſure and trouble therewith*, Prov.15.16. *A ſhip of burthen*, and *heavy laden*, comes with great labour and difficulty, ith much adoe is brought in; if it want *ballaſt* and *lading*, there is *danger of overturning*; but a *light Pinace indifferently fraight*, comes *ſwiftly*, and is brought to the *harbour* with much eaſe.

r do the godly wiſe, deſire more then they can wield, in which they ble *Ariſtippus*, who when a *ſervant* in journeying with him, was ty h the weight of the *money* which he carried; bid him caſt out that was too *heavy* and carry the reſt: whereas the covetous man is like *ertus* King of the *Lombards*; who flying from *Aſprandus* his enemy, ing to *ſwim over the River Teſino*, to ſave his life, took ſo much ith him, that he both *drowned it, and himſelf with it*.

ondly, the poor and mean, have a deeper ſenſe of *Gods fatherly* nd providence, in repleniſhing them, at all times of need, (even d imagination or expreſſion) then others have, that know not t is ſometimes to want; whiles *wicked mindes* have their *full ſcope*, ever look up above themſelves: but when once *God croſſeth* them ir *projects*, their *want of ſucceſs*, teaches them to *give God his*

ſhould forget at whoſe coſt we live, if we wanted nothing: And leſs, one *bit from the mouth of the Raven*, was more pleaſing to ; then a whole *Table* full of *Ahabs dainties*. Nothing is more rtable to *Gods* children, then to ſee the ſenſible demonſtrations of ine care and providence, as is promiſed, *Prov.3.6. In all thy acknowledge him, and he ſhall direct thy wayes*. The godly man s not himſelf with *cares* & *fears*, have he but from hand to mouth: ſo little) for he knows he lives not at his own coſt. He conſiders Saint *Peter* ſaith, 1 Pet.5. *Caſt your care upon the Lord, for he careth u, verſe 7*. He remembers what our *Saviour* ſaith, *Matth.6.* ob- the ſame, and never doubts of the performance; ſo he *takes no t for to morrow, what he ſhall eat, or what he ſhall drink, or where- e ſhall be clothed*: but applauds his own happineſs, knowing that *feedeth the fowls of the Air, and arrayeth the Lillies of the field, ſure to feed and clothe them that are his ſons and houſhold ſervants*, .6.25, to the end, *Luke* 12.22, to 33. *Levit.26.3*, to 14. *Phil.4.6.* .7. *Pſal.55.22*.

Beſides,

Beſides, as there are intercourſes of *ſleeping* and *waking*, of *night* and *day*, of *fair weather* and *foul*, of *war* and *peace*, of *labour* and *reſt* on; that each may ſet off the other, ſo *God* findes it meet, by a ſen want to *humble* us; and by ſupplying our wants to *fill us with joy* thankfulneſs.

Ptolomie *King of* Egpyt, going a *hunting* loſt his way, and could no better fare, then a courſe *brown loaf in a Shepherds houſe*: but thi ſaid ſeemed *ſweeter and better* to him; *then all the delights* that eve ate or met with before. Content in want, is plenty with an over-plu

The giver of all things knows how to diſpence his favours ſo, as every one may have cauſe both of *thankfulneſs* and *humiliation*: wh there is *none* that hath *all*, nor *any* one but hath *ſome*.

Thirdly, *God* in mercy not ſeldome keeps his children from *riches* abundance: leſt they ſhould choak and wound them; for they are *ſ and thorns*, Matth.13.22.

Indeed *riches* are a bleſſing, if we can ſo *poſſeſs them*; that they *not us*: There can be no danger, much benefit in abundance, all *good* or *ill*, of *wealth* or *poverty*; is in the *minde*, in the *uſe*. But th the miſery, *Plenty of goods*, commonly occaſions *plenty of evils*. H many had been *good?* had they not been *great*. Divers have chan their *mindes* with their *means*, neither hath *God* worſe ſervants *in world*, then are *rich men of the world*: if *adverſity* hath ſlain her *t ſands*, *proſperity hath ſlain her ten thouſand*. Commonly where *want*, is *much wantonneſs*: and as we grow *rich in temporals*, we g *poor in ſpirituals*. Uſually ſo much the more *proud*, *ſecure*, *want ſcornful*, *impenitent*, *&c.* by how much the more we are *enriched*, *adv ced*, and *bleſſed*. *They ſpend their days in wealth*, *therefore they ſay God*, *Depart from us*, *for we deſire not the knowledge of thy wayes*; *what is the Almighty that we ſhould fear him?* Job 21.13,14,15.

## CHAP. XXVI.

FOurthly, men *in a middle condition* are moſtly *more merry and t tented* then others, that ſurfeit with abundance. Who ſo *melanc ly* as the rich worldling? and who more merry then they? that pooreſt. I have read of a *rich Land-lord*, that envied his poor *tena* becauſe he heard him ſing every day at his labour, yet had ſcarce bre for his family; while himſelf wanting nothing, was full of diſconte One adviſed him to convey cunningly into his Cottage, *a bag of mon* he did ſo, the tenant finding this maſs, ſo great in his imagination, off his *ſinging*, and fell to *carking and caring* how to increaſe it. *Creſ tem ſequitur cura pecuniam*: The *Land-lord* fetcheth back his *mo* the *Tenant* is as merry as ever he was. Which ſhews, that there is

ric

comparable to a contented minde, *as Plutarch* is of opinion, That are *poor Kings*, and *rich Coblers*, as wise *Solon* seemed to insinuate *King*, when he was vaunting of his greatnes: For it was *Iris a beggar*, that he told *Crœsus* was the *happiest man in his Dominions*. when *King Agis* requested the *Oracle of Apollo* to tell him, who the happiest man in the world? expecting to hear himself nomina- the answer was *Aglaion*, who was a *poor Gardiner in Arcadia*, that years of age, had never gone from home, but kept himself and family with their labour, in a fruitful plot or garden, as *Livius* relates. *nus* opened himself to his friend *Cineas*, that he first intended upon *Italy*, and what then said *Cineas?* then we will attempt *Cicile*, what then? then we may conquer *Carthage* and *Affrica*; and what said *Cineas?* Why, then quoth *Pyrrhus*, we may rest, and feast, and fice, and make merry with our friends: to which *Cineas* replied, (as servant of *God* would do in the like case) and may we not enjoy this, sweetness now? and that without all this ado. But *natural* are *mad men*. Yea, were *great men*, though *good men*, but asked question; their consciences could not but acquaint us, if they would k out; that *true contentment seldom dwels high*, whiles meaner men of ble spirits, enjoy both *earth and heaven*. However not a few of them e freely acknowledged it, as I have largely related in my *second* of *Philarguromastix*. Wherefore be pleased, O *God*, to give me a ented minde: and then if I have but *little in estate*, I shall have *much ossession*.

Sixtly, mean ones with their *poverty*, *misery*, *ignominy*, are often *saved*; les others with their *honour*, and *opulency go to hell*. *When we are ged, we are chastened of the Lord; that we may not be condemned with world*, 1 Cor. 11. 32. *Riches* do so *puff up* some men, that they even k it *a discredit to their great worships, to worship God*. Nothing feeds le, nor keeps off repentance so much, as prosperous advantage. The digal never thought of his *father*, till he *wanted husks*. We *serve* , as our servants *serve us*: of whom many have *too good clothes*, o- s too *much wages*, or are too *full fed* to do work. As *a woman* find- that her *hen laid* her every day an *egg*; for all she was *very lean*, had nceit, that if she were *fat* and *lusty*, she would lay twice a day; where- n she fed and cram'd her thoroughly: but in a short space, she be- e so fat, that contrary to her expectation, she left laying altogether. *so nourisheth his servant daintily from his childhood; shall after le him stubbron*, Prov. 29. 21.

Sixtly, they fix their affections upon *heavenly riches*, and not upon the *porary* and *transitory* riches of this world; because in sickness, when stand in the greatest need of all, they will not do them the least d. Your *gold* will not *bribe a disease*, your bags will not keep your

*head*

*head from aking*, or your *joynts from the Gout*, a *loathing ſtomach* mak no difference between an *earthen diſh*, and *one of ſilver*. Riches can more *put off the ſtone*, or *aſſwage grief*, or *thruſt out cares*, or *purcha grace*, or *ſuſpend death*, or *prevent hell*, or *bribe the Devil*; then *a ſatt ſleeve* can *heal a broken arm*.

Indeed the fooliſh *Prior in Melancthon*, rolled his *hands* up and dow in a *baſon full of Angels*; thinking by this means *to cure his Gout*: b it would not do. Yea, thou that placeſt thy happineſſe, and putteſt th confidence in a little white and red earth; and doteſt ſo upon the worl tell me? When the hand of *God* hath never ſo little touched thee what good thy great wealth will do thee? Therefore, ô *vain deſires!* an *impotent contentments* of men, that place their happineſſe in theſe thing will not this your *fair Herodias*, appear as *a ſtigmatized Gipſie?* Wi not all the toil and coſt you haue been at to get riches, appear as ridi culous; as if a *countryman* ſhould *anoint his axle-tree with Amber-greece* or as if a *travaller*, ſhould *liquour his boots with Balſamum*. Yea, yo *wealth* will not only not *ſave you from evils*, but help to *make you mo miſerable*, and not only *here*, but *hereafter*, Pſal.49.6,7,8.

Why then do you ſet ſo high a price upon them? and ſo ſhamefull undervalue the riches of the minde? which will much mitigate yo *grief*, and *increaſe your comfort*, in what condition ſoever you are. But

Seventhly, they little ſet by the wealth of this world; becauſe the riches may ſoon leave them: When with the *Spider* we have *exhauſte our very bowels*, to contrive a *ſlender web* of an uncertain inheritance *one puff of winde* and blaſt blown upon it by the Almighty, *carries a away*. What ſayes *Solomon?* Prov.23. *Ceaſe from thy wiſdome, wilt tho caſt thine eyes upon that, which is nothing? for riches taketh her to her wing as an Eagle, and flyeth away*, Verſe 4,5. and *Jer.*17.11. *Iſaiah* 33.1. *Prov* 12.27. Yea, all riches are *uncertain*, but thoſe that are evil gotten, a *moſt uncertain*: as *examples of all ages* witneſſe. The firſt of theſe w verified in *Job*; who lived to ſee himſelf poor to a Proverb; and fell fro the *want of all miſery*, to the *miſery of all wants*. And *Dionyſius*, wh fell from a *Tyrant over men*, to be a *Tutor over boyes*, and ſo to get his li ving. And *Perſes ſon and heir*, who was fain to learn an Occupation the *Black-ſmiths trade*; to relieve his neceſſity. And *Henry the Four that victorious Emperour*, who after he had *fought two and fifty pitch Battails*; became a Petitioner, for a *Prebendary*, to maintain him in hi old age. And *Geliner*, that *potent King of the Vandals*, was ſo lo brought: that he intreated his friend to ſend him *a harp*, *a ſponge*, and *loaf of bread*; an Harp to conſort with his *miſery*, a ſponge to dry up hi *tears*, and a loaf of bread to ſatisfie his *hunger*. Yea, how many hav we known in this *City?* reputed very rich, yet have broken for thouſands There are *innumerable wayes to become, poor*; a *fire*, a *thief*, a *falſe ſe*

*van*

*ſuretiſhip, truſting of bad cuſtomers*, an *unfaithful factor*, a Py-
n *unskilful Pilate*, Godwines *ſands*, a *croſs gale a wind*, and
the like, hath brought *millions* of *rich men* to *poverty*. And yet this
only *winde*, that *blows up* the Words *bladder*.

u ſee *little children*, what pains they take to rake and ſcrape *ſnow*
ther, to make *a ſnow-ball*: right ſo it fares with them, that ſcrape
ther the treaſure of this world, they have but a *ſnow-bal* of it, for
on as the *Sun ſhineth*, and *God breatheth* upon it, by and by it *com-*
*to nothing*.

d as *riches well gotten* are uncertain, ſo thoſe that are *evil gotten*,
ot ſeldome loſt with ſhame. As how many of our *over-reachers* have
*reached themſelves* ſo far? either by *perjury*, *forgery*, *receiving of*
*goods*, or the like: that they have left either their *bodies hanging*
een *heaven* and *earth*; or their *ears* upon the *pillory*, *and died in pri-*
ſo that the ſafeſt way, to *praiſe* a covetous miſer is, when he is *dead*.

## CHAP. XXVII.

Ighthly, to this may be added, that if *riches* ſhould not *leave us*,
and be taken away, as they were from *Job*; yet of neceſſity we
muſt ere long *leave* and be taken from *them*; as the *rich man in the*
*l*, was from his ſubſtance and wealth. Nor do we know how ſoon,
*ſoon as* a man is *born*, *he haſtens* as faſt *to his end*, as the *Arrow*
*mark*: each day, is another march towards death; and that lit-
me of ſtay is full of miſery, and trouble: and therefore it's fit-
led *a paſſage*, *a ſhadow*, *a ſpan*, *a tale*, *a vapour*, *a cloud*, *a bubble*
*water*; It is like *a candle in the winde*, ſoon *blown out*; like *a*
*in the water*, ſoon *extinguiſhed*; like *a thin Air*, ſoon *expired*; like
*ſnow* in the *ſun*, ſoon *melted*; It is like a *pilgrimage*, in which is
*tainty*; a *flower*, in which is *mutability*; a *houſe* of clay, in which
*ty*; a *Weavers ſhuttle*, in which is *volubility*; a *Shepherds tent*, in
is *variety*; to a *ſhip on the ſea*, in which is *celerity*; to *ſmoke*, which
*nity*; to *a thought*, whereof we have a *thouſand in a day*; to *a*
, of which we have *many in a night*; to *vanity*, which is *nothing* in
; and to *nothing*, which hath *no being* in the world.

d which is further conſiderable, the *young* may *die* as ſoon as the
Yea, more die in the *ſpring*, and *ſummer* of their years; then do live
it *autumn* or *winter*: and more before *ten*, then after *threeſcore*.
are *graves* of all *ſizes*, and likewiſe *ſculls* in *Golgotha*, as, ſayes
*ebrew proverb*. One dies in the *bud*, another in the *bloom*, ſome
*fruit*, few like the *ſheaf*, that *comes to the barn in a full age*.
may *put far from them the evil day*; but they may finde it neerer

then

then they are aware of, *Revel.*22.12. *The pitcher* goes oft to the wa but at length it comes *broken* home. *The cord breaks* at last, with weakest *pull*, as the *Spanish proverb* well noteth. *The tree falleth* u the *last stroke*: yet all the former strokes, help forwards. *A whirl-wi* with one furious *blast*, *overturneth the greatest* and tallest *trees*; which many years have been growing to their perfect strength and greatnes oftentimes, *the third of life* breaketh, when men *think least of dea* as it fared with Saint *Lukes fool*, who promised himself many years, live in ease, mirth, and jollity; when he had not one night more live, *Luke* 12.19,20. For when like a *Jay*, he was *pruning himself in bought*: he came *tumbling down*, with the *Arrow in his side*. *John* 21th. *propheſied* by the course of the *Stars*; that he should *live long*: b whilest he was vainly vaunting thereof, *the Chamber* wherein he was, *down*, *and bruised him to pieces*. His *glasse* was *run*, when he thoug it but *new turned*. And the *Axe* was *lifted*, to *strike him* to the groun when he never dreamed of the *slaughter-house*. And whether thy so shall be taken from thee this night, as it fared with him formerly spok of; thou hast no assurance: the very *first night*, which the *rich m* intended for his rest, proved his *last night*. Nor was there any more t tween *Nabals festival*, and his *funeral*, then ten or a dozen dayes, 1 *Sa* 25.38. And could any thing have hired *death*, to have spared our *fo fathers*; they would have *kept our possessions* from us.

Neither is this all, for if thou beest wicked, and unmerciful; thou h no reason to expect other, then *a violent death*: for which see, *Job* 24. *Psal.*37.10,11. *Job* 36.11,12. *Psal.*37.37,38,39. & 55.23. *Prov.* 12. *Great trees* are *long in growing*, but are *rooted up in an instannt*. The *A* is laid to the *root*, Matth.3.10. down it goes, into the *fire* it must: it will not serve *for fruit*, it must *for fuel*. And what knowest thou? *God* may deal with thee, as *Mahomet* did by *John Justinian* of Gene who having taken *Constantinople* by his *treason*, first *made him K* according to promise; and within *three dayes after*, *cut off his head*. may have *fatted* thee with *abundance*, on purpose to send thee to *slaughter-house*.

Nay, why hath *God* spared thee, so long as he hath? probably not love to thee, but for some other end: As perhaps *God* hath some *pro ny* to come from thee; As for good *Hezekiah* to be born, his wicked *F ther Ahaz* is forborn. Why did *Ammon* draw out two years breath? *Idolatry*: but that good *Josia* was to be fitted for a *King*. Many *sacri gious extortioners*, *Idolaters*, *&c.* Are delivered, or preserved: b cause *God* hath *some good fruit*, to come from their *curst loynes*. Ho ever, thou canst not look to live many years. The *Raven*, the *Phen* the *Elephant*, the *Lyon*, and the *Hart*, fulfill their *hundred yeares*: *Man* seldome lives to four score, and thou art drawing towards

Peter

es the *laſt moneth* of the *great yeare* of the *world*; is come upon us; e deep in *December*, And that *day of the Lord ſhall come as a* in the night, for *when thou ſhalt ſay peace and ſafely, then ſhall come* hee *ſudden deſtruction*, *as the travel upon a woman with childe, ou ſhalt not eſcape*: as the *Apoſtle* ſpeaks, 1 *Theſſ.*5.2,3.

at nothing is *more certain* then *death*, nothing *more uncertain* then *ure thereof*: That *this* only *is ſure*, that there is *nothing ſure* below, and that if we were owners of more land, then ever the *De-* offered to *Chriſt*; yet when *death* ſhall knock at our door, no more e called ours, then the ground we are put into, needs no more proof experience. See, *Pſal.* 37.35,36. But

thly and laſtly, a godly mans deſires, are fixed upon the *riches of inde*; which being *once had*, *can never be loſt*. The which Saint ſtine only counted true riches. The wiſe and godly are of *Pythago-* is minde: who being asked why he cared no more for riches? an- ed, I deſpiſe thoſe riches, which by *expending* are *waſted and loſt*; with *ſparing*, will *ruſt and rot*. They are of *Stilpons* judgment, who to ſay; All that is truly mine, I carry with me. They deſire not ſo h, to *lay up treaſure for themſelvs upon earth*; *but to lay up for themſelvs eaven*, as their Lord and Maſter hath commanded them, *Matth.*6. o. What ſaith the *Apoſtle*? *Let not covetouſneß be once named a- Saints*, *Epheſ.*5.3. As if that world, which many prefer before en; were not worth talking of.

ll *worldly things* are *but lent us*, our *houſes of ſtone* wherein our *bodies* l, our *houſes of clay* wherein our *ſouls* dwell, are but *lent us*: *honours,* res, *treaſures*, *money*, *maintenance*, *wives*, *children*, *friends*, *&c. but* r: we may ſay of them all, as he ſaid of the *Ax-head when it fell* e water; 2 *Kings* 6.5. *Alaß*, *they are but borrowed*. Only ſpiritual are given; of thoſe things there is only *a true donation*, whereof is *a true poſſeſſion*. *worldly things* are but as a *Tabernacle*, a *moveable*; is a *manſion*.

w put all theſe together, and they will ſufficiently ſhew; that he *ol or a mad man*; that prefers not *ſpiritual riches*, (which are ft to none of theſe caſualties) before *temporal* and *tranſitory*.

ſo at lenght I have ſhewn you *what it is not*, *and what it is to* . And I hope convinced the worldling, that the *richeſt* are not *the happieſt*: Yea, that they are the moſt miſerable; who ſwim alth, wanting grace and *Gods* bleſſing upon what they do poſſeſſe: that man is incomparably happy; to whom *God* in his love and , giveth only a competency of earthly things, and the bleſſing of ntation withall; ſo as to be thankful for the ſame, and deſire no I will now in diſcharge of my promiſe acquaint you; how of *poor*, *ſely* and *miſerable*; you may become *rich*, *happy*, and *chearful*.

## CHAP. XXVIII.

THe which I shal do from the *word of God*. Nor need it seem strã that for the improving of mens *outward estates*, I prescribe the *rules and directions* from thence: For would we be instructed in a necessary truth, whether it be

*Theological*,
*Ecclesiastical*,
*Political*,
*Moral*,
*Oeconomical*,
*Monastical*,
} concer-ning {
*God*,
The *Church*,
The *Common-wealth*,
Our *neighbours and friends*,
Our *private families*,
Our *selves*.

Or be it touching

Our {
*Temporal*
*Civil*
*Spirituul*
*Eternal*
} estate.
*Souls*,
*Bodies*,
*Names*,
*Estates*,
*Posterities*.

We need but have recourse to the written *Word*. For that alone is a *magazine* of all needful *provision*, *a store-house* of all good *instructio* And let a man study *Machiavel*, and all the *Machiavilians*, and *Sta politicians* that ever wrote; he can add *nothing*, or *nothing of worth* what may be collected thence, touching this subject. Wherefore, if a of poor would become *rich*, let him use *the means* which tend thereun observe and follow those *Rules and Directions*, which *God* hath pres bed and appointed *in his word*, which are *principally six*; For as *Throne of Solomon* was *mounted* unto by *six stairs*: so is this *Palac Plenty and Riches ascended* unto, by *six steps* set upon this *ground* alre laid. For I find in the *Word*, *six infallible wayes to become rich*; or *six s of men*, whom *God* hath promised to *bless with riches*, and *all outw prosperity*. That is to say,

1 The *Godly*,
2 The *Liberal*,
3 The *Thankful*,
4 The *Humble*,
5 The *Industrious*,
6 The *Frugal*.

These of all other men in the world, *are sure never to want*.

ſe are the main *heads*, unto which I will draw all, I ſhall ſay upon *Partition*, or *Diviſion*.

## CHAP. XXIX.

1Irſt, if any of *poor* would become *rich*, let him become *religious*: for *Godlineſs hath the promiſes of this life, as well as of the life to come*, 1 Tim.4.8. Yea, all temporall bleſſings that can be named, promiſed to the godly, and their ſeed; and to them only as both the and *New Teſtament* does plainly and plentifully prove. As for in-ce in *Deuteronomy* the 28th. *God* hath promiſed; that if we will *ken diligently unto his voice, obſerve and do all his Commandements, and k in his wayes, we ſhall be bleſſed in the city, and bleſſed in the field, ſed in our going forth, and in our comming home, bleſſed in the fruit of bodies, and in the fruit of our ground, and in the fruit of our cattel, the naſe of our kine, and the flocks of our ſheep.* That *he will bleſs us in ſtore-houſes, and in all that we ſet our hands unto; and make us plen-l in all good things:* and that *we ſhall have wherewith to lend unto ma-and not borrow*, Verſe 1, to 15th. and Chap.7.11, to 19th. To which be added many the like places; As, *Bleſſed is the man that feareth the d, and delighteth greatly in his commandements: wealth and riches ſhall s his houſe*, Pſal.112. Verſe 1, to 4th. *wait on the Lord, and keep his , and he will exalt thee to inherit the land*, Pſal.37.34. *The Lord will -hold no good thing from them that walk uprightly*, Pſal.84.11. *Delight ſelf in the Lord, and he ſhall give thee thine hearts deſire, &c.* Pſal.37. 7. *Fear ye the Lord, ye his Saints: for nothing wanteth to them that him. The Lions do lack, and ſuffer hunger, but they that ſeek the d, ſhall want nothing that is good*, Pſal.34.9,10. *Whatſoever we ask, receive of him: becauſe we keep his commandements, and do thoſe things ch are pleaſing in his ſight*, 1 John 3.12. What rare and precious pro-s are theſe? to which I might add very many of like nature. All ch *David* had the *experience of*, who tels us that he *greatly rejoyced in ſtrength and ſalvation of the Lord, and the Lord gave him his hearts , and did not with-hold the requeſt of his lips*: Yea, *he prevented him the bleſſings of goodneſs, and ſet a crown of gold upon his head*, Pſal. ,2,3,4. And the like of *Abraham*, and *Lot*, and *Job*, and *Solomon*. *ſt ſeek the Kingdom of God, and his righteouſneſs, and all other gs ſhall be miniſtred unto us*, or come in as it were upon the bargain, ur *Saviour* hath aſſured us, *Matth.6.33. Talis eſt ille qui in Chriſto , die qua credidit, qualis ille qui univerſam legem implevit*; ſaith om, We have a *livery and ſeiſin*, of all the precious promiſes, both in *Law* and *Goſpel*, in the firſt moment of our faith. Yea, even an eſt, and partly a poſſeſſion of *Heaven* it ſelf: *Epheſ.2.6.* Neither

are these promises made only to the obedient themselves: but riches, a
all earthly blessings are entailed upon their seed also, *Psal.*112. *His se*
*shall be mighty upon earth, the generation of the righteous shall be bless*
*Verse* 2,3.

Nor is riches, and outward prosperity promised to the godly, and the
seed as others usually enjoy them, that is, single and barely, but they ha
a promise of them, with a supply and addition of all other good thing
that may make them every way happy, as that their prosperity shall
*durable and lasting*. That with riches they shall have *credit*, *honour*, a
*promotion* with *long life added*. That they shall be *happy and pr*
*sper in all they have or do*: as having *God* their *Protector*, who wit
mercy is said to *compass them about on every side*, Psal.32.10. That the
shall be *freed from* all *fears* and *dangers*, and *obtein victory over all thei*
*enemies*; together with *death*, *hell*, and the *devil*. That they shall h
freed from the *Law*, and likewise from *sin*, and the penalty thereo
That they shall have *peace external, internal, eternal*. And *joy*, even th
*joy of the holy Ghost*: which is both *glorious, and unspeakable*. That the
shall not only *persevere*, but also *grow in grace, and true wisdom*. Tha
*all things* whatsoever, *shall make for their good*. That both their *perso*
*and performances* shall be *good and acceptable*; which before were *wicke*
*and abominable*. That by the *prayer* of *faith*, they shall *obtein of God*
*whatsoever they shall ask in Christs Name, and according to his word*. An
in fine, *all* other *good things*, that can be named; whether *temporal, spiri-*
*tual*, or *eternal*: are by the promise of *God entailed*, *upon them that lov*
*him, and keep his commandements, and upon their seed*, as I could plenti-
fully and most easily prove, were it pertinent to the matter in hand. No
is all this, that *God* hath promised to those that serve him, so great
matter comparatively; as that we need wonder at it, or once question th
same: For *If he spared not his own Son, but delivered him to death for us*
*how shall he not with him freely, give us all things also?* Rom.8.31,32.
It is the *Apostles* argument. Great, yea, too great things are they for
us to receive; but not too great, for the great and good *God of Heaven*
*and earth* to give: all the fear is on our part, whether we be such to
whom the promise is made. For all *Gods promises are conditional*. And
though of these outward good things, he hath promised abundance: yet
it is upon the condition of *faith* and *obedience*: as appears by all the
fore-mentioned places; so that if we be not wanting in out duty, and o-
bedience to *God*; *God* will not be wanting in any good thing to us: Nor
can we look that *God* should make good his promises, if we make them
void, by not observing the condition, as that we may do by our distrusting
him. If we will not dare to trust *God* upon his promise so confidently
as we would a friend, or some great man that is able and honest.

Be-

ſides, the *Lord* hath promiſed, that *there ſhall be no want to them that fear him; and that no good thing will be with-hold, from them that walk uprightly*, Pſal. 34.9. & 84.11. Where obſerve two things, there ſhall be no want to ſuch, and ſuch ſhall want no good thing: ſo that he muſt be ſuch an one, to whom the promiſe is made; and he muſt alſo be ſure, that it is good for him, which is promiſed. But oftentimes it is not good, for a man to abound with earthly bleſſings: as *ſtrong drinke* is not good for *weake brains*. Yea, if any thing be wantiug to a good man, he may be sure it is not good for him: and then better that he doth want it, then if he did enjoy it, and what wiſe man will complain of the want of that, which if he had, would prove more hurtful then gainful to him? as a *word* to a *mad man*, a *knife* to a *childe*, *drinke* to them that have a *Feaver*, or the *Dropſie*. *No good thing will God with-hold, &c.* and therefore not wants themſelves, which to many are alſo good, yea, very good things, as I could reckon up many: want ſanctified, is a notable means *bring to repentance*, to *work* in us *amendment of life*, *it ſtirs up to prayer*, *it weans from the love of the world*, *it keeps us always prepared for the spirituall combate*, *diſcovers whether we be true believers or hypocrites*, *prevents greater evils of ſin and puniſhment to come*; *It makes us humble*, *conformable to Chriſt our head*, *increaſeth our faith*, *our joy and thankfulneſſe*, *ſpiritual wiſdom*, and likewiſe *our patience*, as I have largely ſhewen in the *Benefit of Affliction*.

To conclude, All *good things* were created for the *good*, and therefore are they called *goods*; becauſe the *good God* created them for *good men to do good withal*. Therefore as Jacob *got the bleſſing*, ſo he gat the *inheritance* alſo: to ſhew that as the faithful have the *inward bleſſing*, ſo they have the *outward bleſſing* too; when they will do them good, and make them to do good. Yea, in this caſe, even as the *ſheaffs* fell before *Joſeph*; ſo riches ſhall fall in our way, as they did to *Abraham*, and *Lot*, *Jacob*, and *Job*, and *Joſeph*, upon whom riches were caſt they knew not how; but as if *God* had onely ſaid, Be rich; and they were rich straight. But that this is the true and only way to wealth and happineſs, is no more proof then that which is recorded of *Solomon* 1 *Kings* 3. *Solomon*. 1. where the *Lord appearing to him in a dream*, ſaid, *Aſk what I ſhall give thee*. And he asking only *an underſtanding heart*, *to diſcern between good and evil*; *that he might the better diſcharge that great place*, *whereunto God had called him*; wherein *Gods glory*, and the *peoples good*, was his *principal aime* and end: Heare what the *Lords* anſwer is, *Becauſe this was in thine heart*, *and thou haſt not asked riches*, *wealth or honour*, *nor the life of thine enemies*, *neither yet haſt asked long life*, *but haſt asked wiſdom and knowledge for thy ſelf*, *that thou mightest judge my people*, *over whom I have made thee King*: *wiſdom and knowledge is granted unto thee*, *and I will give thee riches*, *& wealth and honour*, *ſuch as none of the Kings*

*Kings have had that have been before thee, neither ſhall there any after th have the like, &c.* Yea, he was ſo ſurpaſſing rich, that he *gave ſilver in J ruſalem as ſtones, and gave Cedars as the wilde fig-trees that grow abu dantly in the plain*, 1. King. 10. 27. 2 Chron. 1. 7, to 13, 14, 15. Lo, the tr *way to wealth, honour, and happineſs*, is; *to deſire grace*, that we may gl *rifie God*, and *do good*: for cleering whereof, I'le give you a ſimilitud *A man* ſpies a fair *apple* on a tree, hath a *longing deſire* to it; where upon he falls a *ſhaking the tree* with all his might: at length *it* no only *comes down*, but *many other* come down to him together wi *it*.

And ſo much to prove, that the way to become *rich*, is firſt to becom *godly*. If any ſhall ask why the godly are not alwayes, nor oft rich notwithſtanding theſe promiſes? I anſwer, that *God* not ſeldom with holds theſe outward bleſſings, from his own people in great love, onl affording them all things that they have need of. *Our heavenly Fathe* who *knows us* better then we *know our ſelves*, and what is good and f for us, (even as the *Nurſe* knows better then the *childe*, and the *Phyſicia* better then the *Patient*;) knows too well, how apt we are to abuſe the his mercies; and that we cannot *abound* with earthly bleſſings, but w *grow proud and ſurfeit* of them: as we ſee *Solomon* himſelf did, who wa the *wiſeſt (next to* Adam in his innocency) that ever lived: and likewi how happy it is for them, to be kept ſhort. And when the *All-wiſe God* does fore-ſee, that men will ſerve him as the *Prodigal ſon* ſerved his fa *ther*: who only *prayed untill he had got his patrimony*, and *then forſoo him*, and ſpent the ſame in riot to the givers diſhonour; even as the *clou* that is lifted up, and *advanced by the Sun obſcures the Sun*. In this ca he either denies them riches in mercy, as he denied Saint *Paul* in h ſuit, 2 *Cor.* 12. 8, 9. And our *Saviour* himſelf, *Matth.* 26. 39. Or grants the their *riches in wrath*, Hoſea 13. 11. Pſal. 106. 15. of which I have largel ſpoken in the *foregoing pages*, where I have declared how miſerable the are, who *ſwim in wealth, wanting grace, and Gods bleſſing* upon wha they do poſſeſſe.

This is the *firſt* and main *ſtep to riches*, and *the next is like unto it*, viz *bounty and liberality to the poor members of Jeſus Chriſt*. For,

## CHAP. XXX.

*Secondly*, He that would *be a rich man*, let him *be a merciful man*, an do *good* with what *God* hath already given him, be it never ſo little for there is not a more ſure and infallible way, to increaſe and mul tiply a mans outward eſtate, then in being charitable to the poor, if w will believe *Gods word*. As what ſaith our *Saviour*? *Give and it ſha be given unto you, good meaſure, preſſed down, and ſhaken together, an*

*run*

*over ſhall men give into your boſome*, Luke 6.38. Matth.7.2. 4.24. In which regard, it may be truly ſaid: *Eleemoſyna non eſt rum diſpendium, ſed diteſcendi potius compendium quæſtuſque o- uberrimus.* And to this accords that place in the *Proverbs*, *There ſcattereth, and is more increaſed: but he that ſpareth more then is ſhall ſurely come to poverty*, Proverbs 11.24. *The liberal perſon have plenty, and he that watereth, ſhall alſo have rain*, Verſe 25. And ike in the *Pſalms*, *Wealth and riches ſhall be in the houſe of him, that compaſſion of, and giveth to the poor*, Pſal.112.3, to 10. See here *bounty* is the beſt and ſureſt way to *plenty*. But notable to this pur- is that, *Prov.28.27. He that giveth to the poor, ſhall not lack.* A and incomparable priviledge never to want. And yet this is a *bar-* of Gods *own making*. *Plenty ſhall furniſh the table*, where *Cha- takes away, and gives to the poor. He hath ſparſed abroad*, (ſayes *Pſalmiſt*) *and given to the poor, his benevolence remaineth ver*, Pſal.112.9. He hath alwayes to give, that hath a free bountiful heart to give, ſayes Saint *Bernard*. And of this the het *Iſaiah* does aſſure us, *The liberal man* (ſayes he) *deviſeth l things; and by liberality he ſhall ſtand*, Iſaiah 32.8. A man would , he ſhould rather *fall* by being ſo liberal & bountiful: but this is the courſe to *thrive, and hold out*. Nor was it ever known, that *God* red a merciful and bountiful man to want; *ordering his affairs with retion*, Pſal.112.5. But you have not heard a tithe of theſe promiſes: he *Scriptures* no leſſe *abound* in them, then *ſilver* did *in the dayes of mon:* of which only a few more, for I had rather *preſs you with ot*, then *oppreſſe you with number* of arguments. What ſaith the man? Prov.3. *Honour the Lord with thy ſubſtance, and with the firſt- s of all thine increaſe: ſo ſhall thy barns be filled with abundance, thy preſſes ſhall burſt with new wine*, Verſe 9,10. In which regard, at is this way expended, may be likened to *gold the beſt of metals*: hich experience teacheth, that the *third part of a grain, will gild a* of 134 *foot long*; Or rather to thoſe *loaves and fiſhes in the Goſpel:* they did *increaſe and multiply*, even while they were *diſtributing:* o our riches (and indeed all other gifts.) Even out of that which the reacheth to the mouth, it ſelf is *nouriſhed*.

nd thus you ſee, that (if either *Old or New Teſtament* be true) *not* ing, but *giving* is the true and ready *way to abundance*. That *to give* is caſe, is *the way to have*; that *parſimony*, is *no good husbandry:* at we are the *richer for diſburſing*. Which makes *Chryſoſtome* ſay, that ainfulleſt *Art* is *Almſgiving*. And hence it is, that the *Scripture* pares *Almſgiving, to ſowing of ſeed*, 2 Cor.9.6. *he that ſoweth ſpa- y, ſhall reap ſparingly: but he that ſoweth bountifully, ſhall alſo bountifully*. The *Apoſtle* compares *giving to ſowing*, to note

unto

unto us the great gain, and advantage that commeth thereby, [f]
who knoweth not what gain *a good husbandman*, hath by his *for*
*ing?* He *caſteth his ſeed into the ground*, and only *forbeareth* it a fe
moneths, and when the ſeaſon comes, he *reaps a harveſt of thirty, fou*
or *an hundred for one* increaſe. And the like of *lending* or *putting* mon
*to intereſt*: to which the *Scriptures* alſo compare it, *Prov.*19. *Pſal.*37. [I]
*who hath pitty on the poor, lendeth unto the Lord: and that which he ha*
*given, will he repay him again*, Prov.19.17. *The Lord* is content, to *acknow*
*ledge himſelf the charitable mans debtor.* Yea, by our liberality to t
poor, *our moſt gracious Redeemer*, acknowledgeth himſelf *gratifi*
*and ingaged*; as himſelf does moſt freely and fully acknowledge, *Mat*
25. *I was an hungry and ye gave me meat, &c.* And *for as much as ye ha*
*done it unto the leaſt of theſe my brethren ye have done it unto me*, Verſe
36,40. *The poor mans hand, is Chriſts Treaſury or Bank*; as one fitly ca
it, and by putting thereinto, a man becomes a *Creditor* to his *Savio*
Neither will he pay or recompence us, as we do our creditors: For
*Auguſtine* well notes; what we receive, by way of *return*, *is not ten f*
*an hundred, or an hundred for ten, but an hundred for one*, yea, a th
*ſtand for one*; an hundred for one here in this world, and *in the wo*
*to come life everlaſting*, together with a *Kingdom*, even an immortal,
ternal *Kingdom of glory* and happineſſe in *heaven*, which is not to be v
lued with ten thouſand worlds.

Ann why all this? but in recompence of *feeding, clothing and viſti*
*his poor brethren*, and members, when they were deſtitute. Where note b
the incomparable, and infinite *difference*, between the *receit* and the *r*
*turn*: as, O the *unmeaſurable meaſure of our Saviours bounty!* And ho
happy is that man, that may become *a creditor to his Saviour!* heav
and *earth* ſhall be *empty*, before he ſhall want a royal *payment*.

Wherefore hearke n to this, all you ſelf-lovers, that are only for yo
own ends: Do you indeed love your *ſelves?* and your *ſouls?* wou
you be *rich* indeed, and that both *here* and *hereafter?* then be charitab
to the poor, even to the utmoſt of your ability: for this *giving* is n
only *an act of charity*, but alſo *of Chriſtian policie*: ſince we ſhall n
only receive our own again, but the ſame alſo with great increaſe: for
it fared with the *widow of Sarepta. whoſe handfull of meal and cruſ*
*oil with which ſhe relieved the Prophet*; *the more ſhe ſpent, the more it i*
*treaſed*, and *the more ſhe had*; ſo ſhall this precious oil, beſtowed on t
poor for *Chriſts* ſake, be returned upon our heads in great meaſure,
ſome that I could name can ſay, out of admirable experience, and
thers ſhould finde, would they but *ſo far forth believe the Lord, as to*
*him*: Which makes Saint *Auguſtine* ſay, That the *charitable man* is t
*greateſt uſurer* in the world.

I know this is ſuch a *paradox* to *miſers*, and men of the world; th

ing ſeems to them more abſurd and ridiculous: what? perſwade them giving away their goods, is the way to increaſe them? You muſt me a fool (will ſuch an one ſay) before I can believe it, and there- ſpeaks truer then he is aware of: for theſe are the very words of aul; *He that will be wiſe, let him become a fool that he may be wiſe,* or. 3. 18. *The wiſdom of God is fooliſhneſs with the world: and ſo is wiſdom of the world fooliſhneſs with God*, 1 Cor. 2. 14. & 3. 19. *carnal reaſon* it is as unlikely a thing, as that which *Eliſha* told *King of Iſrael*, 2 Kings 7. that whereas the *Famine* was ſo great *maria one day* that *mothers eat their own children*: yet *the next day* ſhould be *ſuch plenty*, that a *meaſure of fine flower ſhould be ſold ſheckle, and two meaſures of barley for a ſheckle*. As improbable, as *Abraham* ſhould have *a ſon, being almoſt an hundred years old; and paſt child-bearing*. As impoſſible, as that *Lazarus* ſhould again *live*, he was *ſtark dead, buried*, and *ſtanke* again. Yet as unlikely, impro- , and impoſſible as they ſeemed to be: yet they came to paſs, and did not *break his promiſe*, nor *diſappoint the hopes* of ſuch as had it; and grace *to confide in him*: no more will he in this caſe, which is the eaſier to be performed. And what though carnall mindes that *Noble-man, who was trodden to death in the gate of* Samaria, *incredulity*) will not believe, yet *truth is truth*, as well *when it is knowledged*, as when it is.

d I wiſh men would take heed of *unbelief* and *giving God the* or, as there is nothing he ſo abhors, as that *his own* houſhold ſer- ſhould *not dare to truſt him*, as we may ſee in that example of the *man*, 2 Kings 7. 17, 20. & likewiſe in thoſe *Iſraelites*, Pſal. 78. when ſaid, *Can God furniſh a table in the wilderneſs? He ſmote the Rock that aters guſhed out, and the ſtreams overflowed; but can he give bread Can he provide fleſh for his people? Yes, he could and did it*, to their comfort that made the exception. For *becauſe they believed not in and truſted not in his ſalvation, the fire of the Lord burnt among them, conſumed them. He gave them fleſh, even quailes in his wrath, until were choaked*, Pſal. 78. 10, to 38. and, *Numb.* 11. 33, 34. But admit hould not anſwer thy greedy deſire, in multiplying thy eſtate: he do that which is better for thee, *viz.* give thee *a competency* to- *with a more contented minde* then now thou haſt, or ever wouldſt wert thou as rich as *Craſſus*: would it be ever the worſe, or hadſt ny cauſe to complain? no, but greatly to rejoyce, as I have ſhewn foregoing part.

erefore truſt *God* with *Abraham*, who *above hope believed under* Rom. 4. 18, to 22. For *Faith is to God*, as *Bathſheba* was to *Solomon*, *favour*, that the *King* will *deny her nothing* that good is.

*is the ſecond means*, which God hath appointed for the improve-

ment of our outward estates: for the *second step to riches and all outward prosperity*, viz. *bounty and liberality to the poor.*

## CHAP. XXXI.

THe *third and fourth* are *thankfulneſs*, *and humility*; which are no way inferiour to the former.

*Thankfulneſs and humility* are the only means to *enrich us* with *Gods* bleſſings: but *pride and unthankfulneſs*, is the only way to *make God withdraw*, and take from us both *himſelf*, *and his bleſſings*. *Becauſe the King of* Aſſyria *ſaid*, *By the power of mine arme have I done it, and by my wiſdom, for I am prudent: therefore, ſaith the Lord, I have removed the borders of the people, and have ſpoiled their treaſures, and have pulled down the Inhabitants like a valiant man*; Iſay 10.13. *Æſops Crow* not content with her own likeneſſe, *borrowed a feather of every bird*; and ſhe became ſo *proud*, that ſhe *ſcorned* them all: which the birds obſerving, they came and *pluckt each one their feather back*, and ſo left her *naked*: even ſo doth *God* deal with all proud and ingrateful perſons.

There is nothing more pleaſing to *God*, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*, then *humility and thankfulneſs*: Yea, to the humble and thankful ſoul, nothing ſhall be wanting. *God will ſowe there, and there only, plenty of his bleſſings*; *where he is ſure to reap plenty of thanks and ſervice*: but will *ſowe thoſe barren ſands*, where they are ſure not only to be without all hope of a good *harveſt*, but are ſure to *loſe both their ſeed and labour*. Yet fools as we are, we *forfeit* many of *Gods favours*, *for not paying* the *eaſie quit-rent of thankfulneſs*.

*Ingratitude forfeits mercies*, *as Merchants do all to the King, by not paying of cuſtome*. *Becauſe* Pharaoh *ſaith*, *The River is mine own*, *therefore God ſaith*, *I will dry up the River*, Ezek. 29.3, to 13. Iſaiah 19.5,6. Dan. 11.9,10. *Tamberlain* having overcome *Bajazet*, he asked him whether he had ever given *God* thanks, for making him ſo great an *Emperour*: he confeſt ingenuouſly, he had never thought of it; to whom *Tamberlain* replyed, that it was no marvel ſo ingrateful a man, ſhould be made ſuch a ſpectacle of miſery. *when the people ſought themſelves only, and how to have their houſes ceiled and ſumptuous, neglecting the houſe of God and his honour, thus it fared with them: Ye have ſowen much, and have reaped little; and he that earneth wages, earneth wages to put it in a bag with holes. Ye looked for much, and lo it came to little: and when ye brought it home, I did blow upon it. I called for a drought upon the land, and upon all that it bringeth forth, and upon all the labour of the hands, &c.* Again, when they ſought *Gods glory*, and were thankful

rk the difference: *even from this very day will I bleſs you, ſaith God,* ag.1.4. to 12&2,18,19. He that is unthankful for a *little*, is worthy *nothing*: whereas thanks for one good turn, is the beſt introduction another. Holy *David* was a *man after Gods own heart*, and therefore ever mixeth with his *prayers praiſes*. *Bleſs the Lord, ô my ſoul,* ſayes he, *forget not all his benefits*, Pſal.103.2. And being of *a publick ſpirit*, *diſcovers the ſecrets of this skill*, as when he ſaith, *Let the people praiſe e, ô God, let all the people praiſe thee: then ſhall the earth bring forth her reaſe, and God, even our God, ſhall give us his bleſſing*, Pſal.67.5,6,7. Wherefore be not like the *Swine*, that *feeds* upon the *Acorns*, without *looking* to the *Oake*; from whence they fall. Or the *Horſe*, that *inks* of the *Brook*, and never thinks of the *Spring*. Yea, ſince *God* is *the ntain*, from which all *our enjoyments flow*; let this be our continual termination: He hath *given* us all the *grace*, *good*, and *happineſs we ve*; and we will *give him all the poſſible thanks*, and *honour* we *can*. Yea, ch us, *ô Lord*, to receive the benefit of thy merciful favour, and to *re-* thee *the thanks*, and *the glory*.

And the like of *Humility*, *Bleſſed are the meek* (ſaith our *Saviour*) *for y ſhall inherit the earth*, Matth.5.5. *The reward of humility*, *and the of God, is riches, and honour, and life*, Prov.22.4. If there *be a hol- in a valley lower* then another, thither the *waters gather*; And the *re lowly* we are in *our own eyes*, the more lovely we are in *Gods*: *more deſpicable in our ſelves*, *the more acceptable in him*, as is in the example of the *Publican*, Luke 18.13, 14. And *Prodigal*, Luke 15.18,19, *&c.* Nor can any thing make us re acceptable to *God*, then the conſcience of our own unworthineſs: en with *Jacob* we can ſay, *O Lord*, *I am not worthy of the leaſt of all mercies, which thou haſt ſhewed unto thy ſervant: For with my ſtaff I ed over this Jordane, and now I am become two bands*, Gen.32.10. hen with the *Publican* we can confeſſe, *I am not worthy to lift up mine to heaven*, Luke 18.13,14. And with the *Prodigal*, *I am not worthy e called thy ſon*, Luke 15. And with the *Centurion*, *I am not worthy u ſhouldeſt come under my roof*, Luke 7.6. And with *John Baptiſt*, and nt *Paul*, the like, *I am not worthy*, *I am not worthy*. This is the way to ein what we would have at the hands of *God*: *who reſiſteth the proud, giveth grace to the humble*, Jam.4.6,10. Prov.29.23.& 15.33.& 18.12. *o him will I look*, ſaith the *Lord*, *even to him that is poor, and of a rite ſpirit; and that trembleth at my words*, Iſaiah 57.15. *He hath fil- the hungry with good things, but the rich he hath ſent empty away*, ke 1.52,53.

So that if thou expecteſt to have *God* bleſs and proſper thee, then be- e thou forgetteſt not, at whoſe coſt thou liveſt: *Beware*, *leſt when u haſt eaten and art full, and when thy herds and thy flocks multiply,*

*and thy ſilver, and thy gold is increaſed, and all that thou haſt is inlarg* … *thine heart be lifted up, and thou forget the Lord thy God*; *and thou ſay* … *thine heart, My power, and the might of mine hand hath got me t* … *wealth*: but on the contrary, *Remember that it is the Lord thy God, t* … *hath given thee power to get wealth, and that it is only his bleſſing t* … *makes rich.* This is Gods own counſel ſet home with a very ſtrict cha … to all that have not a minde to periſh, *Deut.*8.10,to 20.

Many are the examples I might give you, of ſuch as have been … done by their pride. *While* Saul *was little in his own eyes, God made h* … *head over the twelve Tribes of Iſrael, and gave him abundance*; *but w* … *out of his greatneß, he abuſed his place and gifts, God took them all a* … *again.* And ſo it had like to have fared with *Hezekiah*, when he but … gan to be puffed up with the wealth, and precious things that *God h* … given him, 2 *Kings* 20.12, to 19. But moſt remarkable is the exam … of *Nebuchadnezzar*; who when he aſcribed all to himſelf, ſaying, *Is … this great* Babel *which I have built, with the might of my power, and … the glory of my majeſty?* was preſently deprived of his *Kingdom*, and … that he had, and ſent *to graze with the beaſts*: but when he was humb … to the very ground, acknowledged the Author, and aſcribed all to … *God of heaven*, he had his *Kingdom*, and all elſe *reſtored unto h* … Dan.4. The way to obtein any benefit, is to acknowledge the Autho … and devote it in our hearts to the glory of that *God*, of whom … receive all: For by this means ſhall *God* both *pleaſure his ſervan* … *and honour himſelf.* And indeed, that he may be honoured by … *wiſdom, riches, graces*; is the only end, for which he gives us … be *wiſe, rich, gracious.* And who hath more *intereſt in the grape*, then … *that planted the Vine?* Who more *right to the crop*, then he that *ow* … *the ground, and ſoweth the ſeed?* Therefore, *Let not the wiſe m* … *glory in his wiſdom, nor the ſtrong man in his ſtrength, nor the rich man … his riches*, Jer.9.23. For we have not only *received our talents from G* … but the *improvement alſo* is his meer bounty. *Of him, and through h* … *and for him, are all things: to whom be glory, for ever*, Amen, *Rom.*11.3 … 36.

And ſo much of the *fourth means to grow rich.*

## CHAP. XXXII.

*Fifthly*, the next *means*, which *God* in his *word* hath appointed to t … *end*, is *labour and induſtry* in ſome lawful calling; for it is the *beat … of the brain*, or the *ſweating of the brow*, not the *bare talk of the li* … or *deſire of the heart*, that makes rich, according to the common Prove … *Wiſhers and woulders are ſeldom or never good houſholders. The idle perſ* … ſayes *Solomon, ſhall be clothed with rags; and the ſluggards poverty c* …

*on him, as an armed man; but the hand of the diligent maketh rich,* 10.4.& 12,27. The *Greeks* have a saying, That *plentifulneſs* follows *fulneſs*, and that *all things* are made *ſervants to care, and induſtry. Furius*, by his painful dexterity, and unwearied labour, got more *s* out of *one ſmall field*, then his *neighbours* out of *many great ones*: upon he was accuſed to the *Magiſtrate*, as if by *witchcraft*, he had *eyed* the *corn of other mens ground*, into *his own*; but he came with all *oodly ruſtical inſtruments*, with his *ſtrong and luſty daughter*, and his *ed Oxen*, and ſpake thus to the *Judges*: See, my *Lords*, theſe be *my crafts and ſorceries*; but I cannot ſhew you my *watchings and ſweat*- which being done and ſpoken, he was preſently *abſolved* by the ſen- of *all*. Whence the *Apoſtle* exhorts the *Epheſians*, to *labour* in ſeveral *callings*, if they would have ſufficient for themſelves, and ewith to help others. And this makes *Solomon*, in praiſing the *ver- woman far her bounty*, note that *ſhe works willingly with her hands, that her candle was not put out by night*, Prov.31.10,to 31. And Saint the like of Dorcas, *her pains and induſtry in making coats and gar-*, Acts 9.36,39.

nd what but *Idleneſs* makes ſo many *beggers*, and baſe perſons? It is *oſt corrupting Fly*, that *can blow in any humane minde*: We learn to ll, by doing what is *next it, nothing*. Whence it is that *vice* ſo fructifies, ur *Gentry and Servingmen*: who have nothing to employ them- s in, for they only *ſit to eat and drink, lie down to ſleep, and riſe up* by day; this is all their buſineſs, and this brings thouſands of them to s us gery or worſe.

e therefore *painful*, and *induſtrious* in thy *calling*: and *God* will un- tedly proſper and repleniſh thee, with the good things of this life. is another ſtep.

## CHAP. XXXIII.

*lxthly*, if thou wouldeſt thrive and grow rich, then be *frugal and thrif- y in ſpending*: For thrift (which is a due ſaving from ſinful, and needleſs expences) and a wary husbanding of what we get, hath de as many rich men, as painful getting.

tis our *Saviours rule*, ſo to diſpoſe of that plenty which *God* in his dneſs hath beſtowed upon us, that *nothing be loſt*. John 6.12. And a rule, which all good men will be ſure to obſerve: For

*He who gets what he hath juſtly,*
*Payes what he owes duly,*
*Requites favours received thankfully,*
*Conſiders the caſe of the poor cordially,*
*will not, yea dares not ſpend prodigally,*
*Let means come in never ſo plentifully.*

And

And yet he of all men, is *ſure of a laſting competency*, Prov. 28. 27. J
4. 2, to 10.

*Frugality*, ſayes *Juſtine*, is the *mother of vertues*. But an exp
live man (whatſoever his gettings be) by waſting, and overlaſh
of his eſtate is ſure not to thrive. As it fared with *that Captain*
Tully; who was not a peny the richer, for *that huge ſumme of m*
*given him*, becauſe he had done with it, as *a naked man* would do w
the *Nuts* that he *gathers*; *carry them all* away *in his belly*, for lack
*pockets*. And this the *Poets* inſinuate, by their luſty *Giant Briar*
who had nothing to ſhew, of all his comings in; becauſe his *fifty bel*
did *conſume the gettings of his hundred hands*. *All the labour* of that m
or *Monſter*, was *for his mouth*; and did *ſlide through his throat*.

*Devorat os oris, quicquid lucratur os oſſis.*
*To want and waſte, differ but in time.*

A *poor man hath no riches, a prodigal ſhall have none*. The *Veſſel* t
*runneth* out undaly, will be *empty*, when men come to *draw out* of it:
will the ſtate be, if we let it *leak like a crackt veſſel*: But what the d
ference is, betwixt a wiſe and prudent *frugality*, and a vain *expence*
*Gods* benefits, we may learn from, *Gen.* 42, &c. where notwithſtandi
the *ſeven years of famine*, Egypt *had corn enough*, when *all other Co*
*treys* were *without*, and the people ready to famiſh: which needed n
have been, if they had been more ſparing in *the ſeven plentiful year*
for thoſe years of plenty, were not confined to *Egypt: other Countr*
adjoyning, were no leſs fruitful, as the *Learned* aver. But that *Prodigal*
hath brought many *rich men* to poverty, and *poor men* to *beggery*, I ha
ſufficiently ſhewn in the 17th. Chapter. And ſo much of the mea
whereby of *poor* a man may become rich: I come in the laſt place to ſh
you, how you may be *happy, as well as rich*, and *cured of* all your *ca*
*miſery*, and *melancholy*: which is the principal thing I deſire to pleaſ
you withall. For *millions* there are that are mighty *rich*, and yet are t
*moſt miſerable, melancholy*, and *diſcontented* men alive.

*Here ends the* First Part, *the* ſecond *follows.*

## *Poſtſcript to the Pleaſed.*

ACcording to my skill, I have taught you to *improve your eſtates*: but as to *profit your ſoules*, would more *pleaſe me* and *pleaſure you*; ſo I have to that end, taken the greater pains, in providing *proper edies* (of the ſame alloy) for each *ſoul ſeduced*, or *afflicted*. If ſuch hey concern, ſhall be pleaſed to make uſe of them; they may (with s bleſſing) not only have their *vices leſſened*, their *knowledge in-ſed*, and their *mindes cheared* and comforted: but probably they ſhall in them, the *flower*, *cream*, or *quinteſſence*, of what would otherwiſe them *twenty years reading* to extract.

you meet not with thoſe little pieces, that are printed in this *ſmall racter*, at the *Stationers*: At *James Crumps* a *Book-binder* in *Little holomews Well-yard*, you may have them all; being in number two twenty.

# THE TRYALL OF TRUE WISDOM;

WITH

## How to become *Wiſe* indeed.

OR,

*Choice* and *Cheap* Gift for a Friend; both to *pleaſe* and *pleaſure* him: Be he *inferior* or *ſuperior*, *ſinful* or *faithful*, *ignorant* or *intelligent*.

*By* R. Younge *of* Roxwel *in Eſſex*, Florilegus.

Add this as an *Apednix*, or Third Part, to *The Hearts Index*. And, *A ſhort and ſure way, to Grace and Salvation.*

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*Section* 41.

*Lucian* tells of an *Egyptian King*, who had *Apes* taught (when they were young) to *dance*, and keep their poſtures with much *art*: theſe he would put into *rich Coats*, and have them in ſome *great preſence* to exerciſe their *skill*; which was the admiration of ſuch as knew them not, what *little* ſort of *active*, *nble* men the *King* had got: And ſuch as knew them, thought it no

leſs ſtrange; that they ſhould be trained up to ſo *man-like*, and hand ſome a *deportment*. But a *ſubtile Fellow* that was once admitted to [ſ]e them, brought and threw amongſt them, a handful of *Nuts*: whic they no ſooner ſpied; but they preſently *left off* their dance, *fell ſcrambling*, *tore* one anothers *rich Coats*; and to the diriſion of the be holders (who before admired them) they diſcovered themſelves t be *meer Apes*.

Theſe enſuing *Notions* (which I have purpoſely taken, as a *hand ful* out of the whole *ſack*, to ſquander away amongſt my *acquaintance* are ſuch *Nuts*, as will diſcover not a few (who are *men* in *appearance* and their own *opinion*) to be as wiſe, and well affected as *Æſops Cock* that preferred a *barley Corn*, before a *Pearl*: or *Plinies Moal*, tha would *dig under ground* with great *dexterity*: but was *blind*, if brough *into the Sun*. Or *Diaphontus*, that refuſed his mothers bleſſing, to hea a ſong: Or the *Iſraelites*, who preferred *Garlick* and *Onions*, befor *Quails* and *manna*.

*Men* no more differ from *Beaſts*, *Plants*, *Stones*; in ſpeech, reaſon ſhape, than ſome differ from others, in *heart*, in *brain*, in *life* Whence the very *heathen Poets* uſually & moſt fitly compare ſome me to *ſtones*, for their hardneſs, and inſenſibleneſs; others to *plants*, tha only fill their veins; a third ſort to *beaſts*, that pleaſe their ſenſes to a fourth to *evil Angels*, that only ſin, and cauſe others to ſin; a fift to *good Angels*, that are ſtill in motion, alwayes ſerving *God* and doin *good*, yet ever reſt.

Again. Experience teaches, that mens *judgements* and *cenſures* a as variously as their *pallats*: For what one *admires*, another *ſlights*; is evident by *our Saviours Auditors*; of which ſome *admired*, othe *cenſured*, a third ſort *wept*, a fourth *ſcoft*, a fift *trembled*, a fixt *bla phemed* when they heard him. And how ſhould it be otherwiſe, wh the greater part, are as deeply in *love* with *vice* and *error*; as the are with *vertue*, and *truth*. When mens *conditions*, and *conſtitutio* vary as much; as their *faces*. As the *Holy Ghoſt* intimates, in co paring ſeveral men, to almoſt every ſeveral creature in the *univer* Nor is the Epicure more like a *ſwine*, the Luſtful perſon a *Goat*, t Fraudulent man a *Fox*, the Backbiter a *barking Dog*, the Slanderer *Aſp*, the Oppreſſor a *VVolf*, the Perſecutor a *Tyger*, the Churc robber a *wild Bore*, the Seducer a *Serpent*, yea a *Devil*, the Trayto *Viper*, &c. 2 *Tim.* 4 17. *Luk.* 13. 32. *Phil.* 3. 2. *Pſal.* 22. 12, 13, 16, 2 21. & 74. 13, 14, 19. & 80. 13. *Matth.* 23. 33. *Dan.* 7. 4, 5, 6, &c. *Zeph.* 3, 4, &c. *Cant.* 2. 15, 17, &c. then every of them is unlike another.

Amidſt ſuch a world of variety, I have choſen to ſet forth, h one man differs from, and excels another in *brain*, and to prove, that be *wiſe indeed*, is the *portion* but *of a few*, even amongſt us. And t diſcovery alone (as I deem) will be richly worth my pains, and ea mans ſerious Obſervation.

SEC

*Sect.* 42.

NOw all sorts of men, may be compriſed, under one of theſe three Heads:

The { *Senſual.* *Rational.* *Spiritual.*

For if you obſerve it, ſome men like the *Moon at Full*, have all their light towards *earth*, none towards Heaven: Others like the *Moon at VVaine*, or Change, have all their light to *Heaven* wards, none to the earth: a third ſort like to the *Moon in eclipſe*, as having no light in it ſelf, neither towards *earth*, nor towards *Heaven*.

Touching theſe *three degrees of compariſon*, you ſhall find, that the one exceeds the other (in wiſdom) as the *ſtars exceed one another in glory*. Of which particularly.

Firſt, There is no leſs difference, between the *Rational* and *ſenſual*, the *wiſe* and *ſimple*, the *learned* and *unlearned*, than there is between men and *beaſts*; as *Menander* ſpeaks. Or between the *living* and the *dead*, as another hath it. And yet the *Rational*, do not ſo far excel the *ſenſual*, as the *ſpiritual* excel the *rational*.

*Senſual men* are ſo be-nighted, and puzled with blindneſs, that they know no other way than the *fleſh leads* them. It is the *weight* that ſets all their *wheels* a going; the *horſes* that draw their *chariot*, the very *life* of their *corruption*, the *corruption* of their *life*, without which they do nothing.

The minds of brutiſh men, that have been ill bred, are ſo drowned in ſin, and ſenſuallity; and their ſpirits ſo frozen, and pitifully benumed with worldlineſs, and wicked cuſtoms, that they cannot judge right, either of ſpiritual matters, or rectified reaſon. Yea, in matters experimental, they are of as deep a judgement as was *Scrico*, who ſtuft his pillow (a braſs pot) with ſtraw, to make it eaſie. Or that *Germain Clown*, who under-took to be very ready in the *Ten Commandments*: but being demanded by the *Miniſter* which was the firſt? made anſwer, *Thou ſhall not eate*. Or that ſimple Fellow, who thought *Pontius Pilate* muſt needs be a *Saint*, becauſe his name was put into the *Creed*. They are like the *Oſtrich*, Job 39.17. from *God hath deprived of wiſdom, and to whom he hath given no part of underſtanding*.

Which men alſo, are ſo far from receiving *inſtruction*, that they ſcorn and ſcoff at their admoniſher. As they *have no reaſon*, ſo they *will hear none*. Nor will they *believe* any thing, but what they *ſee* or *feell*: and *he that learns of none but himſelf, hath a fool to his teacher*. Yea, ſuch as refuſe admonition, are by wiſe *Solomon* branded, the moſt incorigible Fools alive; ſo that their *knowledge* is *ignorance*,

*rance*, their *wiſdom folly*, their *ſight blindneſs*. They neither conſider what *reaſon ſpeaketh*, or *Religion commandeth*; but what the *will* and *appetite affecteth*. For *will* is the *axeltree*, *luſts* and *paſſions* the *wheels* whereupon all their actions are carried and do run. *Appetite* being their *Lord*, *Reaſon* their *ſervant*, and *Religion* their *ſlave*. Whereas Religion ſhould govern their judgement, judgment and reaſon their wills and affections; as *Adam* ſhould have done *Eve*. *They that are after the fleſh, do minde the things of the fleſh: The carnal minde is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be*, Rom. 8. 5. to 9. And which leaves them without all hope of being wiſer, they had rather keep *conſcience blind*, that it may *flatter them*, than *inform* it, that it may give a *juſt verdict againſt them*, counting it leſs trouble, to believe *a favorable falſhood*, than to examine whether it be *true*. So that it is impoſſible for fleſhly minded men, to believe what ſots they are, touching the good of their ſouls. Wherefore when we ſee the *folly*, and *miſery* of thoſe that ſerve ſin and Satan, and how peeviſhly averſe they are to their own eternal ſalvation, let us pity them, as being ſo much more worthy our commiſeration, as they are more uncapable of their own miſery. And ſo much of the Firſt ſort, namely, Senſuallifts.

## *Sect.* 43.

SEcondly, There is another degree of Knowledge, that is accrued or obtained, by *education* and *learning*, *obſervation* and *experience*, called *natural* or *ſpeculative knowledge*, or *reaſon improved*. For *humane learning*, is as *oyl to the lamp* of our *reaſon*, and makes it burn cleerer: but *faith* and *illumination* of the *ſpirit*, more than doubles the ſight of our minds; as a *proſpective glaſs* does to the *corporal ſight*, *Matth.* 16. 17. 1 *Cor.* 2. 7. to 17. *Joh.* 12. 46. For as the *ſoul* is the *lamp* of the *body*, and *reaſon* of the *ſoul*, and *religion* of reaſon, and *faith* of religion: ſo *Chriſt* is the *light*, and *life* of Faith, *Joh.* 1. 9. & 8. 12. *Act.* 26. 18. *Eph.* 5. 14. *Chriſt* is the *ſun of the ſoul*; *reaſon* and *faith* the *two eyes*: reaſon diſcerns *natural objects*, faith *ſpiritual* and *ſupernatural*. We may ſee far with our *bodily eye ſence*, farther with the *minds eye reaſon*; but farther with the *ſouls eye faith* than with both. And the *Beleever* hath the addition of *Gods Spirit*, and *faith* above all other men. *I am the light of the world*, ſaith *our Saviour*, *he that followeth me* (meaning by a lively faith) *ſhall not walk in darkneſs, but ſhall have the light of life*, *Joh.* 8. 12. and more ſee two eyes than one: yea, the *day* with one eye, does far more things deſcry, than *night* can do with more than *Argos eyes*. So that as meer *ſenſe* is uncapable of the rules of *reaſon*; ſo reaſon is no leſs uncapable, of the things that are *divine* and *ſupernatural*, *Jer.* 10. 14. 1 *Cor.* 2. 14, 15, 16. *Eph.* 5. 8. And as to *ſpeak* is only proper to *men*: ſo to know the ſecrets of the *kingdom of heaven*

heaven, is only propper to *believers*, *Pſal.*25.14. *Pro.*3.32. *Amos.*3.7.

Now of *natural* and *ſpeculative knowledge*, the wicked have as large a ſhare as the godly: but of *ſpiritual*, *experimental*, and *ſaving* knowledge which is *ſupernatural*, and *deſcendeth from above*, Jam.3.17. *and keepeth a man from every evil way*, Prov.2.12. the *wicked* have no part with the *godly*. Whence all men in their natural condition are ſaid to be *blind and in darkneſs*, Matth.4.16. & 15.14. *Eph.* 4.18,19. & 5.8. Whereas *believers*, are called *children of light*, *and of the day*, 1 Theſ.5. 5. 1 *Pet.*2.9.

Nor is this kind of knowledge, any way attainable, but by Grace from above. No learning, experience, or pains in ſtuddy and *Books*, will bring them to it, *Ephe.*1.17,18. & 3.19. except they become *new creatures*, have *hearts*, *eyes*, and *eares* ſanctified from above; and that the *holy Ghoſt* becomes their teacher, *Deut.*29.2,3,4. *Pſal.*111. 10. *Joh.*15.15. *Rom.*8.14,15.

Nor is it ſaving knowledge that they ſeek after: For though many of them, be great ſeekers after knowledge, great pains-takers to become wiſe: yet it is not divine and ſupernatural knowledge, that they labor for, or deſire.

Indeed *wiſdom* in the largeſt ſenſe, hath ever carried that ſhew of excellency with it, that not only the *good* have highly *affected it*, (as *Moſes* who *ſtudied* for wiſdom; and *Solomon* who *prayed* for wiſdom; and the *Queen of Sheba* who *travelled* for wiſdom; and *David* who to get wiſdom, *made the word his counſellor*, *hated every falſe way*, *and was a man after Gods own heart*) but the very *wicked* have labored for it, who are aſhamed of other vertues; as, O the pleaſure that rational men take in it! *Prov.*2.3,10,11. & 10.14. *Phil.*3.8.

*Knowledge* is ſo *fair a virgin*, that every *cleer eye* is in *love* with her; it is a *pearl* deſpiſed of none but *ſwine*, Prov.2.3.10.11. (whereas bruiſh and blockiſh men, as little regard it) they who care not for one dram of goodneſs, would yet have a full ſcale of knowledge. Amongſt all the trees of the *garden*, none ſo pleaſeth them as the *tree of knowledge*. And as wiſdom is excellent *above all*, ſo it is affected *of all*, as *oyl was both of the wiſe and fooliſh virgins*. It hath been a *mark* that every man hath *ſhot at*, ever ſince *Eve* ſought to be as wiſe as *her Maker*: but as a hundreth *ſhoot*, for one that *hitts the white*: ſo an hundred *aim* at wiſdom, for one that *lights upon it*, Eccleſ.7.28. becauſe they are miſtaken in the thing. For as *Iacob* in the dark miſtook *Leah* for *Rachael*, ſo many a blind ſoul, takes that to be wiſdom, which is not like *Eve*, who thought it wiſdom to *eate the forbidden fruit*, and *Abſalom*, who thought it wiſdom to *lye with his Fathers Concubines in the ſight of all the people*; and the *falſe Steward*, who thought it wiſdom to *deceive his Maſter*. And ſo of *Joſephs brethren*, of *Pharoah* and his deep *counſellors*, of *Achitophel*, of *Herod*, of the *Phariſees* in their project to deſtroy *Jeſus*; and many the like. All theſe thought they

did wisely, but they were mistaken, and their projects proved foolish, and turned to their own ruine.

## Sect. 44.

But take some Instances, to prove that all sorts of Naturians are Fools, in comparrison of the Godly. I'le begin with those that *repute themselves*, and *are reputed by others*, the wisest amongst men: And they are your *profound Humanists*, and *cunning Polititians*, wherein you shall see, whether the most and greatest number are not grosly mistaken, in their opinions and verdicts touching Wisdom.

First for *profound Humanists*, a man would think that they were incomparably wise; for none so thirst after knowledge and wisdom as they; & to get it they are no niggards of their labor: nor do they leave *any thing unstudied but themselves*. They know all parts and places of the created *world*, can discourse of every thing *visible* and *invisible*, *divine*, *humane* and *mundane*; whether it be meant of *substances* or *accidents*, are ignorant of nothing but *the way to heaven*, are acquainted with *all Laws* and *customs*, save the *Law of God*, and *customs of Christianity*; they are *strangers* no where but in the court of their own *consciences*: Yea, they *build* as hard, and *erect* as high as did the *Babel-builders*; but all to no purpole: they never come to the *roof*, and when they *die* they are *undone*. They spend all their time in seeking after wisdom; as *Alchimists spend* all their *estates*, to find out the *Philosophers stone*; but never find it; they never attain to that, which is true wisdom indeed. For as the *ragged Poet* told *Petronius*, that *Poetry* was a kind of learning, that never made any man rich: so *humane learning* of it self, never made a wise man.

As thus (if I may be so bold) what is it, or what does it profit a man, to have the etymologie, and derivation of wisdome and knowledge, without being affected with that, which is true wisdom indeed to be able to *decline vertue*, yet *not love it?* to have the *theory*, & be able to prattle of wisdom by *rote*; yet not know what it is by *effect* and *experience?* To have as expert a *tongue*, and as quick a *memory* as *Portius*; a perfect understanding, great science, profound eloquence, a sweet stile? To have the force of *Demosthenes*, the depth of *Thesius*, the perswasive art of *Tully*, &c. if withal he wants Grace, and lives remissely? With the *Astronomer*, to observe the motions of the *heavens*; while his heart is buried in the *earth?* to search out the *cause* of many *effects*, and let pass the consideration of the principal, and most necessary? With the *Historian*, to know what others have *done*, and how they have *sped*; while he neglecteth the imitation of such, as are gone the right way? With the *Law-maker*, to set down many Lawes in particular, and not to remember the *common Law* of nature, or *Law general* that all must die? Or lastly, with *Adam* to know the

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ature of all the Creatures: and with *Solomon* to be able to dispute very thing, even from the *Cedar* to the *Hyssop* or *Pellitory*; when the mean time he lives like *Dives*, dyes like *Nabal*, and after all goes to his own place with *Iudas*? Alas! many a Fool goes to hell ith leſſe *coſt*, leſs *pains*, and far more *quiet*: that is but *raw knowledge*, which is not *digeſted* into *practice*: It is not worth the name of nowledge, that may be *heard* only and not *ſeen*, *Ioh.* 13.17. *Deut.* 4.6. *Good diſcourſe* is but the *froth of wiſdom*: the ſweet and *ſolid fruit* of , is in *well framed actions*: that is true knowledge, that makes the nower bleſſed. We only praiſe that *Mariner*, that brings the *ſhip* afe to the *haven*.

What ſayes *Ariſtotle*? to be *wiſe* and *happy* are terms reciprocal. nd *Socrates*, that learning, ſaith he, pleaſeth me but a little, which nothing profits the owner of it, either to *vertue*, or *happineſs*: And being demanded, Who was the wiſeſt and happieſt man? He Anſwered, He that offends leaſt. He is the *beſt ſcholler*, that *learns of Chriſt* ledience, *humility*, &c. He is the beſt *Arithmetitian*, that can *add grace grace*; he is the *beſt learned*, that knows how to be *ſaved*. Yea, all e *Arts* in the world, are *artleſs Arts* to this.

## *Sect.* 45.

THe *beſt knowledge* is about the *beſt things*; and the perfection of all knowledge, to *know God*, and *our ſelves*: Knowledge and rning, ſaith *Ariſtotle*, conſiſteth not ſo much in the *quantity*, in the *quality*; not in the *greatneſs*, but in the *goodneſs* of it. A *little* d (we know) is more worth than *much droſs*: a little *diamond*, than *rocky mountain*. So one drop of wiſdom, guided by the fear of *God*; e ſpark of ſpiritual, experimental, and ſaving knowledge, is more rth than all humane wiſdom and learning: yea, one *ſcruple of holineſs*, one *dram of faith*, one *grain of grace*, is more worth than *many unds, of natural parts*. And indeed Faith, and Holineſs, are the rves, and ſinews; yea, the ſoul of ſaving knowledge.

What ſaith *Ariſtotle*? No more than the knowledge of goodneſs, keth one to be named a good man; no more doth the knowledge wiſdom alone, cauſe any perſon properly to be called a wiſe man. ving knowledge of the truth, works a love of the truth known: yea is a uniform conſent, of knowledge and action. He only is wiſe, t is wiſe for his own ſoul: he whoſe conſcience pulleth all he hears, reads to his heart, and his heart to *God*: who turneth his *knowge to faith*, his faith to *feeling*, and all to walk worthy of his *Reemer*. He that ſubdues his *ſenſual deſires* and *appetite*, to the more *faculties* of *reaſon*, and *underſtanding*; and makes that underſtanof his to ſerve him, by whom it is, and doth underſtand. He ſubdues his *luſts* to his *will*, ſubmits his will to *reaſon*; his reaſon

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to such; his faith, his reason, his will, himself to the will of God: this is practical, experimental, and saving knowledge; the other is but a bare name, or title. *A competent estate (we know) well husbanded*, is better than *a vast patrimony neglected*. Never any meer man (since the first) knew so much as *Solomon*: many that have known less, have had more command of themselves.

Alas! they are *not* alwayes *the wisest, that know most*: For none more wile and learned in the worlds account, than the *Scribes* and *Pharisees*: yet *Christ* calls them four times *blind*, and twice *fools* in one chapter, *Matth.*23. And the like of *Balaam*, 2 *Pet.*2.16. who had such a prophetical knowledge, that scarce any of the *Prophets*, had a clearer revelation of the *Messiah* to come. And the same may be affirmed of *Judas*, and *Ahithophel*; for many that know a great deal less, are far wiser. Yea, one poor *crucified thief*, being *converted*, in an hours time, had more true wisdom and knowledge infused into him, than had all the *Rulers*, *Scribes*, and *Pharisees*.

It is very observable, what the *High Priest* told the *Council*, as they were set to condemne *Christ*; *Ye know nothing at all*: he spake truer than he meant it; for if we know not the *Lord Iesus*, our knowledge is either *nothing*, or *nothing worth*. Rightly a man knows no more than he practiseth. It is said of *Christ*, 2 *Cor.* 5. 21. that he *knew no sin*; because he *did no sin*: in which sense, he *knows no good*, that *doth no good*. *These things if ye know* (saith *our Saviour*) *happy are ye, if ye do them*, Joh. 13.17. And in *Deut.*4.6. *Keep the commandements of God, and do them: for this is your wisdom, and understanding before God, and man.*

What is the *notional sweetness* of *Honey*, to the *experimental taste* of it? It is one thing to know what riches are, and another thing to be Master of them: It is not the *knowing*, but the *possessing* of them that *makes rich*. Many have a depth of knowledge, and yet are not *sound wise*; have a *library* of *divinity* in their *heads*, not so much as the least *Catechisme* in their *consciences*; *full brains*, *empty hearts*. Yea you shall hear *a flood* in the *tongue*, when you cannot see one *drop* in the *life*. Insomuch, that in the midst of our so much light, and means of Grace, there be few I fear, that have the sound, and saving knowledge of *Jesus Christ, and him crucified*, which was the only *care*, and *study* of St. *Paul*, 1 *Cor.*2.2.

## *Sect.* 46.

AND that I am not mistaken, the effect shews: For if men knew either *God*, or *Christ*, they could not but love him; and loving him, they would keep his commandments, *Joh.*14.15. For *hereby* (saith St. *John*) *It is manifest that we know him, if we keep his commandments*, 1 Joh.2.3. But he that *sayeth, I know him, and yet keepeth*

eth not his commandments is a lyar, and there is no truth in him, ver. 4. at saith our Saviour? This is life eternal to know thee the only true d, and Jesus Christ whom thou hast sent, Joh. 17. 3. But how shall man know, whether he hath this knowledge? Answ. St. John tells u in those last words mentioned, and so plainly, that you cannot deceived, except you desire to deceive your own soul.

The knowledge of God that saves us, is more than a bare apprehension of him; it knows his *power*, and therefore *fears* him; knows his *justice*, and therefore *serves* him; knows his *mercy*, and therefore usts him; knows his *goodness*, and therefore *loves* him, &c. For he at hath the saving knowledge of God, or of *Christ*, hath every other race: There is a sweet correspondence between *every one*, where ere is *any one* in truth: As in the *generation*, the *head* is not without he *body*, nor the *body* without each *member*, nor the *soul* without its wers and *faculties*; so in the *regeneration*, where there is *any one* grace truth, there is *every one*, 2 Cor. 5. 17. If you will see it in particulars, ad *Psa.* 9. 10. *Jer.* 9. 24. 1 *Joh.* 4. 6. *Joh.* 4. 10. 1 *Joh* 4. 7, 8. & 2. 3. *Joh* 2. 5, 6. 1 *Joh.* 4 7. which Scriptures shew, that as *feeling* is inseparable all the *organs of sense*; the *eye sees and feels*, the *ear hears and feels*, he *pallat tastes and feels*, the *nostrils smell and feel*; so knowledge is involved in every grace: Faith *knows and believes*, Charity *knows* and ws, Patience *knows and suffers*, Temperance *knows and abstains*, Humility *knows and stoops*, Repentance *knows and mourns*, Obedience nows *and does*, Confidence *knows and rejoyces*, Hope *knows and* fits, Compassion *knows and pities*. Yea, as there is a power of *vegetation* every thing that *grows*; it is *fatness* in the *olive*, *sweetness* in the *fig*, heerfulness in the *grape*, *strength* in the *oak*, *talness* in the *cedar*, *redness* n the *rose*, *whiteness* in the *lilly*, &c. So knowledge is in the *hand obedience*, in the *mouth benediction*, in the *knee humility*, in the *eye compassion*, in the *heart charity*, in the *whole body* and *soul*, *piety*.

Alas! If men had the true *knowledg* of *Jesus Christ*, it would *disperse* nd *dispel*, all the *black clouds* of their reigning *sins* in a moment; he *Sun* does no sooner shew his face, but the *darkness* vanisheth: o *Cæsar* did no sooner look upon his *enemies*, but they were gone: *Egypt* swarmed with *locusts*, till the *west wind* came, that left not one; e cannot *delight in sin*, nor *dote upon this world*, that knows *Christ* avingly.

*Vertue* is ordained *a wife for knowledg*; and where these two joyn, here will proceed from them *a noble progine*, *a generation of good works*. Again, as the *water* engendereth *ice*, and the *ice* again engendereth *water*; so *knowledg* begets *righteousness*, and *righteousness* again begetteth *knowledg*. It is between *science* and *conscience*, as it is between the *stomack* and the *head*; for as in *mans body*, the *raw stomack* maketh a *thumatick head*, and the *thumatick head* maketh a *raw stomach*; so *science* makes our *conscience good*, and *conscience* makes our

*ſcience good*: Nor is it ſo much *ſcientiæ capitis*, as *conſcientia cordis*, that knows *Chriſt* and *our ſelves*; whence *Solomon* ſaith, *Give thine heart to wiſdom*, Prov. 2.10. and *let wiſdom enter into thine heart*, Prov. 4.4. And when he would acquaint us how to become wiſe, he tells us, that *the fear of the Lord is the beginning of wiſdom*, Prov. 1.7. as if the *firſt leſſon* to be *wiſe*, were to be *holy*. Again, If it be asked, Why the *natural man perceiveth not the things of the ſpirit of God*? Saint *Paul* anſwers, he cannot know them, *becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2.14. and indeed if they are *ſpiritually diſcerned*, how ſhould they deſcern them that have not the *ſpirit*? For though the *outward man* receives the elements and rudiments of Religion by *breeding* and *education*, yet his *inward man* receiveth them by *heavenly inſpiration*, 2 *Cor.* 2.11,12,13. & 12.3.8. *Matth.* 16.16,17. *Deut.* 29 2,3,4, *Pſa.* 111. 10. *Luke* 24.45. *Ioh.* 15.15. And this alone is enough to prove, that no wicked man is a wiſe man; for if *God* alone be *the giver* of it, we may be ſure that he will reveal his ſecrets to none but ſuch as he knows will improve their knowledge to his glory, and the good of others: Even as the *husband-man* will not *caſt* his *ſeed* but into *ground* that will return him a good *harveſt*, *Pſa.* 25.14. *Luke* 24.45. *Mark* 4.34. *Gen.* 18.17. 1 *Joh.* 4.7.

*Sect.* 47.

But would theſe men (any one, even the beſt of them) thus improve, or imploy their knowledge? Or do they deſire it to any ſuch end? No: but to ſome other end, as I ſhall in the next place acquaint you.

Some men deſire *not to know*, ſome deſire *only to know*; Or rather thus, Few men in compariſon deſire knowledge, fewer that deſire divine and ſupernatural knowledge; feweſt of all that deſire to be the better, or that others ſhould be the better for their knowledge: More particularly, a world of men *deſire knowledg* for no other end but to *remove their ignorance*; as *Pharaoh* uſed *Moſes*, but *to remove the plagues*. Others again *ſtudy* the *Scriptures*, and other good *Books*, only to *make gain* thereof; or to be the abler *to diſpute* and *diſcourſe*, as *boys* go into the *water*, only to play and paddle there, not to *waſh* and be *clean*. With *Eve*, they highly deſire the *tree of knowledg*, but regard not the *tree of life*.

As I would fain know, what fruit or effect the knowledge of moſt men produces in them, except it be to inable them to *diſpute* and *diſcourſe*, to *increaſe wit*, or to *increaſe wealth*, or to *increaſe pride*, or perhaps to *increaſe Athiesm*, and to make them the more able and cunning *to argue againſt the truth* and power of Religion? Whether the utmoſt of their aim be not to *enrich*, *dignifie*, and *pleaſe themſelves*; not once caſting the eye of their ſouls at *Gods glory*, their *neighbors good*, or their *own ſalvation*? Whether their main drift be not *purchaſing of a great eſtate* for them and theirs, without either fear of God, re-

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of men, or the discharge of their duty and calling? Again, whereas a *godly man* and a *good Christian*, thinks himself as happy in *giving light* to others, as in *receiving it* himself; how many are there, who as themselves are never the better, (I mean in regard of Grace) for their great wisdom and learning, so no more are others; for commonly they resemble *dark Lanthorns* which *have light, but so shut up* and reserved *as if it were not*: and what is the difference betwixt *concealed skill*, and *ignorance*; It is the *nature and praise of good, to be communicative*, whereas if their hidden knowledge do ever look out, it casts *so sparing a light*, that it only argues it self to have *an unprofitable being*.

And for the most part these men if they may be thought *great Rabbies*, *deep* and *profound Schollars*; this is the hight of their ambition, though neither the *Church* be *benefited*, nor *God glorified* by it; whereas they ought the contrary: for as *the grace of God* is *the fountain* from which our wisdom *flows*; so the *glory of God* should be *the Ocean* to which it should *run*: yea, that *God* may be *honoured* with, and by our *wisdom*, is the only *end* for which he *gives us to be wise*: And for default of this *end*, he not seldom crosseth the *means*, whereby while men strive to *expel ignorance*, they *fall into error*; as *an Emperick* to *cure one Disease*, *causeth a worse*. Briefly, to conclude this point, So many as are *puft up with* their *knowledge*, or do not *part with their sins*, shew that they never sought it for *Gods glory*, but for their *own honour and glory*. And certainly if we seek not *Gods glory* in doing his *work*, he will give us no *wages* at the latter *end*.

*Sect.* 43.

But for men to do *no good* with their gifts, is not all; yea, it were *well* if that were the *worst*, for not a few of them resemble *Ahithophel*, and *Jonadab*, who *imployed their wit wickedly*, and do *mischief insteed of good* with their wisdom: like *Herod*, whom you shall see *turning over the Bible*, *searching the Scriptures*, *examining the Prophets*; but to what end and purpose? *To know good*, but *to do evil*: yea, the greatest evil under the Sun, *slay Christ in the cradle*: With many, their *knowledge* and *learning* is not *for God* and *for Gideon*; but *for Antichrist* and *for Babylon*; and so of all other gifts; how many are the worse for them? As give *Saul a Kingdom*, and he will *tyrannize*; give *Nabal plenty*, and he will be *drunk*; give *Judas* an *Apostleship*, and he will *sell his Master* for mony; let *Sarmantus* have *a good wit*, he will exercise it *in scoffing* at *holiness*. Briefly, how oft doth *wisdom* without *grace* prove like *a fair estate* in the hands of *a fool*, which not seldom becomes the *owners ruine*? Or *Absoloms hair*, which was an ornament, wherewith he *hanged himself*: So that *wisdom* without *grace* is nothing else but a cunning way of *undoing our selves* at the last. Many mens knowledge to them, being like *the Ark to the Philistims*, which did them *more hurt than good*: When their knowledge makes them

proudly, not better; more rebellious, not more serviceable; as it is, Isa. 47.10. *Thy wisdom and thy knowledge they have caused thee to rebel.* And very often this falls out, that as the best soyl usually yieldeth the worst air, so without grace there is nothing more pestilent than a deep wit, no such prey for the *Devil*, as a *good wit* unsanctified. *VVit* and *Learning* well used, is like the *golden ear-rings* and *bracelets* of the *Israelites*, abused like the same *gold* cast into an *Idol*; than which, nothing more abominable.

Now when it comes to this, That they fight against *God* with the *weapon* he hath given them; when with those the *Psalmist* speaks of, *Psal.* 73.9. *They set their mouths against heaven, and are like an unruly Jade*, that being *full fed kicks at his Master*; what course doth *the Lord* take with them? *Answ.* Read but that *Parable*, Luk 19.24. *Joh* 7.17. it will inform you: For to him that *useth his Talent of knowledge well*, he giveth *more*; as to the servant that used his talents well, he doubled them: but to them that use not their knowledge well, much more if they abuse it, he *taketh away* that which he had formerly *given* them: as he took *heat* from the *fire* when it would *burn* his Children; *Dan.* 3.27. As you may see, *Isa.* 44.25. 2 *Thess.* 2.10,11,12. *Joh.* 7.17. *Psa.* 111.10. 1 *Cor.* 2.15. *Eccles.* 2.26. *Prov.* 28 5. *Matth.* 21.43. *Acts* 26.18 *Isa.* 29.14. & 44 25. & 6.9,10. *Dan.* 2.19.22. *Job* 5. 13,14. *Joh* 9.39. & 12.40. *Rom.* 1. 28. *Ephe.* 4.18,19. 1 *Cor.* 1.20. 2 *Thess.* 2.10,11,12. turn to the *places*, for they are *rare*. *I will destroy the Tokens of the Soothsayers, and make them that conjecture, fools: I will turn the wise men backward, and make their knowledge foolishness, saith the Lord*, Isa. 44.25. *He taketh the wise in their own craftiness, and the counsel of the wicked is made foolish*, Job. 5.13. the case of *Ahithophel*: And justly are they forsaken of their reason, who have abandoned *God*; yea, most just it is, that they who *want grace*, should *want wit* too. And so much of abusing their gifts.

Lastly, These great knowers and wise men are so far from desiring soul-wisdom, and saving-knowledge to the ends before specified, that they do not at all desire it, for that it suits not with their condition. For *natural men* desire only *humane* and *mundane knowledge*: *Spiritual men*, that which is *heavenly* and *supernatural*; and the reason why they *desire it not*, is, for that they *know it not*. A man *desireth not* that he *knoweth not*, saies *Chrisostome*; neither are *unknown* evils *feared*: wherefore the work of *Regeneration* begins at *Illumination*, *Acts* 26.18. *Coll.* 1.13. 1 *Pet.* 2.9.

Now according as men are wise, they prize and value this wisdom, and endeavour to obtain it, *Prov.* 18.15. For it is more true of *divine wisdom*, than it was of that *Grecian beauty*: *No man* ever *loved her*, that *never saw her*; *no man* ever *saw her*, but *he loved her*.

And so on the contrary, according as men are ignorant and blockish, they under-value and dis-esteem it, hate it, and are prejudiced

And hereupon *carnal men* being *blinded* by the *Prince of* ...*ness*, together with their own *wickedness*, and being of *a reprobate* ...*gement*, do most usually and familiarly term and esteem this *soul-* ...*dom*, this divine, spiritual, experimental, and saving-knowledge ...be meer *foolishness*, or *madness*, Wisd. 5. 3. to 9. and the Professors ...eof to be *fools* & *madmen*; *Elisha* was counted no better, 2 *King.* ...1. and the rest of the *Prophets*, Hosea 9 7. and *Paul*, Acts 26. 20. ...all the *Apostles*, 1 Cor. 4. 10. Yea, *our Saviour Christ* himself with ...n mouth was pronounced *mad* by his *carnal hearers*, Joh. 10. 20. ...k. 3. 21. and this hath been the worlds vote ever since. The in- ...t *Christian* was so reputed in *Pliny's time*, and after in St. *Austin's* ...e: yea, *Julian the Pelagian* could give St. *Austin*, that he had never ...the *wise Sages*, nor the *learned Senate of Philosophers* on his side; but ...ly a company of *mean tradesmen*, of the vulgar sort, that took part ...h him. Whose answer was, *Thou reproachest the weak things of the* ...*rld, which God hath chosen to confound the things that are mighty.* To worldly men *Christian wisdom* seems *folly*, saith *Gregory*. And ...ll it may, for even *the wisdom of God is foolishness with the world*, ...*r.* 1. 18 23. therefore *no disparagment to us* his servants, if they re- ...te us *fools*; nor I think *any honour to such sensualists that so repute us*: ...owever we will give them their due: For,

*Sect.* 49.

Grant that in some kind of skill they out-strip the best of *Gods* People, who, if they are put to it, may answer as *Themistocles* did ...en one invited him to *touch a lute*; for as he said, *I cannot fiddle*; ...t *I can make a small town a great state*: So the godly may say, We ...nnot give a solid reason in Nature, why *Nilus* should *over-flow* on- ...ce in the Sommer, when *waters* are at the *lowest*? Why the *Loadstone* ...ould *draw iron*, or incline to the *pole-star*? How the *heat of the stu-* ...*ach*, and the *strength of the nether chap* should be so great? Why *a* ...*ash of lightening* should *melt the sword* without making any *impression* ...*the scabbard*? *Kill the Child in the womb*, and *never hurt the Mother*? ...ow the *waters* should *stand* upon a heap, and yet *not over-flow the* ...*rth*? Why the *clouds* above being *heavie* with *water*, should not *fall* ...the *earth* suddenly, seeing *every heavy thing descendeth*? Except the ...ason which *God* giveth, *Gen.* 1. 6. & *Job* 38 8. to 12. & 26 8. *Psal.* ...4. 9. But we know the mystery of the *Gospel*, and what it is to be ...*a new*, and can give a solid *reason of our faith*: we know that *God* ...*reconciled* to us, the *Law satisfied* for us, our *sins pardoned*, our *souls* ...*quitted*, and that we are in *favour* with *God*; which many of those ...h their *great learning* do *not know*. And thus the *godly* are proved ...*ser* than the *wisest humanist* that wants grace. You have likewise ...*reasons* why these *great knowers*, *know nothing* yet as they *might* and ...*ght* to know: that is to say,

First, Because they are *mistaken* in the thing; they take *specula-*

*true knowledg* for *soul wisdom*; & *soul saving wisdom* to be *foolishness madness*. Now if a man take his *aim* amiss, he may *shoot* long enough ere he *hit* the *white*: and these men are as one that is *gone* a good *part* of his *journey*, but must *come back again* because he hath *mistaken* his *way*.

Secondly, Because they are *Unregenerate*, and want the *Eye* of *Faith*.

Thirdly, For that they *seek* not to *God* for it who is the *giver* thereof, and without whose *spirit* there is no attaining it.

Fourthly, Because they are *proud*, and so seek not after it, as *supposing* they *have it* already.

Fiftly, Because if they *had* never so *much* knowledge, they would be *never the holier*, or the *better* for it, but rather the *worse*; nor would they *imploy* it to the *honour of* God, or the *good of others*.

Sixtly, Because they either *do*, or *would do mischief* instead of *good* with their knowledge.

Seventhly, Because they will not *consult* with the *word* about it, nor *advise* with *others* that have already attained to it. Or thus, They *read* and *hear* the Scriptures and mind not, (I mean the *spirituallity* of *the word*) or *mind* and understand not, or *understand* and remember not, or *remember* and *practice* not. No, this they intend not of all the rest; and they that are *unwilling* to *obey*, God thinks *unworthy* to *know*.

When the *Serpent* taught knowledge, he said, *If ye eate the forbidden fruit, your eyes shal be opened, and you shal know good and evil*: But God teacheth another lesson, and saith, If ye will *not eate the forbidden fruit*, your eyes shall be opened, and you shall know good and evil. *Rom.* 12.2. See *Psa.* 111.10. & 119.97,98,99,100. Or if you do eat it you shall be like *images that have ears and cannot hear*, Rom. 11. 8. Isa. 6.10. Matth. 13.14. Psal. 115.6.

From all which Reasons we may collect, That there are but a few amongst us, that are *wise indeed*, and to purpose; For these Several *Hinderances* are applyable to seventy seven parts of men in the Nation. Besides, if these *great knowers know* so *little*, how *ignorant* are the *rude rabble*, that despise all knowledge? Nor can it be denied but all impenitent persons, all *unbelievers* (who prefer their *profits* and *pleasures* before *pleasing* of *God*; as *Herodias* prefered *John Baptists* head before the one *half of Herods kingdom*,) are *arrant fools*; yea, fools in folio: For if they were wise, sayes *Bernard*, they would foresee the *torments of Hell*, and prevent them.

And so *wise* are the *godly*, for they prefer *grace*, and *glory*, and *God's favour*, before *ten thousand worlds*.

Sect. 50.

*Object.* But here thou wilt say, (or at least thou hast reason to say) if there be so few that are soul-wise, I have all the reason in the wor

d to miſtruſt my ſelf; wherefore *good Sir*, tell me how I ſhall be
*to get this ſpiritual* and experimental knowledg: this divine and
rnatural *wiſdom*?

*Anſw.* By obſerving theſe *Five Rules*:

Firſt, Let ſuch a willing and ingenuous ſoul, reſolve to *practiſe*
t he *does* already *know*, or *ſhall* hereafter be acquainted with from
*word of God* and *Chriſts faithful Meſſengers*: For *he that will do*
*Fathers will*, ſayes *our Saviour*, *ſhall know the doctrine, whether it be*
*God or no*, Joh. 7.17. *A good underſtanding have all they that keep the*
*mandments*, (ſayes *holy* David) Pſal. 111. 10. and proves it true by
own *example* and *experience*: I *underſtood* (ſayes he) *more than the*
*ient, and became wiſer than my teachers, becauſe I kept thy precepts*,
l. 119. 97, 98, 99, 100. *To a man that is good in his ſight, God giveth*
*wledg and wiſdom*, Eccleſ. 2. 26. *The ſpiritual man underſtandeth all*
*gs*, 1 Cor. 2. 15. *Wicked men underſtand not judgment, but they*
*ſeek the Lord, underſtand all things*, Prov. 28. 5. *Admirable incou-*
*ments* for men to become *godly* and *conſciencious*; I mean *practi-*
*Chriſtians*.

Secondly, If thou wouldeſt get this precious grace of ſaving
wledge; the way is, to be *frequent in hearing the word* preached,
to become *ſtudious in the Scriptures*, for *they* and they alone *make*
*e to Salvation*, 2 Tim. 3. 15. *Ye err* (ſaith *our Saviour*) *not knowing*
*Scriptures*, Matth. 22. 29. Mark 12. 24. We muſt not in the ſearch
eavenly matters, either *do as* we ſee *others do*; neither muſt we
ow the *blind guide carnal reaſon*, or the *deceitful guide* our corrupt
ts; but the *undeceivable*, and infallable *guide* of *Gods word* which
uth it ſelf: and great need there is; for as we cannot perceive the
*ſs of our faces* unleſs it be told us, or we take a *glaſs* and look our
s therein: ſo neither can we ſee the *blemiſhes* of our *Souls*, which
notable degree of ſpiritual Wiſdom, but either *God* muſt make
own to us by his *ſpirit*, or we muſt collect the ſame out of the
ptures, that *cœleſtial glaſs*; though this alſo muſt be done by
*ſpirits help*. Therefore

Thirdly, If thou wilt be *Soul-wiſe* and truly profit by ſtudying the
*ptures*, be *frequent* and *fervent* in *Prayer* to *God* who is the only gi-
of it, for the direction of his *holy ſpirit*: For firſt, humble and
nful *Prayer*, uſhered in by *meditation*, is the *cure of al obſcurity*. E-
ially being accompanied with *fervor* and *fervency*; as you may
*Matth. 21, 22. If any lack wiſdom*, ſaith St. *James*, *let him aſk of God*
*giveth to al men liberally and reproacheth no man, and it ſhal be given*
Jam. 1. 5. Mark the words, it is ſaid *if any*; wherefore let no
n deny his ſoul this comfort. Again, *aſk and have*; It cannot come
n eaſier terms. Yea, *God* ſeems to like this ſute ſo well in *Solo-*
, as if he were beholding to his Creature, for wiſhing well to it
. And in vain do we expect that *alms of grace*, for which we do not

ſo

so much as beg. But in praying for Wildom, do not *pray* for it *without putting difference*; desire not so much *brain-knowledg* as to be *Soul-wise*, and then you will *imploy* your *wisdom* to the *glory of the giver*. Let thine hearts desire be *to know God in Christ, Christ in Faith, Faith in good works*; to *know Gods vvill* that thou mayest *do it*; and before the knowledg of all other things, desire to *knovv thy self*; & in thy self, not so much thy *strength*, as thy *vveakneſs*: Pray that thine heart may ſerve thee inſteed of *a commentary*, to help thee underſtand ſuch *points* of Religion as are *moſt needful* and neceſſary, and that *thy Life* may be *an Expoſition* of thy *invvard man*, that there may be a ſweet *harmony* betwixt *Gods VVord, thy judgment*, and *vvhole converſation*, that what the *natural man* knoweth by *roat*, thou mayſt *double by feeling* the ſame in thine *heart* and *affections*. As indeed *experimental* and *saving knovvledg* is no leſs *felt* than *knovvn*; and, I cannot tell how, comes rather *out of the abundance of the heart*, than by extreme *ſtudy*; or rather is *ſent by God unto good men*, like the *Ram* that was brought to *Abraham* when he would have *Sacrificed* his ſon *Iſaak*. When *Chriſt taught in the Temple, they asked, Hovv knovveth this man the Scriptures, seeing he never learned them?* So it is a wonder what *learning* ſome men have, that have *no learning!* Like *Priſilla* and *Aquila*, poor *Tent-makers*, who were able to *ſchool Apollos* that great Clerk, a man *renovvned for* his *learning*: What can we ſay to it? For no other reaſon can be given but as *Chriſt* ſaid, *Father ſo it pleaſeth thee*: For as *Jacob* ſaid of his *venſon*, when his *Father* ask'd how he came by it ſo *ſuddenly*? *Because the Lord thy God brought it ſuddenly to my hands*. So holy and righteous men do more eaſily underſtand the words of *God*, than do the wicked, becauſe *God* brings the meaning ſuddenly to their hearts as we read, *Luk.* 24. That *Chriſt* (*ſtanding in the midſt of his Apoſtles after he vvas risen from the dead*) *opened their underſtandings, that they might underſtand clearly the Scriptures, and vvhat vvas vvritten of him in the Lavv of* Moſes, *and in the* Prophets, *and in the* Pſalms, verſ. 44, 45. Lo how ſuddenly their knowledge came unto them! But ſee what *a general promiſe* (*God* in the Perſon of *wisdom*) hath made to *all that ſerve him*, Prov. 1. *Turn you at my reproof, and behold I will pour out my ſpirit unto you, and make known my words unto you*, verſ. 23. And Pſal. 25. *The ſecrets of the Lord are revealed to them that fear him, and his covenant is to give them underſtanding*, verſ. 14. These *ſecrets* are *hid* from the wicked, neither hath he made any ſuch covenant with them but the contrary: As ſee, *Dan.* 12. 10. *Unto you it is given to know the ſecrets of the Kingdom of Heaven, but to others in Parrables; that they ſeeing ſhould not ſee, and hearing they ſhould not underſtand*, Luke 8. 10. Mark: 3: 11: Matth: 13: 13:

Again, It is not enough to *pray*, except alſo it be *in Chriſts name*, and *according to his vvill*, believing to be heard for his ſake, and that it be the *interceſſion of Gods ovvn ſpirit* in you: And (being truly

ſenſible

nible of your *sins* and *wants*) that you chiefly pray for the *pardon of* e, the *effusion of grace*, and for the *assistance of Gods Spirit*: that you y more *firmly believe*, more *soundly repent*, more *zealously doe*, more ently *suffer*, and more *constantly persevere* in the *practice* and *profes-* n of every duty.

But above all you must know, that as *Sampsons companions*, could ne- r have found out his *Riddle*, if they had not *plowed with his heifer*: so *man can know the secrets of God, but by the revelation of his Spirit*, 1 *Cor.* .8. *Mat.*16.17. Yea, suppose a man be not inferiour to *Portius*, or *Py-agoras*, who *kept all* things in memory, that ever they had *read*, *heard*, *seen*: To *Virgil*, of whom it is reported, that if *all Sciences* were *lost*, ey might be *found* again in him: To *Aben Ezra*, of whom it was said, at *if Knowledge had put out her candle*, at *his brain* she might *light it* a- in; and that his *head* was *a throne of wisdome*: or *Josephus Scaliger*, o was *skilled in thirty Languages*: Yet if he want the *Spirit of God* to his teacher, he is a dunce to the meanest, and most illiterate *believer*. r one excellent, and necessary *prerogative of the spirituall man* is this; hath *God for his teacher*; he *learns* the *Counsels of God*, of that *spirit* hich onely knoweth *Gods counsels*, *Luk.* 21.15. which is no small pri- ledge: for the *scholar learns quickly*, when the *Holy Ghost* is his *teacher*; e *Eye sees distinctly*, when the *Holy Ghost* doth *enlighten it*. With the *Spi-s helpe*, the *meanes* can never be *too weake*: without, never *strong* e- ough, *Luk.*24.44,45. *Pro.* 1.23.

§ 51. Fourthly, Thou must get *an humble conceit of thine own wis-me*. The *first step to knowledge*, is to know our *own ignorance*. We must come *fools* in our own opinion, before we can be *truly wise*, as the *A-stle* sets it down, 1 *Cor.*3.18. And indeed, the *opinion of our knowing ough*, is one of the greatest *causes of our knowing so little*: For what e presume to have *attained*, we *seeke not* after. Yea, the very *first lesson* a *Christian* is *humility*. *He will teach the humble his way*, Psalm. 25. 9. m.4.6. 1 Pet.5.5. And he that hath not learned the *first lesson*, is not to *take out a new*. *Pride* is a *great let to* true *wisdome*: For *God resist-b the proud, and giveth grace to the humble*, Jam.4.6.1 Pet.5.5. Whence comes to passe, that few proud wits are reformed, *Iohn* 9.39. And for is cause also did *our Saviour* propound his *woes* to the *Pharisees*, his *ctrines* to the *People*.

A *heart* full of *pride*, is like a *vessell* full of *aire*: This *self-opinion* must e *blown out* of us, before *saving knowledge* will be *poured into us*. *Christ* ill *know* none but the *humble*, and none but humble *souls* truly *know* hrist.

Now the way to become humble, is, by taking a serious *view* of *our ants*. The *Peacocks pride* is much abated, when she looks on the *black-sse* of her *legs* and *feet*. Now suppose we know never so much; yet *that* hich *we know*, is *far lesse* then that which *we are ignorant of*: and the

*more we know*, the *more we know we want*, *Pro.* 1.5,7. *Pſal.*73.22. And the leſſe ſenſible we are of our *blindneſs*, *ſickneſſe*, *deformity*, &c. the more *blinde*, *ſick*, and *deformed* we are.

Fifthly, Thou muſt labour to get a true and lively *faith*: For as without *faith* we cannot *pleaſe God*: ſo without *faith*, no man can *know God*. Faith moſt cleerly beholds thoſe things which are hid both from the *eye of ſenſe*, and the *eye of reaſon*, *John* 12.46. *Unregenerate men*, that want faith, are like *blinde Sampſon* without his *guide*: Or like *Poliphemus*, who never had but *one eye*, and that *Ulyſſes put out*. For ſo does the pleaſure and cuſtome of ſinne blinde the Senſuallиſt.

We muſt have *mindes* lifted *above nature*, to ſee and love *things above nature*: *heavenly wiſdome*, to ſee *heavenly truth*; or elſe that *truth* which is ſaving, will be to us *a myſtery*, Mark. 4.11. If it ſeem not *fooliſhneſſe*, 1 *Cor.* 2.7,8,14. *To them that are loſt*, *the Goſpel is hid*, 2 *Cor.* 4.3,4. Whereas the *Believer diſcerns all things*, *even the deep things of God*, 1 *Cor.* 2.10, 12.15,16. Yea, God *Giveth him a mouth and wiſdome*, *where againſt all his adverſaries*, *ſhall not be able to ſpeak or reſiſt*, *Luk.* 21.15. Theſe are the *five ſteps*, which lead up to the *palace of wiſdome*, which all muſt aſcend by, that mean to enter. If you have once attained this precious grace of *ſaving knowledge*, you will as much as in you lies, *employ the ſame to the glory of the giver*, And ſo much to prove, that he is *the wiſeſt* man, whoſe knowledge lies in *the beſt* things, (as the *weaker veſſel* may hold the *better liquor*) and that if men be never ſo learned, except they have learned the *Myſtery of the Goſpel*, and *what it* is to be *borne again* by their own experience, (which few with their great learning do indeed know) they are in *Gods account*, no better then *fooles*. I come now to prove, that the *greateſt Politician* is a *verier fool* then the *former*.

§ 52. Secondly, If we ſhall look upon the moſt *cunning Politician*, with a ſingle eye: *judge righteous judgement*, *and not according to appearance onely*, we ſhall finde that the *greateſt Politician* is the *greateſt fool*. For he turns all his *Religion* into *hypocriſie*, into *Statiſme*, yea, into *Atheiſm*, making (*chriſtianity* a very ſoot-ſtool to *policy*.

I confeſſe they *are wiſer in their generation*, *then the children of light*; and are ſo acknowledged by *Chriſt* himſelf, *Luke* 16.8. But why? not that there is a deficiency of *power* in the godly, but will: for could not *David* go as far as *Achitophel?* could not *Paul* ſhew as much cunning as *Tertullus?* Yes, ſurely if they would: But becauſe their *Maſter*, *Chriſt*, hath commanded them to be *innocent as doves*; They have reſolved in an heroical diſpoſition with *Abraham*, Gen.14.22. *that the King of Sodome ſhall not make them rich*. No crooked, or indirect meanes, ſhall bring them in profit; they will not be *beholding to the king of Hell for a ſhooty*. And hereupon the *Foxes wiles*, never enter into the *Lions head*.

But to ſpeak of them as they are: Theſe *cunning Politicians*, inſtead of being *wiſe as ſerpents*, they are *wiſe ſerpents*. They are ſo arted in ſubtleties,

ies, through time and practice, that they are neer upon *as wiſe*, as
t *old ſerpent the Devill*. Indeed he hath *one trick beyond all theirs*; for
e *a cunniug fencer*, he that *taught them all their tricks*, *kept this* one
himſelfe, namely, how *to cheate them of their ſoules*. But take a
rt *Character* of them.

They are ſuch *cunning diſſemblers*, that like *Pope Alexander* the ſixth,
at they *thinke*, they never *ſpeak*. *Why is this caſt away*, ſaith *Iudas?*
*fty cub*, he would have had it himſelf. They are like *a fellow that*
*ks to the pillory*, they *goe* not the *way* they *look*. They will *cut a mans*
*nat under colour of courteſie*, as *Vlyſſes* by *gold*, and *forged letters*, was
meanes of *ſtoning Palamides*, even while he *made ſhew of defending*
. And then to wipe off all ſuſpition from themſelves, their *geſture*
d *conntenance* ſhall be like *Julius Cæſar*'s; who ſeeing *Pompey*'s head
l a weeping, as if he had been ſorry for it, when by his onely meanes
as cut off. So like *Rowers in a boat*, whileſt in their *pretence* they *look*
*way*, in their *intent* they *goe the* quite *contrary*: As our *Saviour* found
o fare with the *Phariſees*, and *Sadducees*, *Matth.*16.1,3. which made
n to conclude, with, *O hypocrites*! Nor ſhall any man be able to deter-
ne, either by their *geſture*, *words*, or *actions*, what they reſolve,
ough like *Hebrew letters*, you *ſpell them backward*. Onely this you
y be ſure of, that they do not *intend*, what they *pretend*; Like as in
*ling feats*, though we know not how they *are done*, yet we know well,
t they are *not done* as they *ſeem* to be.

Now if they can any way advantage themſelves by anothers ruine,
d doit cunningly; as *Iezabel* did, when ſhe *killed Naboth*, *by ſubor-*
*g falſe witneſſe againſt him, and proclaimed a Faſt before the murther*:
ough all ſuch *policy* be but *miſery*, and all ſuch *knowledge*, *ignorance*,
, ô how wiſe they think themſelves! but they are groſly miſtaken: for
erein does this their great wiſdom conſiſt? but firſt; in being *wiſe to de-*
*ve others*: as the *Old ſerpent did our firſt Parents*; or ſecondly in the end
*deceive themſelves*, as the ſame *ſerpent* did, which brought a *curſe upon*
*mſelfe* for ſo doing, *Gen.* 3. The craſty *Fox* hugg'd himſelfe to think
w he had cozened the *Crow* of her *break-faſt*: but when he had *eaten*
and found himſelf *poyſoned with it*, he wiſht the *Crow* her own a-
in. Wealth got by deceit, is like a piece of *butterd ſpunge*, *an Italian*
*k*, it *goes down* glib; but in the *ſtomack ſwells*, and will never be *got*
*again*. The gains a man gets by deceiving, at laſt he may put in
eye, and yet ſee himſelfe miſerable. *Sin* is the *greateſt cheater* in the
rld, for it *deceives the deceiver*.

§. 53 That it is ſo with them, and all others who goe to Counſell,
d leave the *God of wiſdome* behind them: let their caſe be viewed in
er perſons. What ſaith *Pharaoh to his deep Counſellors? Come, let us*
*wiſely, when indeed he went about that which deſtroyed both him and*
*ountrey*. The *Scribes*, *Phariſees*, and *Elders*, *took counſel againſt*

*Chriſt*; as though they would moſt wiſely prevent their own ſalvatio
*Joſephs brethren*, to prevent his having dominion over them, (as h
*dreames* imported) thought they had taken a very wiſe courſe, in *ſellin*
*him to the Iſhmaelitiſh Merchants*, which was indeed the onely mean
to effect it. *They murther Chriſt, leſt the Romans ſhould come:* and by
doing, their coming was haſtned. The *Jews* ſay, *Come let us kill him, th*
*the inheritance may be ours:* But in killing him, they loſt the inheritan
and themſelves too. And ſo it always fares with our *Machivillians*
the end, ſpeed they never ſo wel for a time. For let the *Devil* promiſe the
never ſo fair, (ſuppoſe it be *a Kingdome*) the *up-ſhot* will be but *ſad* an
*doleful*: as it fared with *Athaliah*, who having *ſlain all the Kings ſeed*
that ſhe alone might raign, *loſt* both the *government*, and *her life too*
Or as it did with *Abimelech*, who ſlue *ſeventy* of his *brethren*, that h
might with ſafety enjoy the *Kingdome loſt beth it, and his life with it*
And many the like we read of.

Whence St. *Ambroſe* obſerves, that the *plots of the wicked*, alwayes re
turn upon *their own heads*. As *Pope Hildebrands* ſervant, by *ſtumblin*
was *killed* with that ſtone he ſhould have thrown down on *Frderick th*
*Emperour*, at his Devotions. Or as *Griphus* his mother, was made t
take that draught, where-with ſhe intended to poyſon him. Yea, ho
little was *Judas* ſet by of the *High Prieſts*, when once he had ſerved thei
turn? How did they ſhake him off in that pittiful diſtreſſe, with *look tho*
*to it?* And ſo how *poor* are the *witches*, that in confidence of theſe pro
miſes, even *ſell their ſouls to the Devill.*

See here in theſe few Examples, you have the *depth* and ſolidity o
*our greateſt* and wiſeſt *Politicians*, and yet lewd men, moſt ridiculouſl
and abſurdly, call *wicked policies, wiſdome*, and their *ſucceſſe, happi*
*neſſe*. But herein *Satan* makes them *of all fools the ſuperlative*, in mi
ſtaking *villany* and *madneſſe* for the *beſt vertues*. And what is the *ſum*
*ma totalis* of all but this? *Faux*-like, they *project other mens over-throw*
*purchaſe their owne*. Neither hath any man been *wiſe to do evill*, bu
his wiſdome hath had *an evill end*. As ô the multitude of *Examples* tha
are *recorded*, to give credit to this Doctrine! Was not the *wiſdome of th*
*Serpent* turned into a curſe? the *wiſdome of the Phariſees* into a woe? th
*wiſdome of Achitophel* into folly? the *wiſdome of Nimrod* into confuſion?
the *wiſdome of the unjuſt Steward* into expulſion out of *Heaven?* th
*wiſdome of Jezabel*, into a ſhameful death? *&c.* So that in the iſſue,
their caſe proves but like the *ſpiders*, that was *weaving a curious net to*
*catch the ſwallow:* who when ſhe came, bore away both *net*, and *webb*,
and *weaver* too. Wherefore, ô *God*, make me but *ſoul-wiſe*, and I ſhall
never envy their knowledge, that pity my *ſimplicity:* Let me be *weake*
*in policy*, ſo I may be *wiſe to ſalvation.*

And I cannot but wonder to ſee, how the moſt are miſtaken in them:
But being thus diſcovered, I hope it will appear, that as *love* & *luſt* are

*all one*, ſo a *cunnning Politician* & a *wiſe man* are *not both one*. As we ve ſeen ſome that could *pack the cards*, & yet were *not able to play well*. § 54. True, if men ſhall *look upon them ſide-wayes*, as *Appelles paint-Antigonus*, that is, upon their ſtrength of brain and parts *alone*, and ot conſider them *whole*, and *together*, their *abilities*, with their *deficien-es*, they will *take* them for wiſe men, and ſo be *miſtaken*. But If you would know how to call them, they are properly *ſubtle perſons?* s the *Holy Ghoſt* ſtiles *Jonadab*, who gave that wicked and crafty *coun-ll* to *Amnon*, 2 Sam. 13.3,5. And *the woman of Tekoah*, 2 Sam. 14.2. nd *Elimas*, Act.13.10. as being rarely gifted to deceive, and more craf-and wily then is uſual. But not wiſe men; for this is rather *wiſdome ack ward*, and to ſtudy the dangerous *art of ſelf-ſophyſtry*, to the end ey may play wily *beguile themſelves*, and to plot *ſelf-treaſon*, then which here is no greater, when the *betrayer* and *betrayed*, ſpell but *one man*.

Again, admit them the moſt, they are not *wiſe in good*, though they *wiſe to do evill*: Or if you will, *wiſe in goods*, not *wiſe in grace*: For s that *old Serpent* ſeemed to boaſt, that he was richer then *Chriſt*, when e ſaid, *All theſe are mine*, *Matth.*4.9. So the *Politician* may truly ſay, or the moſt part, I am *wiſer* then my plain dealing neighbour *by five hun-red pounds*. So that in ſome ſenſe it may be ſaid of them, as one ſpeaks f *women*, though partially, that they are *more witty in wickedneſſe then en*. Nor can I more fitly compare them, then to *Bats*, *Night-crows*, *Owles*, and *Cats*, which can *ſee better in the darke*, then in the *light*. Their iſdome is like that of the *Polipus*: which is a moſt ſtupid and *fooliſh fiſh*, et uſeth *great skill* in taking of other fiſhes. Nevertheleſſe, yield them ll that hath been mentioned, this is the up-ſhot. They are *blinde*, *and n darkneſſe*, as having their *beginning* from *Satan*, *the Prince of dark-neſſe*, and *their end* in *Hell*, which is *the pit of darkneſs*: and becauſe ey are *wiſe* onely *to evill*, their *wiſdome* ſhall have but *an evill end*.

In the dialect of the *wiſe man*, the *greateſt ſinner* is the *greateſt fool*, *Prov.*1.7. And *David* thinks, there is *no fool to the Atheiſt*, *Pſal.* 53.1. & 9.13. And Saint *Auſtin* tells us, that the *wiſeſt Politician* upon earth, he *moſt* ample, and *cunning Machivillian* that lives, be he *a Doctor in hat deep reaching faculty*, is *worſe then a foole*: For if the *Holy Ghoſt*, aith he, termes him a fool that onely *laid up his own* goods, *Luke* 12. 8,20. finde out a name for him, that *takes away other mens*. And hough *worldly men* call the *ſimple fools*, yet *God* calls *the crafty fools*, *Jer.*8.9. *Mat.*6.23. And of all *atheiſts*, and *fools*, which *ſeeme wiſe*, there be *no ſuch fools* in the world, as they that *love money better hen themſelves*.

And ſo you have the *wiſdome* of *Humaniſts*, and *Politicians* deſiphe-red; together with the *wiſdome of Gods ſervants*. You ſee the difference between them, and therein as I ſuppoſe, that neither of the former are ſo wiſe as the godly man, nor ſo wiſe as the *world reputes* them, or they *themſelves*.

I confeſſe

I confesse the one speak *Latine*, *Greek*, and *Hebrew*, the other *Statutes*, *History*, and *Husbandry*, well enough to make their *neighbours think them wise*: but the truth is, they *seem wiser* then they are, as is said of *the Spaniard*; whereas the godly, like the *French*, *are wiser* then they seem. The former are *wise men in foolish things*, and *foolish men in wise things*. *Sharp-eyed as Eagles*, in the things of the *earth*, but *blinde as Beetles* in the matters of *heaven*. O that they had but the wit to know, that when all is done, *Heaven is a brave place*, *where are such joyes, as eye hath not seene, nor eare heard, neither hath it entered into the heart of man to conceive the things which God hath prepared there for them that love him*, 1 Cor. 2. 9.

§. 55. Now as I have shewn these two sorts of men their folly, to the end some of them may be convinced, and ashamed, and consequently become soul-wise, that so they may be saved; which is the principal thing I drive at (for I take no pleasure in disgracing men purposely.) So it were as easie to prove, that *all sorts of sinners*, are no better then *sots*, and *shallow-brains*, in comparison of the conscientious Christian. Nor do I see, but it may prove of great, and general concernment: therefore that others also may have benefit by the same, I will briefly touch upon some particulars. And the next that I will speak to, shall be such as come neerest to these last mentioned; that is, your *Covetous*, *Miserly Muck-worms*, who though they be neer neighbours to those *Ambodexters* I last spake of, yet they are not the same men.

Now although you cannot name one *property of a natural fool*, but the *Covetous man* is in that particular *a greater fool*: Yet I will make the parallel in one onely: lest I should weary my *Reader*, before I have dispatcht all my *Clients*, or halfe *listed my men*.

The *Covetous miser*, if you mark it, esteems not of things according to their true value; *but preferreth bables and trifles before things of greatest worth*, which is the *most remarkable property of a naturall fool*, that is, being like the ignorant *Indians* in *Florida*, *Virginia*, *New England*, and *Canada*, who for a *Copper kettle*, and a few *toyes*, as *Beads*, and *Hatchets*, will depart from the *purest gold*, and sell you a whole *Country*, with *the houses and ground which they dwell upon*.

As *Judas* preferred thirty pieces of silver, before him that was Lord of the whole world, and ransome of man-kinde: so the *covetous* man prefers *Earth*, yea *hell* to *heaven*, *time* to *eternity*, his *body* before his *soul*; yea, his outward *estate* before either *soule* or *body*. Whereas the *godly* care for the *soul*, as the *chief jewell*, and onely *treasure*; and for the *body* for the *soules* sake; and settle their *inheritance* in no *land* but the *land of promise*; their *end* being to *possesse a kingdome without end*. They are not like *Shebna*, who *built his sepulchre* in *one Country*, and was *buried in another*: But like our *English Merchants*, that *traffique* in *Turkey*, *get wealth* in

*Turky*, yet *plant* not in *Turky*, but *tranſport* for *England*. It cannot be ſo of them, as it may of the moſt; that they *worſhip the golden Calfe*: becauſe they conſider, that *Pecunia, the worlds Queen*, (I meane that world, whereof the *Devill is King*) extends her *Regiments*, but to the *mouth of the grave*, and is not current one ſtep farther.

Worldly hearts are *penny-wiſe*, and *pound-fooliſh*; they know how to ſet high prizes upon the worthleſſe *traſh of this world*; but for *heavenly things*, or the *God* that owns them, they ſhamefully under-value. Like *Judas*, who valued *Maries ointment*, which ſhe beſtowed upon the *feet of Chriſt*, at *three hundred pieces of ſilver*, and *ſold his Maſter*, on whom the odour was ſpent, for *thirty*. But it is not ſo with the *godly*; they think the *beſt purchaſe* that ever was in the world, *to buy him who bought them*; *in compariſon of whom all things elſe are droſs and dung*, as *Paul* ſpeaks, *Phil.*3.8. And indeed if we once *have him*, we *have all thing*, as the Apoſtle argues, *Rom.*8.32. 1 *Cor.*3. 21, 22, 23. So that the *godly* man is *truly rich*, the *ſervant of Chriſt* is *Lord of all*. Whereas by a juſt *judgement of God upon the covetous Miſer*, who makes *Mammon his god*: The *Devill* makes them his *Drudges*, to *get* and bring him in *Gold*, as the *King of Spain* does the poor *Indians* )that he may keep it in *banke*, for the *next prodigall to ſpend* as ill, as the other *got it*. As how often is it *ſpent* upon one *Chriſtmas revelling* by the *ſon*, which was *forty years a getting* by the *Father*? O fools, incomparable! to take a world of *care and paines*, *endure* ſo much *grief*, *ſting of conſcience*, *loſs of credit*, to *drive* themſelves of *Heaven*, *damn their own ſouls*, to get *wealth*: and when they have *got it*, not to be a jot the *better* for it. Yea, they are *leſs ſatisfied*, and *contented* then other men, *meanlier accommodated then mean men*: Yea, *a poor beggar* that hath *nothing here*, is in better eſtate, then *ſuch a Miſer*, that hath nothing in effect, either *here or hereafter*. O that men would but uſe that! yea, *half* that *wit*, *ſtudy*, and *induſtry here*, to *ſave their ſouls*, that they have *formerly* done to *damn them*. But more.

*Ariſtippus* cared onely for his *body*, as if he had had no *ſoule*: *Zeno* for his *ſoule*, as if he had had no *body*: *Achitophel* for his *Family* alone, as if neither ſoule nor body had been worth caring for: but theſe either for *body*, *nor ſoule*, *nor any thing*, but for a little *muck* to leave behind them. Yea, he can finde in his heart to *goe to hell for another*, that wiſhes him gone, and will damn his own ſoul to leave his ſon rich. O, what a deale of *paines* and *care* does the covetous man take for his own damnation? ever *tormenting* himſelf to *get that*; *for getting* whereof he ſhall be *tormented*: ſo himſelfe is voluntarily *miſerable here*, *and hereafter*, that *others* may be *happy*. And ſo much of the *Miſer*. The next I ſhall fall upon, ſhall be ſuch as equall theſe in their *Idolatry* another way as

16. Fourthly, what think you of common *Idolaters*? are not they

they arrant *fools?* I'le give you but one inſtance mentioned, *Exod.* 32. and you will need no more. Turn to the place, and there you ſhall find, that thoſe *blockiſh Iſraelites made them a molten Calfe; and then ſaid, This is thy god, that brought thee out of the land of Egypt*, ver. 34. This is ſuch a pregnant example, that there needs no more to prove it; that *a Beaſt* ſhould be *their god*; yea, and a beaſt of their own making, and that this beaſt ſhould have brought them out of *Egypt*, which could not *move* it ſelfe, but as it was moved, and that before it had any being. This is ſuch a blockiſh abſurdity, that as one would think, ſhould never enter into the heart of him, who is endowed with *a reaſonable ſoule*. But what can the *Prince of darkneſſe* propound? that *a wicked heart*, (blinded with the cuſtome of ſinne, and given up by *God*, to be further blinded by *Satan*) will not believe, as appears by our *Ranters*, *Shakers*, and *Quakers* at this day.

And ſuch other fools are the *Papiſts*, though *great Clerks*, and *wiſe men*: who (if I could intend to aquaint you) maintain a thouſand ridiculous tenents, ſtifly defending thoſe things for *truth*, which the *Holy Ghoſt calls* in expreſſe words, *The doctrine of devils*, 1 *Tim.* 4. 1,2,3. And moſt juſtly are they *forſaken of their reaſon*, *who have abandoned God*. Yea, moſt juſt it is, that they who *want grace*, ſhould *want wit* too. If *Idolaters* will needs ſet up a *falſe god* for the *true*, is it not equal, that the *true God* ſhould give them over to the *falſe?* Again,

Fifthly, how does *luſt blinde* and beſot men? when the *Adulterer* prefers a *filthy ſtrumpet* before his own *chaſte wife*, though his own lawfull *Conſort* is known to be more comely, and lovely then the *ſtrange woman*. Yea, when they ſhall confeſſe the ſame (as it was the ſpeech of one too great to name) That were ſhe not his *wife*, he could love her above all women in the world; a word able to rot out the tongue that ſpake it. But take an inſtance of this nature, I'le give you one amongſt many very remarkable. We read, *Judges* 16. that *Sampſon* cared more for his *pleaſure* in this kinde, then his *life*. O ſtrange debauchednesſe! his filthy *luſt* of a *Nazarite*, leaves him ſcarce a man! He that might not *drink wine*, is *drunk with the cup of fornication*. How could hee other then thinke, if luſt had not blinded and bewitched him? She whoſe body is mercenary to me, will eaſily ſell me to others? ſhe will be *falſe*, if ſhee will be an *Harlot*. Was there ever ſuch a motion made to a reaſonable man? *Tell me, wherewith thou mayeſt be bound to do thee hurt?* Who would not have ſpurned ſuch a ſutor out of doors? And when upon the tryal he ſaw ſuch apparent treachery, he yet wilfully betrays his life, by her to his enemies. All ſins, all paſſions have power to blinde, and infatuate; but luſt moſt of all. Never man that had *dranke ſtagons of wine*, had leſſe reaſon left him, then this *Nazarite*. Many an one *loſes his life*, but he *caſts it away*; not in *hatred* to himſelf, but in *love* to a Strumpet. He knew ſhe aimed at nothing but his ſlavery, and death, yet had

not

not power to deny her. He had wit enough to *deceive her* thrice, enough to keep himself from being *deceived by her*. Thrice had he seen the *Philistims* in her chamber, ready to surprise him upon her bands; and yet will needs be *a slave* to his *Traitor*. Yea, in effect, bids her *binde him*, and call in her *Executioners* to *cut his throat*. O beware of a *Harlot*, as you would of *the Devill!* and the rather, for that under the habit of a *woman*, it may be the *Devill* in shape of a woman, as some have so been cheated. But

Sixthly, what can we think of an improvident *Gamester?* is not he *a Fool?* who will *hazard* his whole *estate* upon the *chance* of *a treacherous dye*, that flatters him with his own hand, to *throw away* his wealth *to another*. And *a Thief* he is too, for if he *wins*, he *robs another*; if he *looses*, he no lesse *robs himself*.

§ 57. Seventhly, let me refer it to any rational man, whether the *Voluptuous Prodigal* is not a stark *Fool?* who suffers himself to be stolne away for an *Apple:* For, for a little tickling of the *palate*, a kind of running *banquet*, he will hazard the losse of *eternal comfort*, and expose himself to *a devouring fire, an everlasting burning?* Isa. 33. 14. And what greater folly? Is it not a *dear purchase?* an *ill penni-worth?* yea, a desperate madnesse, to buy the merriment of *a day*, (yea, possibly the pleasure of *an hour*, may determine it) with *ages of* pangs, with *eternity* of unsufferable *torments*, that are capable of neither *ease* nor *end*.

Nor is this all, for they run upon *Gods judgements*, as *Balaam* did upon the *swords point* in the *Angels hand*, and yet are so farre from being afraid, that they applaud their own wisdome, for giving such liberty to their lusts; thinking no men in the world enjoy the like *freedome*. When indeed their *bondage* is much worse then the cruel and tyrannical *bondage*, and slavery of *Egypt*. For first, that *bondage* was of the *body onely*, but the service of sinne is of the *whole man, body and soul*.

Secondly, in the bondage of *Egypt*, they *served men*; but in this bondage, *service* is done *to sinne & Satan*, most *vile Lords*, which command most *base*, and *filthy works*.

Thirdly, in the bondage of *Egypt*, the most harm was *temporall*, losse of *liberty*, smart and *pain of body*, in this service of sinne, the losse is *eternal*, even destruction in *Hell* for ever (without the infinite goodnesse of God.) Fourthly, in this bondage under *Pharaoh*, they had a sense of their *thraldome*, and desired *liberty*; in this of sin, men do not so much *suspect* themselves to be bound, but think themselves free, and *devise liberty*. Lastly, in all outward bondage, they which are bound may possibly help themselves; as by running away, or by intreaty, or by ransome: In this bondage we lie still, as it were, bound hand and foot (till *God* by his mercy deliver us) not having so much as the least thought of relieving our selves. By all which it appears, that such who take the *most liberty* to sin, are the *most perfect slaves* in the world; because

voluntary ſlaves: and that *Chriſts ſervice* is *the onely* true *freedome*; *his yoke an eaſie yoke*; his burthen but as the *burthen of wings to a bird*; which makes her *flye* the higher. Wherefore, as we *ſerve the lawes*, that we may *be free*: ſo let us *ſerve Chriſt*, and we ſhall be the *freeſt people* alive.

A godly man being demanded, what he thought was the *ſtrangeſt*, and *fooliſheſt thing in the world*, anſwered, *an impenitent ſinner*, or *an Unbeliever*: For, ſaid he, that a man ſhould provoke *God*, ſo gracious and mighty, that he ſhould believe *Satan* the father of lies and cruelty, forget his own death ſo imminent and in-evitable; obey the command of his Fleſh, a Drudge ſo ignoble, admire the world ſo fickle and dangerous, prefer it before *Heaven* ſo bleſſed & glorious; wilfully caſt himſelf into *hell*, a place ſo woful and dolorous, and all for vanity, ſuch a wretched emptineſſe; that he ſhould *feare the blaſts of mens breath*, and not the *fire of Gods wrath*; weep for the loſſe of *friends*, & not for his *ſoul*: And laſtly, that *Chriſt* ſhould *ſtand at the door of his heart*, craving for entrance, that he may remedy all, and make him everlaſtingly happy; and *God* call him every day, either by his *Word* in the mouthes of his *Meſſengers*, or by ſtrange *judgements*, or extraordinary *mercies* upon *himſelfe*, or *others*, and all in vain. Such an one, ſayes he, is the *moſt fooliſh and degenerate* creature alive:

Thus I might go on to *Traytors*, *Murtherers*, *Back-byters*, *Seducers*, *Drunkards*, *Blaſphemers*, *Perſecutors* of the godly, *proud* perſons, *Hypocrites*, *Thieves*, *Atheiſts*, and what other ſinners you can name: and prove them *all fools alike*. But I have already (upon one occaſion or other) done it in ſome other Tract. Nor do I love to *tautologize*, except it be for a great advantage to my Reader, and for others good: though in ſuch a caſe, I can, I thank *God*, *diſhonour my ſelfe*, that I may *honour my Maker*. The which if men did well ponder, they would be more ſparing of their cenſures; How-ever I could wiſh, that our *Reverend Divines* would afford themſelves more liberty in this caſe then they do. There be ſome expreſſions, that we borrow from our *Predeceſſors*, that deſerve to be mentioned, or uſed (by a *Miniſter* that remains perhaps twenty, or *thirty years in a Pariſh*) more then once, though it be to the ſame Congregation (for that which takes not, or is not minded at one time, may at another: and how many have been converted, by that onely argument? that *God ſeeth all things* even in the *darke*, when the *doors* are *ſhut*, and the *curtains drawn*.) Nor do I think, that *a dull* and *flat tool*, or *inſtrument* would be uſed, when a more *quick*, and *ſharp* one may be had at as *eaſie a rate*, and perhaps *neerer at hand*. But we are moſtly (even the beſt of us) loth to deny our ſelves; though it be for our Maſters, (& many of our Brethrens great gain and) advantage. But of this by the way onely, a word or two more, that may reach to all, that are in their natural condition, and I ſhall conclude.

§ 58. In

§ 38. In the last place, Are not *all wilfull sinners arrant fools?* who *Adam*-like, will receive what-ever comes, or is offered them? be it *bribe*, or other sinful *bait*, not once thinking *this is forbidden fruit, and thou shalt die the death.* That think the *vowed enemy* of their souls, can offer them *a bait* without *a hook?* you cannot but acknowledg them stark fools, though thou thy self beest one of the number.

Again, for men to dishonour *God*, and blaspheme his Name, while he does support and relieve them, to runne from him, while he does call them, and forget him, while he does feed them. To imitate the *Common Protestants* in *Queen Maries* time, who laughed the *Martyrs* to scorn, and esteemed them superstitious fools, to lose their lives and fortunes, for matters of Religion, accounting faith, holinesse, immortality of the soul, &c. meer fopperies and illusions. To be *quick-sighted in other mens failings*, and *blinde to their own.* Are not these so many infallible properties of a fool? and yet these are the lively characters, of every sensuallist. In so much, that if I should give you a *list*, or *Catalogue of* all the *fools* in one *City*, or *County:* You would blesse your selves, that there are so few *Bedlam houses*, and yet *so many out of their wits*, that can not perceive or discern the same. And yet no wonder; for as I told you e-while, Sensual men are so be-nighted, and puzled with blindnesse, that they *know no other way, then the flesh leads them.* Yea, many by *losse of conscience* become *Atheists*; and by *losse of reason, Beasts.* Yea, to any thing that is spiritually good, the natural man is *blinde*, and *deafe*, and *dead*, as ye may see by these ensuing *Scriptures*, 1 Tim. 5.6. Rom. 1.21, 22,25. Ephes. 5.14. Isa. 6.9,10. John 12 40. Psal. 69.23. Matth. 4.16. & 13.14. Ephes. 4.18,19. & 5.8. 1 Pet. 2.9. Acts 28.27. Rom. 11.8. Matth. 13.16,17. 19.24.26. & 27. 3,4,5. 2 Pet. 2.16. Revel. 3.17. Rom. 6.13. & 11. Micah 7.16. Psal. 58.4. Eph. 2.1. *If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded,* 2 Cor. 4. 3,4.

But it is otherwise with the godly: as let *Satan*, or the *world* offer *wise Christian* the *bait* of *pleasure*, or *profit:* his answer shall be, I will not *buy repentance so dear:* I will not *lose my soul*, to *please my sense.* If affliction comes, he will consider, that *Gods punishments for sinne*, calls for *conversion from sin:* and in case *God* speaks to him by his *word*, to forsake his evill wayes, and turn again to him, he will amend his course, lest if he *heare not the word*, he should *feel the sword.* Whereas nothing will *confute a fool*, but *fire and brimstone.*

*The Lord spake to Manasses and to his people; but they would not regard: wherefore the Lord brought upon them the Captains of the Host of the King of Assur, that took Manasses, and put him in fetters, and brought him in chains, and carried him to Babel,* 2 Chron. 33.10,11.

*Fools*, saith holy *David*, *by reason of their transgression, and because of their iniquity,* Psal. 107.17. From which words, *Musculus* infers, that all

*wilfull tranſgreſſors* are *arrant fools*. And it is the ſaying of *Cardan*: That *diſhoneſty* is nothing elſe but *folly* and *madneſſe*. Yea, *Solomon* throughout all his *Proverbs*, by *a fool*, means *the natural man*; and by *a wiſe man*, *a man ſanctified*. O that it were rightly learned, and laid to heart by all, that are yet in the ſtate of un-regeneracy! for it is every one of their caſes. To conclude in a word, *Without knowledge, the ſoul is not good*, Prov. 19.2. The *ignorant* cannot be *innocent*. *I am the light of the world* (ſayes *our Saviour*) John 8. 12. & 12.46. *Where light is not, Chriſt is not: for Chriſt is light*.

§ 59. And ſo according to my skill, I have *performed* what I at firſt *promiſed*. It remains before we leave it, that ſome uſe be made thereof, that ſo both *wiſe* and *weak*, may learn ſomething from what hath been ſpoken of this ſubject. Wherefore, in the firſt place, If it be ſo, that both the *ſenſual* and *rational*, even all that are yet in their natural eſtate, are uncapable of *divine*, and *ſuper-natural knowledge*, that they are *blinde* touching *ſpiritual things*. Then let not any carnal wretch hereafter dare to ſpeak evill of the *things*, *actions*, or *perſons*, that are out of the reach of his capacity, but ſilently ſuſpend his judgement, untill he be better informed: For as it pertaineth not to the *Ruſtick*, to *judge of letters*: So it belongeth not to *natural men* to *judg of ſpiritual things*. Yea, let thoſe ignorant ones, that have uſed to ſpeak *evill of the way of truth*, learn to *kick* no more *againſt the pricks*, leſt they bring upon themſelves the ſame curſe, that their fellows did, who *brought up an evill report of the Holy Land*, Num. 13.32,33. & 14.23,24. Yea, put caſe *they ſhall think they do God good ſervice in it*, as many do in perſecuting, and putting to death his children and *Ambaſſadors*, John 16. 2. as a world of examples witneſſe. Yea, the *Jews* thought they did marvellous well, in *crucifying the Lord of life*. But what ſays the *holy Ghoſt*, Prov. 14. *There is a way that ſeemeth right unto a man: but the end thereof are the ways of death*, verſ. 12. Even the *Powder-traytors* thought they merited, when they intended to *blow up the whole State*.

Alaſs, *Natural men* are no more fit to *judge of ſpiritual matters*, then *blinde men are fit to judge of colours*. And yet none more forward then they; as you may ſee by thoſe *blinde Sodomites*, that dealt ſo roughly and courſely with *Lot and his two Angels*, Gen. 19.1. to 12.

That they are ignorant, and ſo unfit, is evident of what is recorded of *Michol*, 2 Sam. 6.16. Of *Nichodemus*, John 3.4. Of *Feſtus*, Acts 26.24. And laſtly, of *Paul* before his converſion. *I was*, ſaith he, *a blaſphemer, a perſecutor, and an oppoſer of Chriſt and his members; but I did it ignorantly through unbelief*, 1 Tim. 1. 13. It's worth your obſerving too, that he was no ſooner enlightned with the ſaving knowledge of *Jeſus Chriſt*, but he was of a contrary judgement, and *preached that faith* which *before he condemned and perſecuted*. And this will be every one of their caſes, in the end; if not *in this life*, yet *hereafter*, when *Hell flames hath opened*

*their*

*their eyes*, they will confeſſe. We fools thought his life madneſſe, and his end to be without honour: How is he now numbred with the children of *God*, and his lot among the Saints? And when they ſhall ſee it, they ſhall be troubled with horrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for: and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This is he whom we once had in deriſion, and in a proverb of reproach, therefore have we erred from the way of truth, we wearied our ſelves in the way of wickedneſs and deſtruction: but as for the way of the Lord, we have not known it. The light of righteouſneſs hath not ſhined unto us, nor hath the Son of righteouſneſs aroſe upon us. What hath pride profited us? or what good hath our riches and our vaunting brought us? with more of the like, for which read, *Wiſdom* 5. And what is the cauſe they acknowledg not the ſame now, but their blindneſs and folly? and becauſe they *put their own faults in that part of the wallet* that is *behind them*; but *ours in the other part, or end* which is *before them*: For *ſelf-examination would make* their judgements *more charitable*. Read alſo theſe *Teſtimonies*, John 15.21. & 16.2,3. Mar.16.23. & 22.29. 1 Cor.2.8. Iſa. 5. 20. But I will give you other inſtances. Was it not an argument that *Haman* was *blinde?* who thought *Mordecaies not bowing the knee to him*, a more heynous offence, then *his own murthering of thouſands?* Were not the *Jews*, *Scribes* & *Phariſees blind*, who could ſee more unlawfulneſs in *the Diſciples plucking a few ears of Corn on the ſabbath-day?* and the *Palſie man's carrying his bed*; then in their *own devouring of widows houſes?* who thought they might better *murther Chriſt*, then others *believe in him?* and be themſelves *the greateſt of ſinners*, then *our Saviour to be in company with ſinners?* Was not *Ahab blinde?* who thought *Elijah* more troubled *Iſrael*, in doing the will of the *Lord*, then himſelf in *provoking the Lord above all the Kings of Iſrael* that were before him. And the like in our dayes. Is it not the manner of thouſands with us? not only of *Clownes, and ill-bred people, who walk after the fleſh, in the luſts of uncleanneſs* (whom St. *Peter* cals *bruit beaſts, led with ſenſuality, and made to be taken and deſtroyed.*) But of *proud wits*, who one would think ſhould have more brains, and know ſomething, to *ſpeak evill of the things which they underſtand not*, 2 Pet. 2. 12. Yea, how ſeverely will they cenſure, not only *things indifferent*, but the moſt holy and approved *good duties* in the *godly?* while they will patiently paſſe by the moſt *heynous crimes*, as *curſing, blaſpheming*, &c. *in themſelves* and *others*; an infallible ſigne of a man not born a-new. Yea, will they not more deeply cenſure *our ſerving of God*, then *their own blaſpheming of him?* and think it a more heynous offence *in us to be holy*, then for *themſelves to be prophane, and perſecute holineſſe*.

And *what one does, is a law to the reſt*, being like *a flock of ſheep*; which if they but ſee *one take a wrong way*, all *the reſt will follow*. As you may

ſee

ſee in the Example of *Corah, and his two hundred and fifty followers*, in *Demetrius and his fellows*, in their quarrel againſt *Paul and his companions*. And laſtly, in *Lots neighbours*, Gen. 19. where you ſhall read, that when *ſome* Godleſſe perſons had aſſaulted him, and his *two Angels*; *before night*, *all the men of the City, from the young even to the old, from all quarters compaſſed the houſe round, ſeeking to break it open, railing upon*, and reviling him. Yea, though they were *ſtrook with blindneſſe*, they would not leave off, untill they had *wearied themſelves*, and *felt fire and brimſtone about their ears*, verſ. 4 to 25.

Natural men in heavenly things, reſemble *Shel-fiſh*, that have *no ſmell*: Or the *Cameleon* that hath *no taſte*. Nor do they *ſee* any more, then the meer *barke* or *out-ſide* of ſpiritual performances, 2 *Sam.* 6. 16. And the *Fleſh* (*Satans* ready *inſtrument*) will be ever ſuggeſting to them ſtrange ſurmiſes, touching what the *Religious* either *ſay*, or *do*.

And ſtill, *the more ſottiſh*, *the more cenſorious*: For where is *leaſt brain*, there is *moſt tongue*, and *loudeſt*. Even as *a Brewers Cart upon the ſtones*, makes the *lowdeſt noiſe*, when his *barrels are emptieſt*. They that *know leaſt*, will *cenſure moſt*, *and moſt deeply*. It is from the *weakeſt judgements*, that the *heavieſt judgement* comes. And ſo the more *cenſorious*, the more *ſottiſh*, ſeem they never ſo wiſe in the worlds account: For admit they *have a ſhew of wiſdome*; yet for matter of *Religion* and *ſaving knowledge*, they *know not their right hand from their left*; as it fared with thoſe *ſixſcore thouſand Ninevites*, Jonas 4. 11.

So that it's *no diſparagement* to us, ſeem they never ſo learned: As what but their ignorance makes them ſo cenſure us. They *ſuſpect much*, becauſe they *know little*; as *children in the darke*, ſuppoſe they *ſee* what they *ſee not*. Yea, *a Dogge* will be very violent in *barking at his own ſhadow* on a *wall*, or face in a *glaſſe*. The *Duke of Vondoſme* ſeeing his own and others *faces in a well*, call'd for *ayd againſt the Antipodes*. *Paglarencis* thought himſelfe cozened, when he ſaw *his ſow had eleven Pigs*, and *his Mare but one Foale* that would be confeſt. So that they are like *Harpaſt*, a blinde woman in *Seneca's family*, who found fault with the *darkneſſe of the houſe* when the fault was in *her want of ſight*. Or the *Owle*, that complained of the *glory of the Sunne*, when the fault was in her *own eyes*. Or like *Pentheus*, in *Euripides his Bacchus*, who ſuppoſed he ſaw *two Sunnes*, *two Thebes*, every thing double: when *his brain* alone was troubled. Or thoſe that are *vertiginous*, who thinke *all things turn round*, all erre: when the errour is onely in *their own brains*. And ſo much for caution to the one.

§ 60. Secondly,

§ 60.

Secondly, for comfort to the other; If all natural men are (like *Sampſon* without *his guide*,) not able without the *Holy Ghoſts* direction, to finde out the *Pillars of the houſe*, the principles of faith: let us not wonder, that they ſwerve ſo much from the godly in their judgement, and practice: As is it any ſtrange thing to ſee *a blinde man ſtumble and fall?* Neither let us be diſcouraged, maugre all their ſlander & oppoſition. Nor think the worſe of our ſelves, if ſuch ſhall reproach us never ſo: The *Corinthians* exceedingly ſlighted *Paul*, he was this, and he was that; But what ſays *Paul? With me it is a very ſmall thing that I ſhould be judged of you*, 1 Cor.4.3,4. We know *little children* will often *laugh at wiſe men*, when they are about ſerious and neceſſary affairs: which notwithſtanding is not an argument of the unworthineſs of the things they laugh at, but of the folly of them which laugh. Will the *Merchant* be diſcouraged becauſe *his wine* pleaſeth not a *ſicke mans palate?* Much leſſe cauſe have we to be diſcouraged by their diſtaſte, or diſlike of us and our actions, as having more certainty to rely upon; they perhaps have *ſenſe*, *reaſon*, and *experience* to rely upon, but we have them with the advantage of *Gods Word*, and *Spirit*, and *Faith*, *three infallible witneſſes*. Yea, we have great cauſe to rejoyce, that they revile, and ſpeak evil of us. For this *is* both *a token of perdition to them*, *and to us of ſalvation*, *and that of God*, as the *Apoſtle* phraſeth it, *Phil.* 1. 28.

True, they may raiſe any ſlander upon the beſt of us, as the *Chief Prieſts* did upon *our Saviour*, Math.28.13,14. and that ſlander may be believed time out of minde, (as *the Jewes to this day believe that his Diſciples ſtole him out of the Sepulchre*) *Matth.*28.15. to the hardning of many in their *Atheiſm*, and *Unbelief*: For what ſhould hinder? When *Naboth* was proved to be *a blaſphemer of God*, and *Suſanna* a whore upon oath; and the ſame recorded to poſterity; when *Jeremiah* was reported to be *an enemy to the State? Paul a polluter of the Temple? Steven a deſtroyer of the Law?* All *the Diſciples deceivers*, and *Chriſt* himſelfe *a wine-bibber*, *a Sabbath-breaker*, *a ſeducer of*

*the*

*the people, a Belzebub*, &c. So we may perhaps under-goe the like, in one kind or other (as the *Devils servants*, want neither *wit* nor *malice* to devise;) But what need it trouble us, so long as it shall *add waight to our Crowns?* For if we any way *suffer for Christ*, be it but *rebuke* for his sake, *happy are we here, and great shall our reward be in heaven*, *Mat.*5.11,12.

VVherefore let us *never* be *ashamed of our Masters service*, nor of their censures: No matter what *Judas* saith touching *Maries ointment*, so long as *Christ* approves of it. Did *our Saviour Christ* forbear to *heal on the Sabbath day*, because the *Scribes and Pharisees* took it ill? no, but rather did it the more, *Luke* 6.7. to 12. and *Luke* 13.31,32. VVhen *Peter* and *John were charged to speak no more in the name of Jesus*; their answer was, *We cannot but speak that which we have heard and seen*, Acts 4.20. VVhen *Michol* scoft *David*, *and called him fool for* his *dancing before the Arke*; His answer was, *I will be yet more vile, and more lowly in mine own eyes.* He knew that nothing could be more *heroical*, then this very *abasement.* And it is our very case. Every *scoffing Michol*, (for none else will do it) every *drunken sot*, derides our holy profession: but with *God* and the *gracious*, we shall be had in honour. Yea, our very malicious, and scoffing adversaries shall *honour us, by deriding us. Their dispraise* is *a mans honour*, *their praise his dishonour.* VVherefore let us imitate St. *Austin*; who as he *feared* the praise of *good men*, so he *detested* that of *evill*, and ungodly men. And take our *Saviours* counsel; seek to justifie our judgements, to *the children of wisdome, of whom she is justified*; and not to fools, by whom she is daily crucified. Neither let any think the better of such whom they extoll; for the *blinde eat many a flie.*

§ 61.

Thirdly, are the one *regenerate*, the other *carnall*? the one *of this world*, the other *chosen out of it*? the one *children of light*, and of the *day*, the other *blinde and in darknesse*? the one *Christs friends*, the other *his enemies*? do the one *live after the flesh*, the other *after the spirit*, Gal. 5.25. 1 Pet. 4.2. Then look

look we for *no love* from, or *peace* with them: *Different diſpoſitions* can *never agree*. There can be *no amity*, where there is *no ſympathy*. *Athens* and *Sparta* could never agree, for that the one was addicted to ſerve *Minerva*, the other *Mars*. Yea, when it was ſaid of *Phocian* and *Demoſthenes*, that they could never agree; it was anſwered, No, how ſhould they? when the *one drinks water*, and *the other wine*. Much more may it be applyed to theſe, when the *holy Ghoſt* ſayes, 2 *Cor.* 6. *What communion between light and darkneſſe? what peace between the Believer and the Infidel? or unbeliever*, verſ. 14, 15. And in another place; *Know ye not, that the amity of the world, is the enmity of God? And that whoſoever will be a friend of the world, maketh himſelfe the enemy of God*, Jam. 4. 4. And again, *He that is borne after the fleſh, will perſecute him that is born after the Spirit*, Gal. 4. 29. Yea, *Solomon* tels us directly, and in plain terms, That *a wicked man is abomination to the juſt; and that he who is upright in his way, is abomination to the wicked*, Pro. 29. 27. Even our very ways which *God* hath commanded us to walke in, are abomination to them.

VVhence it is, that the *Naturall man can agree with* all that be *naturall*; be they *civill*, *prophane*, *Turkes*, or *Jewes*, *Papiſts* or *Atheiſts*, becauſe all theſe *agree* with him *in blindneſſe*, and *darkneſſe*: But with *a ſincere, and holy Chriſtian, a practicer of piety, he can never agree*, becauſe his *light* is contrary to the *natural mans darkneſſe*; *Grace in the one*, is a ſecret *diſgrace to the other*. VVherefore to be without enemies, or to have ſuch our friends, we may rather wiſh then hope; yea, once to expect it, were an effect of *frenzy*, not of *hope*. Onely let not us by *our offending God*, or jarring amongſt our ſelves, *put weapons into their hands* to wound us withal: and then we are ſure to have *Chriſt* (who is able enough to vindicate all our wrongs) to *aſſiſt us*, and *prevent our Enemies*.

§ 62.

Fourthly, If none be truly wiſe, but ſuch as have paſs'd the

ſecond birth; and that *this wiſdome* which makes us differ, *cometh downe from the Father of lights*; and that we cannot have it, except *God* vouchſafe to give it us: it may teach us to be *humble*, Job 42.6. And not like the *Ape*, that is *proud of his Maſters jacket*: And *thankefull*, for Heavenly notions, grow not in us; wee ſpin them not out of our own breaſts. Nor was there any thing in us, that makes us differ: we *ſleeping halfe our time in ignorance*, and that wee *ever awakened*, it was onely *Gods* infinite goodneſſe and *free grace*. VVhat cauſe have we then to bleſſe the giver? And to become ſuiters to our *Saviour* in their behalf, who are not yet awake: That he will be pleaſed to open their eyes, and remove that *vail which is laid over their hearts, in their hearing the Goſpel*, 2 Cor. 3.14, 15, 16. And in the mean-time, let us condole their diſaſtres, and drop ſome teares in pity and compaſsion for their great and grievous miſery.

Fifthly, and laſtly, If with *God* one ſpark of *ſpiritual*, *experimental*, and *ſaving knowledge*, be of *more worth then all humane wiſdome and learning*, then ſtrive we after that knowledge that will make us for ever bleſſed. Let us ſo *be learned*, that we may *be ſaved*. Let us not in our *hearing*, *reading*, and *communication*, do as *little children*, that *looke* onely *upon the babies in a Booke*, without regard to the *matter* therein contained. But like *men in yeares*, have more reſpect to the *pith*, *and ſolidity of the matter*, then to the *phraſe*; and to the *profit of our ſouls*, then the *pleaſing of our ſenſes*. Yea, let us ſo minde what we either hear or read; that if any *vertue* be *commended*, we *practice it*; if any *vice condemned*, we *avoid* it; if any *conſolation* be *inſinuated*, we *appropriate it*; if any *good example* be *propounded*, wee *follow it*. Yea, ſo minde wee what we hear, or read, as if it were ſpoke onely to each of us in particular; which to do, is to be for ever happy. *Good counſell* for our *young Gulls*, who will hear no other *Miniſters* but ſuch as *flatter ſinne*, and *flout holineſſe*; nor read other *Books*, then ſuch as *fill them with Pride*, and *Luſt*, and *the Devil*.

So I have given you a good, and profitable Book, *one faultleſſe*

leſſe fault being born with. An anſwer that may ſatisfie ſuch as ſhall make the *Objection I expect, viz.* about repetition, which I take to be a fault deſerving thanks.

If any ſhall finde themſelves gainers by reading of this piece, let them alſo peruſe the *two fore-going parts*, viz. *The Hearts Index*, and *A ſhort and ſure way to Grace and ſalvation*, as treating upon the moſt needful ſubjects for a natural mans converſion, that I could think of: The which being ſmall things, are ſold onely by *James Crump*, in *Little Bartholomews*, welyard; And by *Henry Cripps*, in *Popes-head Alley*.

## ERRATA.

*Not to mention all the litterall miſtakes, and points miſplaced; there is one fault in the Title page ſo groſſe, (though it paſt the view, both of Tranſcriber, Compoſer, Corrector, and Authour, without being diſcerned:) that it would be mended with a pen, and of* Floreligus, *made* Florilegus.

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# *FINIS.*